Vol. XXI. No 4. Whole No. 316

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 98
THE EDITOR'S BIRTHDAY. A Sermon by the Editor,..... 99
PROBATION IN THE COMING AGES. Ed..... 103
SYNOPSIS OF OUR FAITH. Ed..... 104
"TIMES OF RESTITUTION." Ed.,..... 104
"FOLLOWING AFTER TRUTH." From Henry Dunn's Works..... 105
THE JEW AND THE HEATHEN. By William Shepherd,..... 110
MYSTICISM AMONG ADVENTISTS. By Eld. S. W. Bishop,..... 112
THE POSITION OF THE JEWS..... 115
DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. By G. R. Lederer,..... 116
PALESTINE AND THE JEWS..... 120
A TEST FOR CHRISTIANS. By Dr. Leask,..... 122
MORE LIGHT WANTED. By Jacob Blain,..... 124
LETTERS AND EXTRACTS,..... 124—127
IN MEMORIAM,..... 127

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, JANUARY, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ROCHESTER, N. Y.

EDITOR'S NOTICES.

☞ Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *un*bound of Vol. 20, to part with. I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for $2 per volume, or $1 *un*bound.

PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with $2, I will give an *un*bound volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with $6, he shall receive, *un*bound, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound.*

3. For *five* new subscribers, with $10, he shall receive *both* volumes 18 and 19, bound.

4. For *eight* new subscribers, with $15, he shall receive *all three* of volumes 18, 19, and 20, *bound.*

In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

VOLUMES 18, 19, or 20 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, $3.25 per volume free of postage; or, $3 when called for or sent by Express.

BIBLE EXAMINER BOUND.

VOLUME 20 of this Magazine is now *bound.* Those who wish to avail themselves of it should inform me immediately, as I have not as many as of previous volumes. The price will be $2 *including* postage.

I have still a supply of volumes 18 and 19; bound, which I will furnish at the same rate per volume. GEO STORRS.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From.*"

TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for $5.

TEN will be sent to *one* address for $10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

Please do not forget this.

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for $3.

CORRESPONDENCE.

A. PENNEL, Western New York, writes: When a man gets a publication worth three or four times the subscription price, he ought to pay for it or report to the Editor. I cannot afford to do without the BIBLE EXAMINER in these days of apostacy and declension, when a great part of the religious teaching is only the commandments and doctrines of men. I want to know what God says, and what he is going to do with the creatures he has made and for whom Christ has died. If the boundless love and grace of God extends no further than the elect of this dispensation, then indeed much of the teaching of the Bible must be an enigma which requires more intellect to solve than I possess; and yet, I believe our heavenly Father means to have us understand what he has said. How much trouble I once had with that portion of the Bible that was not in the range of my traditionary teaching. Often have I asked myself, what such and such texts mean? I could see nothing in the past or present to which they could apply. It was too much, too good! I could not believe it all; so I made a kind of semi-infidel of myself. But, thanks be to God, this load—this trouble—has passed away, and where it once was dark, now it is all light: now I believe all that the prophets have spoken; all that Christ and his apostles have spoken. I hope you will be able to continue the EXAMINER; and to assist you in so doing, I send —— dollars.

"A FRIEND," in Wisconsin, writes: I like the EXAMINER very much, and would not know how to do without it; it is my only preacher. I often find explanations on some subjects, which I have been studying, which to me are invaluable. I was much interested and instucted by your articles on the "Eastern Question. I am glad Bro. Lederer has promised us more articles.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXI. NEW YORK, JANUARY, 1877. No. 4.

THE EDITOR'S BIRTHDAY.

DECEMBER, 13, 1876.

THIS day the EDITOR of this Magazine has attained to the age of "*four score*" years. He asks all his friends to unite with him in giving thanks to "OUR FATHER, which is in heaven," for the great mercy that has attended his long life, from childhood to this hour. He cannot look back to any period of his life but what is marked with the love and patience of God and Jesus Christ toward him. From his heart he desires to give glory to GOD and the LAMB. Especially does he desire to do it for the exceeding great mercy granted him in the past five or six years. The glorious experience in the knowledge of "the only true God, and Jesus Christ" which has been opened up to his mind in relation to the Divine character and government, and the hope inspired thereby for the human race, has filled his heart with gratitude and love such as had never before been realized, and his prayer to God has been most earnest, "O that I may *love* 'the Lord my God with *all* my heart, with all my soul, with all my mind, and with all my strength."

Such a state he believes will fit him to enter on the glorious work of "the ages to come," with Christ the blessed Head, in "the *restitution* of all things."

At this anniversary of his birthday he has thought, "What can I present the readers of the BIBLE EXAMINER for their profit, and as a remembrancer of him who has so long been blessed with their support and prayers?" His conclusion is that he cannot do a better service than to present them with a somewhat revised sermon, which he first preached seven or eight years since, which laid the foundation of his present views of the Government of God over the human race, and of the work to be accomplished in "ages to come." When he first published that Sermon he had no idea where it was to lead him. But he blesses his God and Saviour for thus leading "him in a way he knew not."

With these remarks he makes the presentation intended. May God bless it to all readers.

EDITOR.

"*GOD IS LOVE.*"

A SERMON BY GEO. STORRS.

IN all our investigations of religious truth, or inquiries after it, it is essential that we have some central and undoubted truth to be our polar star, or a light that shall control all our movements in our investigations. Without this, our course will be clouded, and we can arrive at no certain conclusions on which to rest with an undoubting faith, feeling we are on that foundation which is immovable. Happy for us, revelation has given the needed solar light, which lights up the whole system of revealed religion, and is the polar star by which we may always determine with certainty our course. That light, that guiding star, is the grand truth,—

"GOD IS LOVE." 1 John iv. 8, 16.

Here is certainty: here there is no ground for doubt; and here there must be no doubt: to doubt is to peril all. If this grand truth is questioned, or held as if it were possible to be untrue, we are liable to wreck at every step in our investigations in relation to the government of God over the creatures he has made; nor can we be certain that any of our conclusions in these matters are correct.

The first great business, then, of all teachers of religion, is to fix this truth in the minds of men so that it shall be undoubted and unquestioned. Till this is done, little or nothing can be accomplished in leading them "to serve the living and true God, and to wait for His Son from heaven." 1 Thess. i. 9, 10.

The grand chart, then, by which we are to make our voyage in search of truth, and by which

every other view claiming to be truth is to be tested, and its real character decided, is this solar truth, "GOD IS LOVE." Any system or theory that will not harmonize with this, and does not revolve around this as its controlling power, we may rest assured is not of God. However plausible it may appear, even though it may resemble an angel of light; however much it claims to be a revelation from God, if it has not on it, in blazing brightness, "GOD IS LOVE," it is a deceitful light, an *ignis fatuus*,—a false and bewildering phantom which has originated in some diseased human brain, which has yet to learn the true guide into all truth.

The beloved disciple who leaned his head on his Master's bosom at the last supper, and who, of all others, drank deeply into his Master's spirit, understood this grand theme and manifested its true spirit in all he said and wrote. Love was with him the all-absorbing thought. It was his sun, his guiding star to determine his own relation to God and that of all others. How clearly does he set forth the subject in the chapter before us: "Beloved, let us love one another, for love is of God [flows from him as its fountain]; and every one that loveth is born [begotten] of God [hath received of his spirit of love, verse 13], and knoweth God; [is a partaker of the divine nature]. He that loveth not, knoweth not God, *for God is love*. . . . Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit [his spirit of love. Like as God is love, so we, in our measure, are love; and by this we *know* that we are of God]. And we have known and believed the love that God hath to us. *God is love;* and he that dwelleth in love dwelleth in God, and God in him," etc.

In these statements of John, the great chart is spread out before us which is to guide us in all things doctrinal, experimental, and practical. Anything which fails of conformity with this grand theme, whether in doctrine, experience, or practice, is not of God, and is to be rejected from our religious system.

But can this view be reconciled with God's government of the world? Not by the schemes generally held, and which are misnamed "orthodox," and to which we are called upon to do homage; but by the Bible, interpreted strictly in view of this solar truth, all in harmony, and God's whole administration is seen to be but the outgoing of love to all the subjects of his government. To make this statement plain to every unbiased mind, let us contemplate the dealings of God with men from the beginning of the world.

When God created man, he fitted up for him a garden of delights—everything that was good for food and pleasant to the eye; nothing was lacking to constitute his state one of pleasure and joy. This was love's installation of man in life's joys. But man was only an animal being at present, though superior to all other animals, appointed as their lord, and designed by love for a higher sphere, or to have developed a spiritual nature, capable of more intimate union and communion with his CREATOR.

That this advancement into an endowment of a spiritual nature, which should constitute him undying, and thus God-like, should not become an evil, love was careful so to order that it could not possibly become a curse instead of a blessing; or, in other words, love guards against the possibility of endless suffering.

To settle this point love tests the man as to whether he will develop a mind in harmony with the Divine mind, or a mind in perfect subjection to the will of his CREATOR. Such a development was essential to man's safety and happiness, if he is to pass into a spiritual and immortal, or undying state. For to let him pass into such a state without a voluntary subjection to, or harmony with, the Divine will, would be to make him an immortal sinner, and consequently eternally miserable, because eternally out of harmony with a superior power.

Hence, before endowing man with a spiritual and immortal nature, the love of God appointed a trial for him; and love decided that if the development should prove unharmonious with his CREATOR, the man should return to the dust from whence he was taken. Thus, not only the trial itself was an act of love, but the appointment of death in the case of a failure was also an act of love—it was the best thing that could be done for one whose will developed itself in opposition to the will of God, his Maker.

Death itself, then, is seen to be an administrative act prompted by love as a preventive of continued sin and misery. Love could never allow a being to come into existence, or remain in existence, when his sorrows and sufferings, on the whole, would outweigh his joys and pleasures. Love made such an event impossible. It could not be otherwise and God be love; but "GOD IS LOVE," and that made it certain that whatever should be the final result of man's trial, his existence, while it continued, should have joys and pleasures far outweighing all his pains and woes. That such is the fact in this life, no sane mind will dispute: hence, all men love life, and wish to protract it as long as possible, notwithstanding its infelicities.

If such are the facts in the present state, it is not possible for love to appoint for sensitive beings a state of unmitigated or hopeless suffering; and the idea is an impeachment of the Divine character and administration. Love, then, we see, at the outset, provided against a life, whether long or short, made up of hopeless sufferings; no attribute of the Divine Being, who is LOVE, could allow such a result; even justice, of which some religionists talk so much, could never override love to produce such a result. Nay, justice goes hand in hand with love to prevent such a result. Hopeless torture in a future life, then, is an impossibility; it can no more take place than God can cease to be God.

I have said that death itself is the appointment of love. This is true in regard to all the finally incorrigibly wicked. After love has exhausted all the means consistent to be used with reasonable creatures and their freedom of will, if they continue to resist the efforts of love, and persist in hostility to the Divine will, a continued life must be plunging them deeper and deeper in unhappiness till life itself would become a source of living torment, not unlike the fancied theological hell. Hence love appoints death to end their wretched existence before they reach that awful condition. How boundless the love that thus ends their mad career in sin and self-torment!

These remarks apply to all men to whom God has made known His love in providing a *remedy* for sin and death. If that *remedy* has been proclaimed to them, and they *wilfully* reject it, their wickedness obtains a maturity and their state a hopelessness which causes love itself to cut them off as the best possible disposal of them.

Love appoints death, also, for the righteous for a season, that they may rest awhile till the time appointed of the Father for their glorification. This life, while it has its joys for the righteous, the chief of which is the blessed hope of the future and eternal weight of glory, has continued trials also for them. Their own personal conflicts with evil in themselves, and the sufferings often experienced in this quarter, is one source of their affliction. The trial by the wickedness of others, either from persecutions in some form, or from the general disregard of God and his authority, and the oppression of the poor and needy, whose sighs come up into the ears of God like the sighs of the Israelites in Egypt, is another cause of sorrow and trial to the good, and often their righteous souls are vexed—distressed—by the unlawful deeds of those by whom they are surrounded, and among whom they are obliged to dwell. After enduring these things till they are fitted to reign on the earth with Christ in his glory, love appoints them to rest, or sleep in the dust of the earth till the fulness of time shall come for their glorification. It would not have been love to continue them in life's trials to the time appointed of the Father for the earth, their inheritance, to be renewed. Think of Abraham, Isaac, Jacob, and other ancient worthies, being continued in this trial state for thousands of years; then ask yourself if it was not an appointment of love that they rest in the sleep of death till the time for the consummation of their hopes should arrive, and thus the intervening space be, to them, annihilated; and the moment of their closing their eyes in death be to them the moment of their glorification, together with the whole family of the redeemed? A right conception of these things makes the great fact "GOD IS LOVE, stand out in amazing glory, and should cause us to magnify his wisdom, power and love altogether.

But the most amazing development or manifestation of the grand truth that "God is love" is found in the wonderful fact that he sent his Son into the world to rescue us from the death state to which we all were hastening, and from which we were powerless to deliver ourselves. The statement of this great fact is thus announced by the Son of God himself: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here, in one verse, is summed up the state of man without Divine intervention, viz., going out of life, perishing, returning to the dust, without power to survive in death, or revive from it; hopelessly lost to life, of himself. In this state God's love made its most wonderful manifestation. It put forward the highest loved One of the Infinite, and subjected him to humiliation such as earth never saw; to reproach such as no mere human being could think of voluntarily submitting to; to sufferings such as no man can fully estimate; and to death in the most dreadful and revolting form; all in love to dying men, and to open a way for their deliverance from sin, and "death, the wages of sin." Why this great and marvellous undertaking? Because "GOD IS LOVE," and he "*so* loved the world,"—the whole race of men; not a soul of the human family was left outside of this range of the love of God. But this love, in order to avail in rescuing men from death, from perishing, must be met by love in return; or, faith in God's love, and a reliance upon the Son of God's love for the needed deliverance from death, wherever Christ is proclaimed. Without this return of love and confidence, or faith, on man's part, man fails of a

final redemption, or comes short of an endless life. He rejects the deliverance love provided, and wilfully rejects the REDEEMER.

LOVE has provided for the redemption of the whole human race from sin and death. "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 5, 6. Love and truth are pledged to see this testimony is made to *all men* in some period of their existence, here or hereafter. But "the times and seasons" for it to be done, "the Father hath put in His own power." Acts i. 7. Suffice us to know that God hath promised, and confirmed it with an oath, that it shall be done; that "in Abraham and his Seed all the families of the earth shall be blessed." That blessing includes the fact that "God will have all men come unto the knowledge of the truth." 1 Tim. ii. 4. That truth embraces the fact that "God so *loved the world* (all the human race) that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. That Son "gave himself a ransom for all;" and that fact is "to be testified" *to* all "in due time."

Did *Love* give that Son, and that Son give himself a ransom for all, and yet let any one of the race perish without ever having heard of Love's work in his behalf, and without having the opportunity and means to secure the everlasting life, by believing on the Son of God? To believe such an administration belongs to the government of God, is to believe that the apostle John was an impostor when he said "GOD IS LOVE." No soul of man will perish without first having had the true knowledge of God and of Jesus Christ, and an opportunity to accept the great salvation. Any other view strikes down and gives the lie to the grand leading truth of God's governmental administration, that He *is love*. Any other view shocks the reason God has endowed man with, and is a libel on God's government; and its natural tendency is to lead men to reject a revelation which they are taught revives dead men to hopeless sufferings, and another extinction of life, (thus forced on them,) or endless torture.

From such thoughts we turn to the fact, that God has provided for the perishing children of men an inheritance where no sorrow, no pain, no want, no death, can ever disturb their peace or interrupt their joy, or in the slightest degree invade or mar their pleasure. All this because "God is Love;" and all this is a free gift of his love to those who have sinned against him, but who, by the manifestation of His love, have been won from the ways of sin to give love for love; for "we love him *because* he first loved us;" and "herein is love, not that we [first] loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might *live* though him." See 1 John iv. 9, 10 and 19.

This love gives eternal life; a life to run parallel, in the future, with the life of God himself; endlessly increasing in new joys and glories, as shoreless as eternity itself. Then will the redeemed ones be ever exploring the depth and breadth of the grand truth, "God is Love," and still be shouting, "O, the depth of the wisdom and love of God." And as eternity rolls on, and they take new soundings on the shoreless sea of God's love, still they cry, "O, the depths!" And as wave after wave of love rolls over them and bathes their whole being with its comforting power, how will they exultingly cry out, "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory by Christ Jesus throughout the endless succession of ages."—*Macknight's* translation of Eph. iii. 21.

When the bliss of that immortal state shall exceed all that thought can reach, the grand chorus will still, everywhere in God's vast universe, be echoing and re-echoing, "GOD IS LOVE." Yes, "every creature in heaven, and on the earth, and under the earth, and such as are in the sea, and *all that are in them*," will join in the harmonious and triumphant song, "GOD IS LOVE." See Rev. v. 11–14.

"They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the LAMB which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes:" and all this because "GOD IS LOVE."

What can I say more? This love, O man, O woman, young or old, calls after thee from reason's dawn, saying, "Why will you die?" Will you not hear this voice of love? I know you have been born and educated under a human theology that has sought to arouse you by horrible representations of God's designs toward you, till your heart has become so hardened that, insensibly, you have come to regard God's service as only an awful necessity, and to be entered upon only to escape a horrible state of endless torture, which you have been taught God has prepared for his enemies. Such representations have so blinded your minds that when approach-

ed with the grand message of this discourse, we seem to you "as one that mocketh!" Such a message begins to take hold of your heart, but the prejudice of your education makes you fear we are but deceiving you: and your old teachers cry out, "*Infidelity;*" so that though you are almost disposed to yield to love's power, you start back with fear lest you should believe too much, and thus be wrecked.

Well, if love cannot win you, what will? The dread of a theological hell may sometimes alarm, but you know never kindled love in thy heart. It has made many hypocrites, professing to love God so that they may escape the hell of torments, but it never did and never can produce the genuine principle of love. I do not say that none love God who believe the doctrine of future hopeless torture, or eternal torments; but I do say, those views never produced love in the heart of man, and never can. It is only when the mind turns away from such views to contemplate the love of God in Christ, that love arises in the sinner's heart.

I ask you, as a perishing creature, to turn your eyes at once to the grand truth of the text, "*God is Love.*" Let no other thoughts intrude till this is so established in thy heart that sin will be hateful in thy sight and you find yourself cleaving to the fountain of love, and all thy sins will vanish away before the rising stream of that love which shall flow through thy entire being, and you will find yourself a new creature in Christ Jesus, whom God in his love gave unto thee, O sinner, to bear away thy sins, and to anoint you with the Holy Spirit of promise, which shall shed abroad the love of God in thy heart in such heavenly measure as shall make the yoke of Christ easy and his burden light. All this because "GOD IS LOVE."

THE LOVE OF GOD TO MAN.

Were the whole earth a parchment made,
And every man a scribe by trade;
Were the vast oceans turned to ink,
And every stick into a quill;
To write the love of God to man
Would drain the oceans dry;
Nor would the scroll contain it all
Though spread from sky to sky.

APPENDIX.—It may be thought that I have left *justice* out of sight in my exaltation of *love*. But this is a mistake. Justice and love are in harmony. Justice and equity are nearly the same. It is opposed to wrong or injury. Said the Saviour,—"Why even of yourselves judge ye not what is right?" Luke xii. 57. "A just God and a Saviour," is the testimony the LORD God gives of himself, Isa. xlv. 21. Justice harmonizes with love in giving every one of the human family the knowledge of and the means, with an opportunity, to secure an endless life; and condemns no one to a remediless death till all the means are used that Love has provided, for the recovery of the sinner from sin, and to reconcile that soul to God. If all this proves unavailing and the sinner *wilfully* persists in his wickedness, Love and Justice *unite* in his final doom of *death*. Love and Justice are in harmony in their object. Both seek to do the best that can be done for moral and accountable creatures.

To love, is to regard with *good will*. It comprises affection, attachment, tenderness, benevolence to the object loved.

Love without *justice* is but a selfish passion, which seeks gratification regardless of the good or rights of others. It is needless to say, that such is not the love of God; for his justice prevents such an administration with any of his creatures.

PROBATION IN THE COMING AGES.

IN relation to our Lord's words, Luke xx., "They which shall be accounted worthy to obtain that world,"—*aionos*, that age, [i. e., of Messiah's reign, or the age next to follow this,] "*and* the resurrection from the dead," etc., I say, The next age of Messiah's personal reign of one thousand years, will open with a resurrection of all the sleeping saints who have suffered with or for Christ in this or the previous ages: such "shall reign with him." See Rom. viii. 17; 2 Tim. ii. 12; and Rev. iii. 21. These having suffered with Christ, and overcome the seductions to abandon His cause, will "together be made perfect" in body and mind. Compare Rom. viii. 23; Phil. iii. 20, 21; 1 Cor. xv. 23, 51–53; 1 Thess. iv. 13–17, with Heb. xi. 8–10, 13–16, 39, 40, and Heb. xii. 22–24, reading the 22d verse, Ye are *to* come; or, ye are coming; for that is clearly the sense of the original word here; and it removes all obscurity from the text and makes it harmonize with the inspired testimony in the previous texts to which I have called attention.

That there will be more than two classes of men on the earth at the opening of the next age, or at the second advent of Christ, to me is clear. Those who have suffered tribulation for Christ, and those who have contributed to produce that tribulation, form two classes. These two classes have lived together: both have heard the preach-

ing concerning Christ;—one class has accepted Him as their Redeemer and Lord: the other class did not so accept Him, and have been more or less troublers of those who did. This class, again, may be divided into two parties; one of which has persecuted believers from hatred, and the other by, or through ignorance, more or less excusable. Yet, all of them "knew not God," nor have they "obeyed the Gospel." Such have caused trouble to the sincere followers of Christ, and will, during the time of Christ's personal administration, "be punished with (*aionon*) *age-lasting* destruction," etc. Not necessarily an *endless* destruction; but for an age, or ages,—a time not definitely known.

Passing these, there is yet another class of men at the second advent of Christ, who "have not heard God's fame, neither have seen his glory," etc." See Isa. lxvi. 18, 19. This class constitute by far the largest part of the inhabitants of the earth. If any object to this, that the gospel has been preached in all nations, I demand the proof. Even if it had, it has been done in so corrupted a form as to make it "another gospel" than "*the* gospel of Jesus Christ;" and it is those who have not obeyed "*the* gospel of our Lord Jesus Christ;" not the gospel of Plato, of Moloch, of Papacy, even under the improved name of Protestantism.

Who they are, and how many of the human family will be the subjects of trial under Messiah's personal reign, in some of "the ages to come, I do not pretend to determine; but one thing, to me, is clear, that all who have not had the gospel in its purity will be of the number; and it is equally clear that there will be "left of the nations," in the next age, (Zech. xiv. 16), and that such will be in a state of trial, or probation. That violence is done to a large portion of the Old and New Testaments, by an opposite view, is to my mind apparent; and yet far be it from me to accuse any of intending to pervert the words of God; still I know from past experience that strong attachment to the theory of an entire new creation *at* the second advent of Christ, imperceptibly biases the mind and prevents it feeling the force of texts that would otherwise be conclusive and irresistible. ED.

SYNOPSIS OF OUR FAITH.

GOD will give to each and every one of Adam's race an opportunity to embrace Christ *by faith* in this life or in a future one; and consequently there will be probation in a *future life* to all the race who have by unavoidable circumstances been deprived of the knowledge of "the only true God and Jesus Christ" in *this* life; because, "Christ gave himself a ransom for all, to be testified in due time;" and as that "due time" never came to innumerable millions in this life, God's promise and oath to "Abraham and his Seed" secures the fulfilment of the promised blessing to all such in another life, the same as the promise to Abraham that he should have *the land* which God showed him for an "everlasting inheritance" secured Abraham's resurrection, although not a word was said to him directly of his resurrection from the dead; but the promise could not be fulfilled to Abraham without such resurrection. So, neither the promise and oath of God to bless all the families of the earth in Abraham and his Seed can ever be fulfilled, and the "due time" never can come to a vast majority of the race, if there is no opportunity in a future state for them to know "the only true God and Jesus Christ" as having "given himself a ransom for all," and the privilege granted to them of receiving Jesus as their DELIVERER from sin and death. ED.

"TIMES OF RESTITUTION."—"Times," Acts iii. 21, is *chronon*, marking a succession of events, and not *kairos*, a point of time, a fixed, definite period, as in verse 19. See Acts xvii. 30. *Chronon* includes, necessarily, *protracted* time, and often a long time. See Matt. xxv. 19; Luke viii. 27; xx. 9; and John v. 6. Sometimes *chronos* has the qualifying term *mikron*, *little*, connected with it. See John vii. 33; xii. 35. This last expression shows that there is a *long chronos;* and when expressed, as in Acts iii. 21, signifies a protracted period, without defining its length, but implying a long time; besides, the term *achri*, translated "until" in the text, gives the plural form to *chronos*, making it *chronon*, and hence utterly forbidding a *short* period. "The times of restitution," therefore, is a protracted period. It commences with the heavens unveiling Christ on his return *from* heaven to the earth, and terminates with making all things new (Rev. xxi. 5, 6); and "it is done." "The ages to come" will continue to succeed each other, as the ages past have done, until, "in the fulness of times" He shall "gather together in one all things in Christ, both which are in heaven, and in earth, in Him." Eph. i. 10. ED.

Admit one absurdity and you invite a thousand.

"FOLLOWING AFTER TRUTH:"

"Being Extracts from the Published Writing of HENRY DUNN, *(of England), from* 1856 *to* 1875. *With Additional Papers and Editorial Notes."*

V.

THE EVERLASTING GOSPEL.

PRELIMINARY.

THE Gospel, according to the author of the following remarks, is essentially the good news that Christ will, at the resurrection, establish His everlasting kingdom, and by processes adapted to the necessities of the case, gradually elevate the myriads who have passed from this world in ignorance and sin, to a condition, which, if not equal to that of the elect, will be one of constantly increasing blessedness. The Gospel in his view, therefore, is the glad tidings of *the coming salvation of the race* by Christ; a blessing which will follow the complete ingathering of the elect, by whose agency as kings and priests in the kingdom of God it is finally to be accomplished.

When our Lord was upon earth, the stress of the controversy betwixt Himself and the Jews turned, as we all know, on *the nature* of that kingdom which Moses and the prophets had declared should come, and which He and His forerunner had alike announced to be "at hand."

The same question is still agitated among ourselves, but in another form. That which Christian men now differ about is, not whether "the kingdom of God" is carnal or spiritual, but whether it is objective or merely subjective, present or future.

To say, as many do, that it is *both*, is simply to evade the point at issue, which is this: whether or no, by the phrase "the kingdom of God," or of "heaven," Jesus intended to denote His own *visible triumph on the new earth* over all that Satan has done from the beginning; or whether He only meant thereby to indicate that *invisible rule* in the hearts of believers which He always has exercised and always will.

The Church in this, as in too many other matters, is divided against itself. "The germs of Gnostic idealism," which, as Olshausen says, "sprang up as early as the apostolic times," denying in the doctrine of the kingdom of God any real outward manifestation of the Divine dominion on earth in the future," continually reappear, and now so extensively prevail that multitudes have ceased to attach any definite idea to what is said in Scripture regarding the kingdom of heaven, and content themselves with a vague hope that, in some yet unrevealed way, the reign of God over men will one day become universal. —EDITOR.

WHAT IS THE GOSPEL?

The Gospel of Jesus Christ,—*What is it?* The good news proclaimed to mankind by the Lord and his apostles. In what does it consist?

A strange question, some will say, to ask in the nineteenth century. Yet perhaps not more strange than needful.

Nothing can be clearer than that *the only Gospel* taught by our Lord himself when on earth was the good news of "*the kingdom.*" The sole object of His public ministry among the Jews was to enlighten the minds of the chosen people regarding that Divine kingdom for which they were so eagerly looking; and to point out to them its true nature; to exhibit and illustrate the moral and spiritual characteristics of those who were to share its glory. This was the beginning and end of Christ's teaching to the Jews. Nor was the case otherwise when He was privately instructing His disciples.

The conversation of our Lord with Nicodemus confirms this view of things. He tells him that except a man be born again, he cannot see (i. e., be a sharer in the glory of) the kingdom of God; and when the ruler stumbles at the doctrine, He adds, "Art thou a master of Israel, and knowest not these things?" implying that He spoke of things which were already revealed.

What our Lord taught, and what Nicodemus *ought* to have understood, was neither more nor less that what had been previously made known by Ezekiel, Jeremiah, Isaiah, and Micah, viz., that when Jehovah should gather Israel in the day of restoration, God would "take away the stony heart out of their flesh, and would give them a heart of flesh" (Ezekiel xxxvi. 25; Jer. xxxi. 33); that then all their children should be taught of God; and that with this should be associated the removal of the face of the covering cast over all people, and the vail that is spread over all nations;" that then shall "death be swallowed up in victory." (Isa. xxv. 8.) It is needless to say that Paul connects this text with the resurrection.

The message to those whom Christ, by the apostles, subsequently called out of the Gentile world, was not essentially different from that delivered to the Jews. The Gentiles were to be told they were no longer outcasts and aliens—"strangers to the covenants of promise;" that God now bade them come to Him *as children;* that He placed them spiritually on the same level

as the Jews; that He invited them to share "the kingdom" without passing through Judaism, or burdened in any way by the rites of the Mosaic economy. This is evident from what Paul says to the Ephesians. He tells them that the mystery of Christ made known to him "by revelation"—a mystery till then "hid in God from the beginning of the world," was *not* merely that the Gentiles might be saved, or brought within the Christian dispensation, but that they "should be *fellow-heirs* [with the Jews], and of the same body, and partakers of God's promise in Christ by the gospel." (Eph. iii. 6.) *This* was to the Gentile "the unsearchable riches of Christ"—*the kingdom was thrown open to him.*

That this announcement further involved the good tidings of redemption for the heathen world, a redemption *actually effected and completed* by the Lord himself, and therefore not dependent for its efficacy on its reception or rejection by mortals, is certain. It was a declaration of *deliverance* for all men from the sway of Satan; a deliverance *actually effected* for the whole world; it was a deliverance openly proclaimed, and altogether irrevocable: it carried with it life after death, but a life the character of which, like that of the present, would necessarily be dependent *on conduct;* a life that could only be a blessed one if spent in conformity with the will of God, in penitence on account of past sin, and in faith on the Redeemer.

Such was *the general message* to the Gentile nations. Beyond and behind this was a "high calling" to "glory and honor;" a call to *present salvation* from evil, and to immediate fellowship with God through Christ; a blessing to be enjoyed only by those who, being *here* renewed in the spirit of their minds, are "born again, not of the will of man, but of God."

The "good news," then, is that the work of redemption will be accomplished *in spite* of man's perversity; that the same grace which in all ages has gently constrained *some*, will one day, by processes adapted to their condition, constrain myriads who, in man's esteem, have perished in ignorance and unbelief; that neither human depravity nor satanic power, neither the world, the flesh, nor the devil, shall hinder the ultimate triumph of redeeming love, or prevent the coming of that day when every knee shall bow, and every tongue confess the love, the power, the holiness, and the dignity of Him whom God hath appointed Lord of all. Thus, through present mercy to the elect, the non-elect obtain mercy; and favor already granted to the few, "the many" eventually receive favor. For "God hath included all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33.)

The *narrowing* of the message, however good may be the intention, can only tend to lessen the glory of Christ. For as the bride of the Lamb is "the Church," and not the solitary nun, however holy she may be; so *the crown* of Christ is not the saintly jewels that adorn the diadem, but *redeemed humanity.* "He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession."

To avoid the possibility of misconception, although at the risk of being supposed needlessly to repeat, let us once more state what has been maintained. It may be thus expressed:

"The Gospel of the grace of God," made known to mankind by Jesus Christ, is not so much an individual as a world-wide blessing; it is the glad tidings not merely of *my* salvation, but of *human* salvation,—the salvation of the race; it is the declaration that redemption is not a mere possibility, but a fact; it is the announcement both of the certainty and nearness of the time when all shall own and adore the Redeemer.

The bringing in of the elect, glorious as that gathering will be, is not the Gospel, but a call to "glory, honor, and immortality," *based upon* the Gospel, upon the declaration that it is the Divine will through Christ to restore humanity.

The announcement that God has provided a means by which sinners the most abandoned may, *if they will*, find deliverance, however true, is not the Gospel; for since the creation, or rather, since the fall, God has always provided such means, and has ever been more than willing to receive and forgive the penitent.

The Cross, wondrous as is the exhibition there made of the Divine love, is not the Gospel; Calvary is but the culminating point of human wickedness. The crucifix is not the true symbol of man's deliverance, but *the open grave.* "The kingdom" is the Gospel of the grace of God and nothing else.—*The Kingdom of God.*

The Gospel of the Church.

The Gospel of the Church, as preached amongst us,—allowing, of course, for modifications of thought and expression which are inseparable from the individuality of the human mind,—may probably be summed up in these words:—"Christ came into the world to save sinners, and whosoever *will* may come unto Him and live." Those who preach it, however, constantly assert

—and justly—that all men are by nature *unwilling* to come; that, in fact, no one *does* accept the offer save under a special influence of the Holy Spirit; and that of those who have heard the glad tidings in past ages, or who hear them now, comparatively few have obeyed the call and given evidence of spiritual renewal. They admit further that only a fraction of the human family *has ever heard* of the Redeemer, and they are, therefore, obliged to allow that the race, if saved at all, must be saved by methods not yet revealed. Many, of course, take much narrower views, and refuse to entertain the possibility of any door of hope being open either to the heathen or to the nominally Christian world.

The *defect* of this teaching, and that which renders it no gospel to the mass of mankind is, that it keeps back all that is written relative to human restoration, and that—apart from another and special influence bestowed only *on some*—it makes no provision for the salvation of the unwilling, the "dead in trespasses and sins;" that it leaves to the consequences of their ignorance such as have never had Christ preached to them; and that it abandons to their *unwillingness* all who have not experienced that renewing grace by which alone the human heart is ever changed and subdued.

May it not, then, be affirmed that as a revelation of mercy to mankind, the Gospel *thus stated* fails to answer its end? since, instead of fulfilling the simple declaration of Scripture that Christ actually *is* the Saviour of the world, it maintains only that *He is willing to be such* to all who consent to submit and be saved; wicked unwillingness on the part of man being in every case the very evil to be met. *Thus* presented—struggle as we may against the conclusion—the Gospel becomes a message of grace only to the few, while the great mass of mankind, unsaved in any sense, are left to the consequences of their sin and folly. The Gospel of the Church goes further on the supposition that earth is the only theatre of human salvation; that nothing in Scripture justifies us in asserting that the work of Christ can be beneficially brought to bear upon men after death; that the visible Church, therefore—whatever may be understood by that term—is *the appointed agency* by which it pleases God to rescue men from Satan; and that, limited as the number at present may apparently be of those that are saved, a time is coming when, in connection with a large outpouring of the Spirit of God, and a more abundant blessing upon the laborers in the vineyard, the knowledge of the Lord will cover the earth.—*Ibid.*

The Gospel of the Kingdom.

The contrast between our preaching and that of the first age of Christianity is a striking one: Christ and his apostles proclaimed "the Gospel of the Kingdom;" *we* preach the Gospel of the Church. The impression prevailing amongst us appears to be that the one has superseded the other; that the first was Jewish, that the last is Christian. And yet it cannot be disputed that "the kingdom" occupies a much wider space in the field of divine revelation than the Church; nor will it be maintained that we are at liberty to dilate any truth, because it may be specially dear to us, until it fills a much wider sphere in our minds than it does in Scripture.

The Gospel of the Kingdom, instead of narrowing, gives fearless utterance to all that is revealed. It proceeds on the verity of the declaration that God is, in deed and in truth, "the Saviour of all men," although "*specially* of those that believe." It accepts this word as—what it is said to be—"a faithful saying, and worthy of all acceptation," and it justifies the apostle Paul when, under Divine inspiration, he charges his son Timothy, "These things command and teach." (1 Tim. iv. 9-11.) It is a gospel which removes all that is painfully dark in the doctrine of election—the higher salvation of the comparatively few on the earth being regarded as the appointed agency for the later and lower salvation of the many in ages to come. It furnishes a strong counteractive against those temptations to self-satisfaction, to indolence, and to the avoidance of the cross, which so constantly beset us. It kindles the holiest of ambitions, and, in its own glorious light, darkens the attractions of much that here dazzles while it leads astray.

It proceeds indeed on the assumption that the present dispensation is essentially *one of selection*. It does not allow that God has anywhere led us to expect, in relation to the world as now constituted, that the Gospel will ever be more than *a rejected testimony*. It regards all that is going on at present as merely preparatory. It refers triumphs and universality to an age that is yet to come—an age which will be introduced by the reappearing of Christ, by a partial resurrection from the dead, and by the allotment, according to works, of rewards to those who have here endured unto the end.

Those who insist that in this dispensation the Gospel was intended to be *much more than a witness*, commonly base their opinion on the command, "Preach the Gospel to every creature" (lit., to all creation), an instruction which they imagine *implies* at least the possibility of its being

made of saving effect to every child of Adam. They say, as Dean Alford has put it, that this command must be taken in connection with the promise, "Lo, I am with you always, to the end of the world;" and that "inasmuch as the disciples living when the direction was given could not teach all nations, the Lord here founds *the office* of preacher in His Church with all that belongs to it—the duties of the minister, the school teacher, the Scripture reader.

But do not such advocates, it may be suggested, forget two things: first, that the Gospel thus commanded to be proclaimed was that of "the Kingdom," which, says our Lord, "shall be preached in all the world, *for a witness* unto all nations" (Matt. xxiv. 14): secondly, that whenever God gives a command he provides all that is necessary to its fulfilment?

Will anybody pretend that the means of ful filling such a command as this,—supposing it to extend to the human race,—has ever been afforded? Will any reasonable person say that at this hour, or at any period since the command was first given, it is, or ever has been, possible for true Christians to convey the tidings of salvation to the whole human family? He who maintains the possibility of this being done, if every heart were but consecrated to the work, must surely forget how few, even among believers, are fit for such a task; how, if spiritually competent, they could only perform it by the help of a miraculous gift of tongues, and by the neglect of all social and family duties; how, in short, its accomplishment would involve the violation of every condition under which God has placed men. He who thinks that a work like this might well be effected by the power of money and the multiplication of machinery is not to be reasoned with.

Why, then, should we persist in attaching to the words of the Lord an interpretation of this extravagant character, when a true and reasonable one lies straight before us; when it is obvious that the meaning of the charge is, "Preach this Gospel of the Kingdom (which has hitherto been confined to Israel) among all nations; for the promise is not to the Jew only, but to all that are afar off, *even as many as the Lord our God shall call*," (Acts ii. 39)?

The hatred manifested toward Christ by the Jews arose almost entirely out of His teaching with respect to "the kingdom." That teaching was odious to them, not only because it stained the pride of all their worldly ambition, by giving them no hope of superseding the Roman empire by a kingdom of their own, but because it proclaimed the earth to be the inheritance of the meek, the lowly, and the pure in heart, shutting out of its possession every form of character they had especially cherished and honored.

The hatred of the world to Christ, *now torpid*, will revive in all its ancient intensity whenever the Gospel *of the Kingdom* is again accepted to any considerable extent; whenever it fairly comes in contact with the specious notion,—now rapidly gaining ground,—that under this dispensation, and by means of the wealth, the science, the improved legislation, and the innumerable benefits which are sure to follow in the wake of an ever-advancing and Christianized civilization, the world will be subdued to Christ, and Christians be practically its rulers. This idea, which is but another form of the old Jewish error,—but a repetition of the mistake made by the early Christian Church;—is so plausible, so favorable to all the desires of the unrenewed heart, so destructive of all that is involved in the thought of a pilgrim and stranger life, and yet, superficially viewed, so honorable to the doctrine of the cross, that it is all but impossible to make men see it delusiveness or feel its danger. The extravagant folly of those who have deduced from *their* Gospel the extraordinary notion that good Christians must of necessity be bad citizens, by scorning patriotism, by abandoning secular duty to the ungodly, and by resigning the world to Satan, has, no doubt, excited much prejudice, even among the followers of Christ, against a doctrine which, rightly understood, lies at the basis of all true faith in the Redeemer and His mission.—*The Kingdom of God.*

St. Paul's Gospel.

The Apostle Paul often uses the phrase "*my Gospel*," as if his message to mankind included matters directly and specially revealed to himself. In the epistle to the Galatian church (ii. 2) he says that seventeen years after his conversion he went up to Jerusalem "by revelation," in order that he might communicate to the church in that city, and to the other apostles, the Gospel which he preached among the Gentiles.

Judging by what is said in that epistle alone, we should naturally come to the conclusion that its sole peculiarity was that it asserted the liberty of Gentile converts to abstain from the observances of the Mosaic law. But it is by no means probable that this was all, for, as we have before seen, Gentile freedom had not only been directly taught to Peter soon after Pentecost, but, *in consequence of his testimony*, had been formally and officially recognized as the revealed will

of God by the apostles and brethren in Judea. (Acts x. and xi.)

In his Second Epistle to Timothy, after saying to him, "Jesus Christ of the seed of David was raised from the dead *according to my gospel*" (ii. 8), the apostle adds, "*Therefore* I endure all things *for the elect's sakes*, that they may also obtain the *salvation* which is in Christ Jesus *with eternal glory*." (verse 10.) Here he would seem to say that he suffered for preaching a special salvation for the elect.

If we ask, What more did Paul's revelation or Gospel include? what else could it embrace that was in any way peculiar to him? we must look for an answer to the First Epistle to the Corinthians (chap. xv.), in which we find the doctrine of *the resurrection of the body* first clearly set forth as a necessary consequence of Christ's having raised his own body. This peculiar doctrine he declares to be "*the* Gospel" which he had preached unto them,—*that* wherein they "stood," and by which they were "saved" from the power of the present evil world. (verse 1, 2.)

But again it may be asked, What is there in the doctrine of the resurrection of the body, as taught by this apostle, which makes it so peculiarly his own?

We are certainly at a loss to see what it can be, *unless*, indeed, the resurrection be connected,—as we believe it always is by St. Paul,—with the fulfilment of all those glorious promises of *a new moral world* which abound in the writings of the Old Testament. Other apostles had taught this to the Jews(Acts iii. 21); but Paul seems to have been specially called to open up the doctrine, and to impress upon the Gentiles that the dispensation of the fulness of times must be a result of the resurrection.

Such we believe it to be; and we cannot but think that if Scripture be carefully searched, and its various announcements relative to the resurrection be thoughtfully examined, it will become evident that while glorious days may be expected after the return of Christ and the binding of Satan, it is not till mortality is merged into life that the restoration of the race will be effected.

When Paul says to the Romans, "I am not ashamed of the Gospel of Christ," he seems to imply that in this great city it would be more than usually offensive to preach faith in One who was known *there* only as a crucified malefactor. Paul says that this circumstance shall not hinder him from proclaiming the Saviour, *because* everywhere the preaching of Christ—of faith in Him *as a person*—proved itself to be the power of God unto salvation. The doctrine, he maintains, carries its own evidence with it, and therefore need not be concealed, as if it involved an extravagance too great to render it capable of being accepted. (v. 16.)

To understand *why* the Gospel was so manifestly a response to the needs of humanity, it is necessary to bear in mind the peculiar state of the world at the time the apostle wrote.

The age in which he lived was *an age of hopelessness*. A deep sadness had then settled over the minds of thoughtful men, for which no relief was to be found in paganism. "The fixed persuasion of the heathen was that the world was bad, and that it could only become worse. Hints might be obscurely given, or fondly imagined, of a coming ruler, a divine conqueror, a mysterious revealer of God's will and nature; but of a sanctifier and redeemer, of a conqueror of sin, an assuager of pain, of an averter of the evil which is born within us or gathers around us, and clings to us always from the cradle to the grave, and poisons life, and blasts pleasure, and mortifies pride, and corrupts love, and makes everything desired and hoped for turn out other than what we had desired and hoped,—of an averter of this eternal immedicable evil, the heathen had no conception, no anticipation at all. They had lost faith in the old mythologies, and they knew not on whom they could call 'to relieve the sickness of the world around them.'"

The Gospel was "the power of God" unto their deliverance from this state of bondage and misery, because it met their wants. It revealed a Saviour from self and sin. It brought before them a God—the one God, the living and the true—at once righteous and loving, the enemy of evil, but the friend of those who by evil had been brought into captivity. This was just what they needed, and he who believed the message, whether Jew or Gentile, found at once rest and peace.

To the man who accepted apostolic teaching the world was no longer the dark and inexplicable enigma it had always appeared; for in the Gospel ("therein") was "the righteous of God" revealed. *There*, for the first time, he was taught the equity of God's dealings with the children of men, and how out of evil itself God was ever educing good. *Thence* issued, unheard before by Gentiles, the glad tidings of redemption, of resurrection, of a world *beyond the grave*, and with such anticipations came hopeful, victorious and triumphant feelings, to which he had hitherto been a stranger. Alas! how many among ourselves are untouched by this blessedness! How many are content to look upon God's ways, and especially upon the moral condition of the world around them, with a faith that is after all noth-

ing better than a half-belief that in some way or other "the Judge of the whole earth will do right,"—will at least do that which *to Him* is right, although it can never seem so *to them!*

But this is not faith. Faith is "the evidence of things not seen;" but it is not the evidence that anything which *to us* with the word of God in our hands seems wrong, is really right. Faith, or trust in God, implies an assurance on our part, not only that He *never does wrong*, but that He never does anything which to a rightly constituted mind *seems* wrong. In matters relating to *the intellect* the creature is *unable* to comprehend his Creator. In matters of right and wrong it is otherwise. The distinction is an important one. The *mode* of the Divine existence, for instance, is, like many other things, far beyond human comprehension; much in the providence of God is to mortal eye *inexplicable;* but nothing that our Father does of a *moral* character, seen truly, can fail to be perceived *by us* to be righteous, if we ponder it with a trustful heart.

Striking illustrations of this fact are to be found in the words of God, by the mouth of his prophets, to the children of Israel. How continually He appeals to *their sense* of what is right and just! How He pleads with them as a man pleadeth with his friend, ever seeking to show, *not* that He is more rigid in exacting than they are, but that He is infinitely *more forbearing*, demanding less, and making larger allowance for weakness and sin, than they were ever willing to do in their dealings with one another.

I am quite aware that the phrase "righteousness of God" is usually understood in a very different sense from that which I think it frequently bears. I have no wish to dogmatize, or to be unduly positive as to the accuracy of my own conclusion on this matter; but I may at least be permitted to suggest (1) that the phrase "righteousness of God" is unquestionably used in Scripture to express God's righteousness *in forgiving* (Psa. li. 14); sometimes it is put for God's truth and goodness in fulfilling His promises to us (Psa. xxxi. 1); and sometimes, as in Phil. iii. 9, for that filial spirit and service which, as His own gift, God *accounts* righteousness, regarded in contrast with the self-righteousness of a man seeking to be justified by his own works. (2) That God's justice and mercy are but different manifestations of that one quality of love by which He has described himself.

St. Paul himself designates that which he taught, "the Gospel of the grace (favor) of God;" "the glorious gospel of Christ;" "the gospel of salvation;" and "the gospel of peace," (see Acts xx. 24, 25; 2 Cor. iv. 4; Eph. i. 10—13, and Eph. vi. 15).—*The Righteousness of God.*

The Jew and the Heathen.

BY WILLIAM SHEPHERD.

That there is hope for the Jews, the Scriptures of the prophets, likewise the apostles, seem to be very explicit. And many of our Advent friends, who were once decidedly opposed to this, are now, after having fairly investigated the matter, settled down on the belief that the restoration of the Jews to their national privileges and immunities as a nation at Jerusalem, is a foregone conclusion, and a Bible doctrine. But the future destinies of the heathen, this they cannot see yet; that is, as to their being the subjects of Divine munificence subsequent to the glorious Epiphany of the holy Redeemer.

They have concluded there is no hope for them beyond the advent of Messiah, as once they held relative to the Jews. This may be accounted for to some extent on the same ground that they considered formerly the fate of the Jews a hopeless one, namely, want of investigation, with so strong a love to know "what is truth," that they were willing to let preconceived notions, theories, and opinions pass as errors.

As to the future destiny of the heathen in its more enlarged sense, that is, I mean in the aggregate, the Scriptures seem to me to clearly point it out. There evidently is a rainbow of hope that sheds its variegated light yet over that dark and benighted portion of the human race. And in "due time" the rainbow will have passed away under the genial and warm rays of the Sun of Righteousness which shall arise with healing in his wings. Observe, "And the leaves of the tree were for the healing of the nations." (Mal. iv. 2; Rev. xxii. 2.) It is evident, then, that there are nations that need healing in the new or *re*newed Jerusalem state. And what more likely than these heathen nations?

But before I come to positive testimony relative to the heathen as yet becoming the recipients of the Divine bounties in the presentation of that gospel which was preached to Abraham—Gal. iii. 8,—and which explicitly declares, "In thee and in thy seed shall all the nations of the earth be blessed," etc., I wish to call attention to a few parables giving a brief exposition of them by way of a preliminary, and as clearing away for the more favorable reception of what may be further said in behalf of the poor heathen.

It is contended, by many, especially among our Adventist brethren, that more especially the parable of the good and bad fish, and that of the wheat and tares, represent the whole human race, and that their gathering in by the net to the

shore signifies the day of final decision and judgment. So with the time of the maturity of the wheat and tares when we come to the harvest time, that it symbolizes the fixed and unalterable destiny of the whole race, and that this event of course is contemporary with the second coming of Christ; and indeed the result of that coming. The gathering of the wheat into the "barn" was welcoming the children into the Kingdom, and the binding of the tares in bundles was but the the total destruction of the entire residue of mankind left outside of the Kingdom.

The parable of the sheep and the goats is also classed with the two above by our friends in proof of the final destiny of the race declared at our Lord's coming. I will admit, in taking a cursory glance of these Scriptures, apart and by themselves, that there is some show of plausibility for such a theory. I once was inclined to believe, myself, that this view of the subject was correct; but by careful study of God's word and comparing Scripture with Scripture, here a little and there a little, have found I was mistaken, and have come to the conclusion, which appears to me to be correct,—perfectly harmonizing with the general tenor of the Word,—that those parables do not embrace the whole of mankind, but only that portion which comes under the head of christendom. The net containing the good and bad fish does not take in the heathen nations at all, but only the professed Christians. And so with the wheat and tares, as must be seen at once from the fact that the wheat and tares so much resemble each other in their exterior, and grow up so closely and intimately "*together*" that to disturb the one, that is the tares, or attempt to root them up, would endanger the health, growth, or very existence of the other, as the Saviour declares, Matt. xiii. 29, 30;—so that they are both to grow together until the harvest, which shows clearly they are all professed Christians, and far from being any heathen in this company.

It is a mistaken idea that the end of the world, here, means the terminus of all mundane things. The correct idea here is, the end of the *aion*, i. e., the age, the close of "the times of the Gentiles," the terminus of that portion of time allotted to the Gentiles for the treading down of Jerusalem, embraced in the Divine purpose. We know of no Scripture which predicts the utter destruction of the earth, but rather we are assured that "the earth abideth for ever." (Psa. civ. 5, comp. cxxv. 1; Eccl. i. 4.) In that better state of things promised beyond, for which we look, of which St. John had a glimpse in vision, he did not say, and there was no more *earth*. He saw *that* still remaining, beautiful; but he did say, "There was no more *curse*." (Rev. xxii. 3.)

A word on the parable of the sheep and goats, showing wherein it differs with the two former ones. This portion of Scripture is generally explained to represent the last judgment scene; the goats symbolizing the whole ungodly world are hurriedly consigned to the burnings of the general conflagration; while the sheep, representing the saints, are greeted in the kingdom with a—"Come, ye blessed," etc.; but this interpretation I conceive to be very erroneous. I can only harmonize this graphic picture of the millennial reign of Christ with other portions of Scripture with the following view, namely, that from the point indicated, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," until, "And these shall go away into everlasting punishment; but the righteous into life eternal," (Matt. xxv. 31–46), evidently spans over a period of one thousand years more or less, as brought to view in the 20th chapter of Revelation; indeed, I regard it as a parallel Scripture. The consignment to everlasting punishment, i. e., being cut off from life, synchronizes with the fearful disposition made of those as stated—viz., "And whosoever was not found written in the book of *life* was cast into the lake of fire;" which lake of fire is obviously a very striking and appropriate symbol of utter destruction, or cutting off from life, as in the former case.

Furthermore, we remark, that the judgment pronounced upon these condemned fish, and worthless tares in the parables, and the goats in the scenic programme of the times of the Messianic reign was not premature, not without a fair investigation and trial, as that would be contrary to all the known principles of human jurisprudence, let alone the Divine code of laws, which is perfect in every particular: "Judgment and justice is the habitation of his throne," etc. We are assured that all of those who stand out in condemnation have had a just trial, and consequently have had the gospel fairly presented to them in their day, and had the privilege of choosing who they would serve, "Christ or Belial"—"God or mammon." They have decided to serve the latter, and now receive the wages which is simply "death;" as that, we are told, is the "wages of sin," and of a sinful life—"he that soweth to the flesh, shall of the flesh reap corruption." (Rom. vi. 23; Gal. vi. 8.)

These are the characters spoken of as being destitute of the knowledge of God and disobedient to the gospel of our Lord Jesus Christ, who are to be punished with everlasting destruction from the presence of the Lord and the glory of his power; the same punishment as brought to view in those former places referred to.

They know not God, and obey not the gospel; these are the charges upon which they are indited and found guilty. The sense we are to understand here of knowing God, is to know Him in that light so as to recognize Him unto the obedience of his command. This is evident from the nature of the clause which follows,—"and obey not the gospel," etc. This implies that those parties upon which the judgments are to fall have had the Gospel preached unto them; have had a "fair chance," and will never have another offered them.

What is it, we ask, which condemns a man as bad, like the bad fish in the drawn net, which symbolize this class of men? It is the fact of their being favored with the offers of life in the Gospel, and have refused to accept. You observe they are all found taken in the net, which is symbolic of the boundaries unto which the Gospel had been preached, there and then. What is it which constitutes a wicked man in the light of the Gospel? Is not one who has had the light and blessing of that Gospel presented to him, despising the heavenly gift, not using it to the honor and glory of Christ; or rather, going and burying in the earth, etc.? (Matt. xxv. 25, 26.) Men are not arraigned before the bar of God for the sins of our first parents; but only for their own ill doings. Jesus Christ by virtue of his death and resurrection, who "was delivered for our offences, and raised again for our justification," (Rom. iv. 25,) has atoned for that sin, which is "the sin of the world," (John i. 29,)—he taketh it away; and by his righteousness, which he wrought out by perfect obedience to the Father, "the free gift came upon all men unto justification of life." (Rom. v. 18.) He "was made sin for us, who knew no sin, that we might be made the righteousness of God in him." Then it is those who the gospel recognizes as righteous, who have accepted the "righteousness of God" in Christ; and those who reject it are styled the wicked; they have been blessed with "the light of the knowledge of the glory of God, shining in the face of Jesus Christ,"—but have closed their eyes and ears against it.

We ask again, what brings men under condemnation? Is it not the rejection of that gospel light which has come into the world? is it not those who prefer darkness rather than light, because their deeds are evil? (John iii. 19, 20.) "If I had not come and spoken unto them, they had not had sin: but now they have no cloak (or, *excuse*, marg.) for their sin." (John xv. 22.)

This would seem to draw the dividing line between the saint and sinner. A sinner, then, in the light of the Gospel, is one who has had a fair opportunity under the blaze of that light, but rejects it.

Again, "Faith cometh by hearing, and hearing by the word of God; . . . but how shall they hear without a preacher? and how shall they preach,—i. e., preach effectually and truly —except they be sent?" (Rom. x.) These all, which we have been considering as arrayed under condemnation, have been blessed with all the privileges here described.

In our next we shall take up the direct argument in favor of a future opportunity for the salvation of such as have been unavoidably deprived of hearing the Gospel message.

Mysticism among Adventists.

BY ELD. S. W. BISHOP.

About thirty years ago a position was published to the Adventist world, by a worthy man, then a resident of this State, now dead, which proved to be the laying of the corner stone of a spiritualistic system of scriptural interpretation. That position was this, the thousand years of Rev. xx. are in the past. Some time after he adopted the above named idea, there came to Connecticut an able preacher from the State of Maine, and settled in the same county where our brother of the thousand years in the past resided. This preacher was a man of large ingenuity, and having embraced the sentiment that the thousand years are in the past, he exercised his inventive skill in an attempt to harmonize all other Scriptures with that leading idea. He succeeded in reducing his views on that subject to a system, and published a book setting them forth in order. The book was entitled "True Literalism." Adventists up to this time had advocated a literal interpretation of the Scriptures, and had supposed that their literalism needed no qualifying word; the title of this book, therefore, looked suspicious to many, and they were very careful about adopting the book. Others have written on the same subject since the above named work was published, but till quite recently not a single new feature has been added to the system as it was brought out more than twenty years ago in "True Literalism."

A work has been published in later years entitled "The Mediatorial Kingdom," but it is only a reproduction of the same ideas, in substance, that were published in "True Literalism" years before. The object had in view by the author of "Ture Literalism" was to over-

throw the doctrine of the "age to come;" and nearly all anti-age to come Adventists down to to day, have taken their cue from him, and are using his arguments in their efforts to overthrow the doctrine of future probation. A writer has just finished more than twenty "Letters on the Age to Come," in a certain Adventist paper; and the whole is only a rehash of a portion of that system published in "TRUE LITERALISM." I do not question the honesty of these men, for I once adopted the same system, and that because it was the best anti-age to come theory in existence. I was, however, convicted in the early part of 1874 that the system was driving me where I did not like to go; and that too by my own attempt to overthrow the doctrine of future probation.

Finally, in my hard sickness, from which I have not as yet entirely recovered, God took me in hand, and in my meditations on His plan, as revealed in the Holy Scriptures, one after another of my visionary views faded away until they were all gone; and God, in his great mercy, opened my eyes to see light in His light, and to understand his great plan of love, that shall at last bring an innumerable host to bow in willing, joyful submission to the reign of justice, mercy, and love, that shall, through ceaseless ages, be administered by God's anointed One, and his associate kings and priests.

The main feature of the system published in "TRUE LITERALISM" is the following: Christ is now reigning, and will reign till he comes the second time, and at his second coming he will deliver up the kingdom to the Father. Carrying this view out to its legitimate conclusion, there is a class of Adventists who claim that Christ is now sitting on David's throne, that his kingdom was set up eighteen centuries ago, that Christ's reign is confined to this age, and that in the world to come Christ will have no kingdom. It is folly for the writer of "THE MEDIATORIAL KINGDOM," or any other man who assumes that Christ is reigning now, and that when he comes the second time he will deliver up his kingdom, to find fault with the above conclusion. There is but one kingdom promised to Christ, and if that kingdom is a mediatorial kingdom, and that mediatorial kingdom was established—set up—when Christ took his seat on his Father's throne, and that kingdom is to be given up when he makes his second advent; it inevitably follows that Christ will have no kingdom in the world to come.

There is but one reign of Christ to be found in the prophecies, or promises of the Old or New Testament; if Christ is reigning now, if he reigns in this age, and at the end of this age ends his reign by giving up his kingly power, as the author of "TRUE LITERALISM" teaches, and the writer of the "MEDIATORIAL KINGDOM" affirms, all must see, who have eyes *to* see, that beyond the point where Christ gives up his kingly authority, ceases to reign, he will have no reign—no kingdom. The only class of logical anti-age to come believers in America, is the class I have named, who believe, and teach, that in the world to come Christ will have no kingdom. They are consistent in another point of view. God will never establish a government unless there is need of one. He will not give laws unless there is a class of intelligent beings who need laws to regulate their actions. To teach that in a world, where all the beings who inhabit it are in a condition of immortalized perfection, it will be necessary to organize a government, and enact laws to control their actions, is glaringly absurd. There can be no government without laws, and all laws, whether human or divine, demand the obedience of those for whom they are made, and a penalty to be inflicted on those who disobey, or break those laws. A government, therefore, necessarily implies probation. If there is no probation beyond the present age, there will be no government in the ages that follow this. To talk about Christ as king in the ages to come, or that he will have a kingdom in any portion of the endless future, and at the same time assume that there is no probation beyond the end of this age, is an evident inconsistency; one that cannot be easily overlooked by close thinkers.

If, therefore, you wish us to respect you as logical men, do not call men fanatical who claim that Christ will have no kingdom in the world to come, till you abandon the idea that Christ is now reigning in his kingdom.

Both these classes, however, are compelled from their own premises, if they believe the plain reading of the Scriptures, to admit that there will be probation in the ages to come. I have shown that but one kingdom is promised to Christ, and that one reign only is prophesied of in all the Scriptures. It does not matter at all, so far as the question of future probation is concerned, where that reign begins so long as it is claimed that Christ reigns as a mediator. If Christ is ever a priest-king, that is *the* reign spoken of by the prophets of God, and promised by Jehovah; for no man can show from the Scrip-

tures that Christ is to reign twice, or that he is to reign in two distinct kingdoms. The Scriptures declare plainly what is to be the length of the reign of Christ, and how long his kingdom shall exist. I will refer to a few texts of Scripture which speak plainly on this point. Dan. vii. 13, 14, "And I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion. which *shall not pass away*, and his kingdom that *which shall not be destroyed*." If there was no other text in the Bible, this is sufficient, for it declares in unmistakably plain language that when Christ commences his reign, his dominion, and his kingdom are for endless duration. The prophecy from which this text is selected is consecutive in its character. It begins with Babylon, represented by a beast like a lion; gives a brief history of Medo Persia under the symbol of a bear; and also of Grecia under Alexander the great, and its division into four parts, represented by a leopard having four heads; and foretells the rise of the Roman kingdom, the last universal Gentile monarchy; its division, and finally the rise of the Roman Catholic power. After all these kingdoms have had their day, last of all comes the kingdom of the Son of man, our Lord Jesus Christ. The point I wish to fix is this: this kingdom of Dan. vii. 14, is the only one named in this prophecy, given to Christ, the only one He can ever have. If Christ ever reigns in a mediatorial kingdom, this is the one. That He is to be a mediatorial king —a Priest on His throne—is claimed by the great champion of anti-age to come opposers, the author of "TRUE LITERALISM," and accepted by the writer of "THE MEDIATORIAL KINGDOM." If these men are right, probation does not end with this age, for when Christ enters on his dominion, takes his kingdom, *it will never pass away*. So the God of heaven has decreed, and it cannot be changed.

One text more. Luke i. 32, 33, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and He shall reign over the house of Jacob for ever; and of His kingdom *there shall be no end*." This is the reign—the kingdom of Christ so often prophesied of by the prophets of Israel, and the *only* one of which they have written: the only reign and kingdom of Christ of which he himself spake, and the only one concerning which the apostles ever wrote. Now suppose we were to admit, as these Adventists claim, that this reign began—this kingdom was set up—at the beginning of this age; it would not by any means refute the doctrine of future probation. So far from it, it would positively confirm that doctrine. If Christ's kingdom commenced at the beginning of this dispensation, it has been a probationary kingdom for almost two thousand years, and Jehovah declares, in language plain, and unalterably sure, that this same kingdom, the kingdom of Jesus Christ, *shall not pass away*, SHALL HAVE NO END. Amen.

My opposition to the idea that Christ's kingdom was set up at the first advent, does not spring from any fear that such a position, if true, would refute the doctrine of future probation. I disbelieve it because I am satisfied it is contrary to the plain teaching of the Word of God. Rev. xx. plainly states that when Christ reigns, his saints reign with him. To assume that the church of God was in a kingly position, its different members reigning as kings, during the time that they were being slaughtered by millions, by the Papal hierarchy, requires a hard stretch of credulity. The time when the saints get their crowns is plainly given in the Scriptures. Hear the the testimony of Paul: 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The day referred to in the text is the day of Christ's second coming spoken of in verse 1. Peter's testimony is in harmony with Paul. 1 Pet. v. 4, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Thus it is settled that the saints are not crowned as kings till Christ comes the second time.

Again: Christ does not receive his kingdom till he comes in the clouds of heaven (See Dan. vii. 13, 14); and when he thus comes, is at his second advent. (See Matt. xxiv. 30.) To this agrees the language of Paul. 2 Tim. iv. 1, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

The language of Christ himself is plain on this subject. Matt. xxv. 31, "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." Christ's kingdom is to be set up in

the land of Canaan. "The Lord God shall give unto him the throne of his father David." (Luke i. 32.)

The throne or dominion of David was the kingdom of Israel, in the land of Canaan; and the prophet of God declares that Christ shall rule that kingdom. See Ezek. xxi. 25-27. Christ has declared that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. See Luke xxi. 24. Jerusalem was in bondage to the Romans at the time of the first advent, and for years afterward; and to-day it is under the foot of the impious Turk, and it will remain under foot till the Gentile lease runs out, and then, and not till then, the kingdom of Jesus Christ will be set up.

It is positive, to my mind, from all these Scriptures, and many more that might be quoted, that the kingdom, the reign of Christ, is all in the future, to be set up, begin, at his second coming. I am satisfied that the events now transpiring in the East indicate that the foot of oppression is soon to be lifted, the holy land set free from the dominion of the Turkish empire, and Christ come in his glory, take the throne, dominion of his father David, and commence an eternal reign over all the nations. May God enable us to be among that spotless company that shall constitute the Bride, the Lamb's wife, be crowned "kings and priests," and "reign with him on the earth." Amen.

The Position of the Jews.

Rev. Dr. Moody Stuart, at the Free Church Assembly, Edinburgh.

In laying the report of the work among the Jews for the past year upon the table, Dr. Moody addressed the Assembly at length on four points, viz., (1) What others are now saying of the Jews; (2) What the Jews are now saying of themselves; (3) What the Jews are now saying of us; and (4) What we may say and think and do for them. We extract the following paragraphs, which relate to the last two points:

The English Jews are well aware of our esteem for their Scriptures, and therefore they cannot withhold their esteem from us. This is brought out in an interesting way in the expression of their hopes for a speedy return to their own land. Six months ago the leading Jewish periodical wrote in these terms:

"The dreaded Eastern Question has at last really come to the fore. If an immediate solution is pressed, a fierce struggle must and will ensue. The Turk will not tamely submit to the dismemberment of his dominions. He will die hard. And what will be England's part in the strife? Not another Crimean war. She will not risk a second time valuable lives and precious treasure to aid those that cannot, or will not, aid themselves. But one thing England must and will do for her self-protection. The nearest way to her Indian Empire must remain open to her. She must obtain the suzerainty of Egypt and the soverignty of Syria. And Palestine? Let it for a time remain in the keeping of England. It is quite safe in her hands. Let it remain in her hands until her savagery has been subdued, her wastes built up, and she has become fit to be a high-road for the nations of the earth. Let it remain in the beneficent power of England until a highway is made through the desert, and Jerusalem and Cairo be joined by an iron path.

"We have no wish to penetrate into the mysteries of the future until Providence be pleased to cast another ray into the darkness, and light it up for the next step. Sufficient for the day is the *good* thereof. We cannot but follow with the greatest tension the complicated movements on the grand chess-board disclosed before our eyes. Our interest is deep in the game. Our fervent hope is, if the Turk is to be dispossessed of Syria, that England, and no other Power, will be his heir. It would be truly extraordinary if, after eight centuries, the days of the lion-hearted King should come back, and an English army again tread the soil of Palestine. But, as we have said, we must patiently await the unfolding of the designs of Providence. Thus much, however, we may say: that if Israel is to be indebted to any human agency for the realization of her highest hopes, from none would she accept this service with greater satisfaction than from the Power which of all others in Europe has manifested the profoundest veneration for the sacred records entrusted to Israel, as also for the holy men who have been instrumental in their composition, and which has in modern time exhibited such a warm and sincere interest in her fate."

I make this quotation merely to show the feelings of the Jews toward Britain, notwithstanding our efforts to Christianize them. Three weeks ago, after noticing some passing events, they write again:

"There seems to be something providential,

by way of eminence, in all these coincidences. Devout minds will not fail to perceive in this the finger of God. We will not pry into the designs of Providence. In due time the veil will be lifted and we shall see the fresh developments in store for us. At the present moment it appears to us that the design Providence seems to work at would be best promoted if, in the dissolution of the Turkish Empire, which cannot be so far off, England were impelled to extend her protecting hand over Syria. No contingency would be hailed by the Jewish people with greater satisfaction than such a turn of affairs in the East. England has given so many proofs of her friendly feeling towards the Jewish people that they could not wish to see the land of their forefathers under a safer keeping than that of Great Britain. Whatever government is in power, whether it be Liberal or Conservative, there is no difference in its behavior to the Jews. And if the English are not the brethren of the Jews in the flesh, as is contended by those who maintain that the Anglo-Saxons are descended from the ten tribes, they certainly act towards them as kinsmen in spirit and feeling. We have given expression to our heartfelt wishes in this matter. But Providence will, of course, go its own way. We must quietly await the disentaglement of the complications becoming thicker and thicker in the East. The solution of the problem cannot be delayed much longer."

These things add urgency to that which we note lastly,—What we ought to think and say and do for the Jews. And let us take first what we may do for them. Let us send missionaries who shall preach to them the glad tidings of deliverance through Jesus the Son of David, already come for their salvation, for how shall they hear without a preacher? and how shall they preach except they be sent? Russia contains one-third of all the Jews in the world, and the most religious portion of the nation. It has long been closed against our missionaries, but appears to be now open to them again. Along with this opening we are much encouraged by an accession to our funds. We have not received, but we have got intimation of more than one legacy, the yearly interest of which will maintain one or two missionaries. But we cannot find the men. It is the church that sends the men, and it is the Spirit that is in the church that moves her sons to go forth on her work, and if missionaries are wanting the fault must be in ourselves.

Let us do this for Israel — let us send the the preachers of that Gospel which their fathers sent to us. One great advantage in Russia would be that we believe there might be an opportunity for opening schools. The school is an immense advantage to the missionary, both for infusing Christian truth in the minds of the children, and for access to the parents, and also a centre of interest at home. The education in Germany is so efficient that there is no opening for schools, and the consequence is that even with an able and devoted man like Mr. Edward at Breslau his work appears far less than it really is. A visitor sees what a goodly company of godly men he has been the means of gathering in, and how zealous both minister and people are for the ingathering of Israel, and we cannot doubt of the Lord's blessing on his faith and labor of love.

But where the real fruit may be as great it does not present itself to the eye in the same manner as a school does, and fails to create the same interest at home. But this great advantage we hope to find in Russia, as in Pesth and Constantinople. Next when we cannot speak to them face to face, let us speak to the Lord on their behalf. Prayer on their behalf is increasing, but let it be more earnest and more abundant; and especially on their Sabbath, on Friday evening or Saturday morning. When they are reading their Scriptures let us pray that their eyes may be opened, to see that "the testimony of Jesus is the spirit of prophecy." Let us remember them also in their annual day of sorrow and confession and supplication, the great day of Atonement. Most touching to us is the sight of the millions of Israel yearning for reconciliation, yet blind to the one reconciling Sacrifice, and confessing,—"Sovereign of the universe! whilst the holy temple stood, if a man sinned he brought an offering and made an atonement; but now, because of our iniquities, we have neither sanctuary, nor altar, nor offering, nor priest to make atonement for us. There is nothing left us but the commemoration of them. Oh, may that be our expiation!"—*Selected by H. R.*

Daniel, the Apocalypse of the Old Testament. No. 3.

BY G. R. LEDERER.

Chapter III.

The events that are related in this chapter must have occurred a few years after those related in

the preceding, as it seems that the erection of the collossal gilded image had some connection with the image of the king's dream. "Thou art this head of gold," said the divinely inspired Daniel to the king; he, therefore, wanted to erect a golden pillar which should represent the greatness and glory of himself and his kingdom. It may also be taken as a certainty that that pillar was dedicated to Bel, the principal god of the Caldeans; and, therefore, its worship was strictly demanded.

I say "gilded image," for to believe that the image, or rather, pillar, was of pure massive gold, would give critics another handle to ridicule the sacred writings, because the amount of gold for such a colloss hardly existed at that time. The ark of the covenant, the table for the shewbread and inner altar of the tabernacle were generally called "the golden table," "the golden altar," and yet it is plainly said that they were made of shittim wood and covered with gold.

Verse 8.—It is a remarkable instance that the accusation of disobedience to the mandate of the king was not specifically against the three men, Shadrach, Meshach, and Abad-Nego, who refused to worship the image, but against the Jews in general. And truly, such has always been the case, and in some degree, it is so still, even in our days. Haman was not satisfied to take vengeance on Mordecai, who offended his pride, and destroy his life only, but determined to annihilate the whole nation of the Jews. In the dark mediaeval ages, when a Jew committed some wrong, or even was only suspected of having done so, the wrath of the Christian (?) populace turned against *all* the Jews whom they could reach, and whole communities were massacred. So even now you can observe the same thing practiced by the masses. A Gentile committing a crime, people would say, "Peter," or "John has done this or that, and has been imprisoned;" but should the criminal happen to be of Jewish parentage, the people would not mention his proper name, but would say, "a Jew" has done so and so, and, what is more strange, it is so announced in the daily papers.

The wonderful preservation of the three faithful Hebrews from the fearful death in the sevenfold heated furnace was to impress again upon the mind of Nebuchadnezzar and his people that human will and purposes, even of the mightiest monarch, is nothing compared with the will and purposes of the God of heaven and earth, even the God of Shadrach, Meshach, and Abad-Nego. This incident also firmly established these men in their high positions which they occupied before, and which enabled them to further the welfare of their brethren and co-exiles.

I do not agree with some Bible students who say that the fourth person whom the king saw in the furnace was Christ who came to save these Hebrews. For Christ had no function on the earth until he was born at Bethlehem at the appointed time. But not only on this occasion I differ from these interpreters, but on other occasions where the Scriptures speak of an angel whom they believe to have been Christ. No, where it is said "angel," it was none else but a messenger of God to carry out a certain purpose. Here, moreover, it is only said that Nebuchadnezzar saw a fourth person in the fire, and it is most probable that, the king exceedingly surprised by the fact that the fire did not consume the men thrown into it, and dazzled by the great heat, imagined to see four instead of three persons, and indeed only three ascended from the furnace.

Chapter IV.

This chapter should rather begin with the 31st verse of the preceding, (in the English version it really begins so); for it is evident that the proclamation of the king to his people of the wonderful things which the Highest God has done to him, can have no reference to the preceding incident with the three Hebrew captives. In the first place, the acknowledgement of the supreme power of the God of the Jews, the king had already made, and is recorded in verse 28; also the decree to all his subjects to respect that great God is found in verse 29, and the 30th closes with the re-appointment of the three men to their high positions.

In the case of Nebuchadnezzar the general state of the unrenewed, unsanctified human heart is pictured in true and vivid colors. All the wonderful things the king had seen and experienced of the power of the God of heaven, as well as his own helpless, which he more than once was compelled to confess and acknowledge publicly, could not break his inclination and desire of self-aggrandizement, boasting and unmeasured pride. He was now to feel that power on his own body, which, at the same time would be a severe punishment for his stubbornness. After the restoration of his mind and to his former power he sent forth the confession of his frailness and his dependence upon the mercy of the God of heaven, which we see in the first three verses of this chapter—or the last three of the preceding chapter according to the division of chapters in the Hebrew Bible, and which, in fact, form the introduction to the grand subject as related further on.

Chapter V.

Great speculation exists among the different commentators concerning the king named in this chapter Belshatzar, who, according to the address of the queen, was the son of Nebuchadnezzar. By some historians we find that several kings reigned after the death of Nebuchadnezzar, and the last, who was conquered and dethroned by the Medo-Persians, was not named Belshatzar. When we consider, however, that almost all Oriental kings had several names, and that, a grandson may also be called a son, there are no difficulties in the matter. It is a fact that the king who received the death warrant written on the wall was one of the lineal descendants of Nebuchadnezzar, and that he knew, or should have known, all that had happened to his ancestor, of his reverence for the God of the Jews, and should not have desecrated the holy vessels by using them in his entertainment with his magnates, wives and concubines. That he was not a friend of the captive Jews, who, in consequence, may have been cruelly treated, is evident from the fact that Daniel, who had been second in the kingdom, had been removed from his high position and lived in obscurity, and seemed to have been altogether forgotten, until the queen recommended him as the only man who would be able to read and interpret the handwriting on the wall.

The queen here mentioned was evidently the mother or grandmother of the king; for it is related here that his wives and concubines were all at the banquet. Moreover, his wives, we may fairly suppose, did not know anything of Daniel and his former position during the reign of Nebuchadnezzar and his immediate successor.

It will be interesting to the reader, I think, to hear what one of the most distinguished of the ancient Hebrews, (well known among Christian students,) Rabbi Saadya Gaon, says on the event of the handwriting on the wall and subsequent death of the king, though, as regards the chronology the Rabbi is greatly mistaken. He says: "That wicked king made a mistake in his calculation concerning the seventy years of Judah's captivity. He counted, namely, from the first time Nebuchadnezzar conquered Jehoyakim till the latter was carried to Babel, were eight years. Thirty-seven years during which Jehoyakim remained a prisoner until Evil-Merodach ascended the throne and made him free. (Jer. lii. 31–34.) This makes 45 years. Evil-Merodach reigned twenty-three years, makes 68. Belshatzar ascended the throne and reigned two years till the Medo-Persian army besieged Babylon, which makes the total number of 70 years of captivity. And as the deliverance of Judah did not take place then, Belshatzar thought that the Jews never would return, and the temple never would be rebuilt, and, therefore, when one day he made a sortie upon the besiegers and gained a victory, his heart was so full of pride that he ordered a great banquet, and at that occasion used the holy vessels of the temple in his unholy revelry."

Verse 25.—Mene, mene, tekal, u-parszin. Each of these four words admit of a two-fold meaning. *Mene*, is to number and also to be complete. *Tekal* is in Caldaic what *shakol* is in Hebrew, namely, to weigh; but it also has the meaning of, too light. *U-parszin* is derived from the root *parasz*, breaking or dividing, and at the same time it points to the people by whom the breaking will be accomplished, viz., the Persians. The translation, therefore, is this: "*Mene*," God has numbered the days of thy reign, "*Mene*," and has completed them,—He has concluded to end them. "*Tekal*," thou hast been weighed in the balance and hast been found too light, or wanting. "*U-parszin*," therefore, thy power will be broken, and thy kingdom given to the Persians.

It has been thought by many Bible students that those words on the wall were written in Hebrew letters; but when we consider that Babylon was so near to Judea, and contained a vast Jewish population, it would be absurd to think that none of the wise and learned Caldeans could be found to read and interpret the writing on the wall. We are, therefore, convinced that those words were written with such characters that only Daniel, divinely inspired, could read and interpret them.

Because the writing on the wall pronounced the sentence of breaking up the kingdom by the Medo-Persians, and because the death of the king took place on that very same night, and more than all this, because the next chapter begins with the reign of Darius the Mede, most Bible readers think that on that very night the city of Babylon was taken by the Medo-Persians. But such was not the case; for though Herodotes and Xenophon both say that Babylon was taken while the king and his people celebrated a grand entertainment, we know, even by these historians, that Evil-Merodach,—perhaps also called Belshatzar,—was murdered by his brother-in-law, Negrilessar, who reigned four years, and was followed by his son Laboro-szorchod, who, after nine months' reign, lost throne and life, and was followed by Nabonidus, the one who was conquered by the Medo-Persians and banished to Carmania. Accordingly, from the events men-

tioned in this chapter—the terrible handwriting on the wall and the immediate death of the king—to the taking of Babylon and the passing of the kingdom into the hands of the Medo-Persians there elapsed nineteen or twenty years; that is, from 559 to 536, or thereabouts, before Christ. We cannot reject the testimony of profane historians when they are not in contradiction to the history written by inspired writers, particularly when the latter do not give us any data.

The question arises again, why did God show His decree to that wicked king which He never did afterwards to kings who were even more wicked than Belshatzar? The answer is again, that God did so on account of His chosen people Israel. It was needed to call out Daniel from his obscurity, and to make a fresh impression upon the mind of rulers and people that the God of the Jews is the Lord of their destinies, thus again making the remaining years of the exile of His people as tolerable as possible.

Chapter VI.

Here again there is no conflict between Daniel's narration of events and that of profane historians. Xenophon tells us that Cyrus the Persian was the conqueror of Babylon; but Cyrus only acted as an ally of the Medes, and Cyæxares the Second,—the Darius here mentioned,—ascended the throne of Babylon. This king was an aged man, and had no children but one daughter, whom he gave in marriage to his young ally, Cyrus, with Media as a dowery. Thus the latter became the ruler of the second universal empire, represented in the image of Nebuchadnezzar's dream by the breast and arms of silver, the two arms became united in the breasts Media and Persia.

The appointment of Daniel as one of the three highest dignitaries under the new dynasty, proves demonstratively that the events as related in the preceeding chapter, the mysterious handwriting and its interpretation by Daniel which elevated him again to the highest office in the State, was not forgotten by the kings who followed Belshatzar upon the throne of Babylon. Darius on ascending the throne must have found Daniel in the high position he had so long occupied. Moreover, there is no doubt but that the fame of Daniel, his spirit, his skill in managing the affairs of so vast a dominion, had reached the ears of the Medo-Persian rulers, and had become a settled matter in their minds that, should they ever take possession of Babylon they would entrust its management to that wise and faithful minister who knew the country, its wants, and the way of governing the people to advantage by the experience of many years.

In the events related in this chapter we meet again with the common hatred against the Jews. The high favor which Daniel enjoyed with the king aroused the jealousy of all the satraps of the vast dominion, and they conspired to find out some means by which to destroy him. This chapter tells us that they found indeed the best way to accomplish their purpose. The religion of the Persians and Medians placed the king as the head of the church, or rather, as the incarnation of their God. (A precurser of popes.) It was, therefore, an easy thing for the conspirators to persuade the old man upon the throne to sign an edict which they had prepared. It was of no consequence of the heathen nations to worship the king as their God for a short time, because each had besides their own national god, and they could not deny the same reverence to the gods of other nations which they paid their own. But the Jews could not. They acknowledged no other God but Jehovah, and Him alone they worshipped. It was upon this fact that the satraps built their plan, in which they would have well succeeded had not the God of Daniel interfered, and, in a wonderful manner, not only frustrated their plan, but turned them into the pit which they had dug for Daniel and his people.

When the satraps presented the proposition to the king, he felt rather highly flattered, in being worshiped by so many nations who each of them adhered to their own god, at least for thirty days. He, therefore, signed the prepared edict without hesitation. We may take it for granted that the king, in signing the wicked edict, did not think of the Jews or their representative, his favorite prime minister, Daniel, else he would have hesitated to put his name under the document spread out before him, and thus would have escaped the trap laid out by his courtiers. It seems that the kings must have been a man of little thought,—like Ahasueras, one of his successors, in the case of Haman,—which afterwards brought him great sorrow and pain. When the king heard that Daniel had disregarded his edict and that the satraps demanded the strict execution of the penalty, his eyes were opened to see the purpose of the whole plan; he felt great sorrow, and tried to save his friend; but it was not in his power; "the laws of the Medes and Persians could not be transgressed"—or set aside—even by the king himself.

The silver is inferior to the gold! So was the character of the empires represented by these two kinds of metals. Nebuchadnezzar commanded the worship of the image he had erected for that purpose, which some of the captive Jews refused

to do; but it came from himself, and he would not have yielded to his satraps to give such a foolish decree. Then, again, though the three captives were his faithful officers in high position, he insisted upon the execution of his decree; his authority demanded it, his majesty was offended. Not so Darius; he allowed himself to be caught in the trap laid by his courtiers; he regretted it deeply when he found out the object of their plan; he would cheerfully have set aside the offence of his majesty, had he not been bound by the law.

Darius was not ignorant of the event that had taken place under the reign of Nebuchadnezzar; how the God of the Jews had most wonderfully saved the three captives from the fiery furnace; he had, therefore, a strong hope that the same God would save Daniel, his faithful servant, who worshipped Him at the peril of his life. But he feared Daniel's enemies, who were determined to destroy him; he feared that they would, in some way or other, kill his friend, though the lions would spare him; he therefore, secured the opening of the den with his own seal.

After a sleepless night the king hastened to the den and soon rejoiced to see his hope realized. Daniel, his friend, was saved, and came forth entirely unhurt. The consequence was that Darius not only acknowledged the power of Daniel's God, himself, but sent forth a decree that all nations and people, under his sceptre, should revere and fear that God. He did not command them to abandon their idols, but to do nothing which should offend the mighty God whom the Jews worship, and who is able to do such wonderful things. Who cannot see in all these events the gradual preparation of the Gentiles to receive the Gospel?

NEW YORK, Dec., 1876.

PALESTINE AND THE JEWS:

Or, The Possible Result of the Conflict now going on in Relation to Turkey.

MUCH speculation is indulged in on the subject above named. The view expressed in this Magazine for November is still adhered to; but I give the following extract from a pamphlet of recent date, entitled, "NEW LIGHT ON THE EASTERN QUESTION." The ideas may be considered too *worldly* for those who are in haste to "*burn* the world" and all but themselves in it. But the counsel of the LORD shall stand; and that counsel is clearly expressed by many prophetic utterances both in the Old and New Testament as regards the return of Judah and Israel to the land of Palestine and of their becoming "one nation in the land upon the mountains of Israel," etc. See Ezekiel xxxvii. to xxxix. inclusive; prophecies as surely to be fulfilled as any that speak of Christ's return from heaven, and substantially confirmed by Gabriel to Mary, that the child to be born of her should have "the throne of His father David, and reign over the house of Jacob for ever." (Luke i. 32, 33.) The following is the extract from the English writer:

"IN the inevitable fall of the Ottoman Empire —and we say 'inevitable' advisedly, for we put little faith in the permanent effect for good of recent violent changes at Constantinople; they have been brought about too much in the old-fashioned Turkish fashion of intrigue and assassination—it may become a matter of compromise between Russia and the Great Powers as to the possession of Turkey proper and its Asiatic dependences. When the hour has come to blot out the miserable rule of the Sultans, Russia will want a part of Turkey. But what will be done with the other part of her possessions? It would be a fit time for Western Europe to get a foothold on Syria, and take it out of the hands of the present holders, for Syria, in time to come, will be coveted by Russia far more than it is now. It would be a deceptive policy to allow the continuance of the Turkish rule in Asia after it had been swept out of Europe. Suppose Russia and some other power ruled in Turkey, the Ottoman rule in Asia would be weaker than ever in consequence; and what is going on in European Turkey now, would be repeated before long in Asiatic Turkey; and as the question in its broadest aspect seems to be getting ripe for settlement, would it not be wiser to divide the whole of the Turkish Empire among the interested powers, and entirely supersede the effete and corrupt Ottoman Government? for only in this way can the Eastern Question ever receive a peaceful and satisfactory solution.

"Syria then would become a great centre of trade; it was so centuries ago, and received the commerce of surrounding countries into its lap. If it was felt to be a convenient emporium then, it will be found so again, but under improved circumstances. Its position will be a remarkable one when rapid communication with India, China, and Africa is made. The sea-board adjoining Europe is small, but would be advantageous. There is no part of the world so well adapted as

Syria for a universal depot and market. The Suez Canal has improved its maritime position; it commands the south sea-board of Europe; the north of Africa and India are all within a few days' sail. There is a clear way for America, as there is no part of its eastern coast that cannot easily be reached by sea from Syria. The busiest and most thickly populated part of America (North and South) is the east coast; but should the rail through Asia be completed, America would be able to travel east and west to one point, but if she traveled west, after the long sea voyage there would be the land route, as though the Great Designer had planned the trade of Western America to terminate in the east of Asia or China. The preponderance of trade would be from the *east coast* of America; there would only be the sea voyage to bring them to the chief market of Asia—Syria. Besides this, America will always have a good European trade, and her merchants, therefore, will have a special inducement to trade across the Atlantic rather than the Pacific. Again, it is only natural to consider that wherever the seat of commerce is, her face will be turned thither; indeed, that is the instinct of nations, that they shall face and push towards the centre. There is no centre now of the great land division. It has to be created, and can be no other than Syria, standing as it will, when the projects hinted at have been accomplished, within easy access of the masses of the earth's population, and traditionally, as well as positively, one of the richest districts on the earth's surface. The centre of commerce must be in the centre of civilization; this is the position England has so long held. The influence of Europe will be the means of making Syria a neutral country, and in the face of this, it would not be difficult to dispossess Turkey; and the question raised, as it will be, can only have, as we have tried to show, one satisfactory solution. A conference of nations interested in the scheme can alone settle it. Any existing nation possessing it would be an envied one, and hold sway subject to the bitter objection of all commerical powers; this would but retard, instead of furthering the interests of all. This conference could decree that no European power should possess Syria, and instead create a new nation, who should hold the country under the combined protection of all the powers, without being subject to any—making that community the medium of the commerce of Asia. The examination of this subject points directly to a people scattered over the face of the earth, who in justice ought to occupy such a position, and are practically more fitted than any other to do so. It will be at once apparent to the reflective reader, that allusion is here made to the Jews, whose right to possess the land is indisputable, if rights can be regarded after the lapse of so long a period of dispossession. Naturally the land is theirs, and the Powers would be justified in building up this people, possessing as they do such wonderful intelligence and capacity. In every business, craft, professsion, or trade, we find the Jew, and this too in every land, so that, as a people they are acquainted with the languages of the whole earth, and if it is needful to have another nation handling the commerce of the world, here they are, of all the most capable, needing no training, for experience in the business of the world has grown into their very lives. It is a Jew who can trade, from the value of a pin to the debt of a nation.

"It may be thought that these views are far in advance of the times; but, after all, perhaps, not so far as many may be inclined to believe, for the tide of events rises rapidly in these latter days, and this riddle of the nations is waiting to be solved. In what way the problem can be best worked out, has occupied the attention of public writers for a long time, and the subject having had our careful thoughts for some years, will justify our bringing our views prominently before thinking minds; and we firmly believe that in the direction we have indicated lies the whole solution of the puzzling Eastern question. Conferring such position on the Jews might render them objects of envy, in the same way that our own country has been the envied by all nations, but such a thought must be dismissed as foolish where the good of all is concerned. Palestine should be made the keystone to all nationalities, and an Empire or Commonwealth founded on so substantial a basis must necessarily be great and lasting. There would be no sacrifice made to any individual Power, for at the present time, a land such as Palestine now is, without a settled people, laws, or religion, can be of little use to its possessors. Turkey has neither wealth nor vitality sufficient to secure the success of a country like this, or it would have done so long ago. Syria for future greatness demands a population with energy and capacity for trade and self-government. It is indeed, a pity that a land and its surroundings, such as Syria—displaying luxuriance and fertility when cultivated, where the vine and the olive grow freely, and where aromatic plants and delicious fruits thrive abundantly, with arable and pasture land notorious from the earliest historic period for its richness, with a climate that would be healthy but for the filth and wretchedness of its inhabitants—it is a pity, we say, that a country like this, thus cen-

trally situated and suitable to the requirements of commerce, should be left to riot and robbers; a blot and a scar among civilized nations. But the time is not far distant, when Turkey will lose this rich inheritance, which she has wasted so shamefully; and why England has supported her claim to it so long seems a mystery of perverse statesmanship, for it has long been a loss to us, that an intelligent people did not dwell in this renowned land of traditional greatness and holiness.

"For the aggrandizement of nations were the Jews dispossessed of their own land, and for the aggrandizement of nations will they be restored, and all honor to the statesman, of whatever land he be, who shall have the wisdom to plan, and the strength to carry out, an Eastern policy broad enough to embrace the rapidly widening area of the world's civilization."

REMARKS BY EDITOR OF EXAMINER.—How far all the particulars of the foregoing extract may be accomplished before the personal second advent of the King to sit on David's throne, I do not say; but something of this character must take place before the Gogian invasion (Ezek. xxxviii.), and before Christ will sit on David's throne. Those who are impatient for the consummation of all things may find it important to let their "patience have its perfect work," without which they cannot "be perfect and entire, *wanting nothing*." (James i. 4.) We may look for and love the appearing of our Lord Jesus Christ; but we must, also, "be *patient* unto the coming of the Lord." (Jas. v. 7.) Impatience is no evidence of readiness to meet Him.

A TEST FOR CHRISTIANS.

BY DR. LEASK.

Some of the counsels of the apostolic letters, addressed to believers, appear so contrary to the feelings and inclinations of human nature, even when it is partially sanctified, that the thought will force itself upon the intelligent student whether obedience is possible. Can God have given directions to his children with which he knew that they could not comply? Are these directions to be understood as requiring only a limited and occasional, instead of a constant and complete, obedience? Or do modern Christians fall so far short of the first churches, in the matters of faith and practice, that what was easy in apostolic days is difficult, if not impossible, now?

These three questions seem to cover the entire ground in relation to this very important matter. The first must be dismissed with an emphatic negative; for it is impossible to conceive of the heavenly Father asking His children to be or do anything beyond the limits for which his grace qualifies them. The law of both being and doing was declared by the Lord when he graciously said to his servant, "My grace is sufficient for thee; for my strength is made perfect in weakness." The Divine service is in the highest sense "reasonable." God is not a slave owner, imposing tasks which it is impossible to perform, and then inflicting punishment at the dictate of an arbitrary will without respect to righteousness. He never asks without first giving. He lays upon us no more than we are able to bear. His ways are righteous, and his mercy is over all his works.

Neither can the second question be answered affirmatively, without disastrous practical consequences. To limit Christian obedience to times and seasons is more than absurd, it is monstrous, for it is a virtual abolition of all Christian obedience. He who obeys Christ when and where, and to what extent he pleases or finds convenient, does not obey Christ at all. However imperfect our obedience may be, that is to say, in the sense of coming short, it must be perfect in relation to its quality. We must have a constant and abiding sense that we are "under law to Christ," and whatever we do must be done for and in reference to him. And the idea that Christian counsels are not to be literally understood, must be rejected without a moment's hesitation. Take this, now, and look at it; look it full in the face without blinking or changing color: "IN EVERY THING GIVE THANKS." We shall come to our third question presently, but must first ask the intelligent reader, who is looking this remarkable precept full in the face, how the thought of partial or oocasional compliance with it strikes him. You see the absurdity. It allows no loophole for occasional gratitude. It is a marvelously comprehensive law for the hearts of God's children, and therein consists its blessedness. "In some things give thanks," which is the only sense that partial obedience suggests, is, in reality, no sense at all, for the simple reason that such words would be no *law*. The worst of men are sometimes moved to gratitude. We have now and then heard a thoroughly sincere "thank God!" from lips that usually have no reverent word for the Holy One; but to say this burst of feeling from a bad man, in recognition of some act of kindness, was in obedience to the Christian precept under notice, would be simply foolish. It was nothing of the kind. The man

knew nothing about apostolic precepts, or if he did cared nothing for them; so that the professing Christian who gives thanks *only* for those things that are pleasant to flesh and blood, has really got not much farther on the road to child-like faith and obedience than our poor rough friend whose surprise at your kindness forced him to say, "thank God!"

Now the third question claims notice. To the Church of the Thessalonians Paul, by Divine direction, wrote thus: "In everything give thanks, for this is the will of God in Christ Jesus concerning you." To the saints at Ephesus thus: "Give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." To the brethren at Colosse, thus: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Surely no one will imagine that these injunctions were intended to be of only temporary duration. If the followers of Christ in the three churches named, were under obligation to obey them, so are the followers of Christ now. Union with Christ creates the obligation. That is the standing law of the case; that is the gracious motive power that prompts obedience; and that is the heavenly influence which clothes the law with love. Nor will any thoughtful person suggest that there were circumstances in the case of the early Christians that made it easier for them to give thanks for everything that befell them than it is for us. Easier! Why, if circumstances are to influence the feeling of the heart towards God, men steeped to the lips in affliction might well be excused, from every human point of view, for refusing to "give thanks" for bonds and imprisonments, and every other form of suffering which the genius of merciless persecution could invent. But those grand souls who lived before the Church lost her first love, did not refuse. Nay, it was their joy to obey, and the peace of God was their song in the darkest night of tribulation.

There is a subtle unbelief in many hearts, suggesting that we should walk by sight as much as we can. To walk partly "by faith" is admitted to be right; indeed, it must be done, for in relation to many things there is really no other way of walking. For all "good things," that is to say, things which sight pronounces good, we are, as a matter of course, thankful. Divine Providence is easily credited with things that please us. When our plans of self-advancement succeed, when our worldly property increases, when all things in the domestic circle are pleasant to the eye and music to the ear, and when our name is esteemed in the market place and the church, it requires no great strain upon our piety to trace all this to the kind providence of God. Indeed we begin to think, although we would not venture to put the half-formed thought in so many words, that we are heaven's special favorites, very good children indeed! But let our plans fail, our property decrease, our prayers get no answer, our domestic joy darkened by the heavy clouds of repeated bereavement, and our name cast out as evil for believing some things which "the church" rejects, and rejecting some things which the same imaginary authority is supposed to believe, what then? Is Providence to be recognized in all this? Shall we—can we—give thanks for these things? To both questions Paul, under Divine direction, would have promptly answered "Yes."

In reality, there is no difficulty in giving a clear and satisfactory reason for this prompt Apostolic reply. The sublime meaning of it all is easily apprehended. There is no labored argument required to remove a difficulty, either intellectual or theological. A simple fact solves all, this fact, namely, that *the Lord's precepts are given only to the Lord's people.* The modern pulpit often speaks as if it wished men of the world to bear Christian fruit, but the writers of the Bible never commit themselves in this way. They knew better. Their idea is in perfect harmony with the Lord's doctrine, that the good fruit is found only on the good tree. The Bible never gives Christian precepts to men who are not Christians; but upon men who belong to Christ, in the high sense of which the Apostolic letters speak, it lays the most sacred obligations to live in the world as Christ did—a life of pure, earnest, unwavering, uncomplaining, child-like faith. Everything must be left to God. They are God's family, his children, his younger born sons, in whom is the life of "the first-born among many brethren," and he has promised to take care of them, to feed and clothe and train them. Their Father's promise should be to them enough, and it *is* to them enough if they are what they profess. All things work together for their good; this is their grand charter; and He who said this loves them too well to allow anything finally to hurt them. An entire surrender to the will of God means perfect safety, the sanctified influence of all sorrow, and ultimate victory over all evil. The child of God who implicitly trusts his Father, will never be—can never be—forsaken.

"But," says one, "I can't see how this deep sorrow, that has wrung my heart, can be a blessing." No, brother, you can't "see," and, what is more, it is Divinely determined that you shall

not see the end of the heavenly discipline through which you are passing. You live by faith, not by sight, and this condition of the Christian life will not be changed until the return from heaven and visible manifestation to his friends of your Redeemer and Lord. You will learn then, to the shame of you present unbelief, that the sorrow which has wrung your heart wrung His heart too. He had no pleasure in chastening you, and felt the deepest sympathy with you in your affliction. But He saw what was hidden from you. The "ages to come" were under his inspection; and he knew that to prepare you for your position and work during those ages he must deal with you as he has done, in a love which never grows cold, and a wisdom that is never at fault; therefore, "in *every* thing give thanks!"—*The Rainbow.*

More Light Wanted.

I wish some writer for the Bible Examiner would explain John xvii. 3, which reads thus,—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It is often said by our writers none of our race will have their final doom decided till they have been made acquainted with God and his love for our race, and have had the offer of eternal life. It is also said, by our writers, that *some*, at least, when they obtain this knowledge will, or may, reject Christ, and so lose eternal life.

If these statements are both correct, I want to know what is meant by the above text. If to know the Father and the Son "*is life eternal*," will any reject Christ?

A similar text is found in Psa. cxxxviii. 4, "*All* the kings of the earth shall praise thee, O Lord, when they *hear the words of thy mouth.* Yea, they shall sing in the way of the Lord." Do not these and other passages seem to show that IGNORANCE, and not unbelief, is the real cause of the mass of the world rejecting God and religion, in this dispensation? Unbelief seems to be caused by ignorance. Does not the prayer of Christ show this to be the case? "Father, forgive them; for they *know not* what they do."

We might add to these questions, and ask,—How did our race become thus ignorant by nature? But this would lead us to examine Paul's statement in Rom. viii. 20, "For the creature (*creation*, Greek,) was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope."

Brethren, let us continue to "grow in the knowledge of our Lord and Saviour Jesus Christ." To me it is far more important to learn what his *work* is to be when he comes, than to spend time, as many do, to learn the *time* of his coming.

I yet hope to gain in strength so as to write more fully on the vital points of doctrine named above. JACOB BLAIN.

Buffalo, Nov. 16, 1876.

LETTERS AND EXTRACTS.

From W. H. Whitman.

BRO. STORRS: I have been attending Sunday School nearly all summer and fall very regular, as I am permitted to talk freely in the Bible Class. The Superintendent has given us lessons in John's Gospel. It has been admitted several times by our Bible Class teacher that this was the last Divine book that was written. He has also asserted several times that a great portion of it was "prospective, or preparatory, when written." Now, if this is true, why not conclude that other books, written before it, are also prospective or preparatory?" John wrote the Revelation about the year A. D. 96, near the close of the reign of the Emperor Domitian. Then in the reign of Nerva, he wrote his Gospel, and the three Epistles, about the year A. D. 98. Now, if this is true, and it takes the knowledge of a large portion of the Bible in order to save us in heaven as we are taught, what will become of the race that lived before the Bible was all written? Moses wrote near 2500 years after the creation. What did the people do for law, to be saved by, through that 2500 years? Upon what principle can they be saved and make God's ways equal? Who can answer, that opposes the doctrine of "the ages to come?" (Eph. ii. 7.) When God called Abraham out of Ur, and deposited His word with him and his descendants, all others seem to have been excluded, even that great nation from which he was called. Will they all be saved, because they were heathens, and did not have the law of God? If any answer, *Yes*, then would it not have been better for all the race to be without law? Then all would be saved! If any answer, *No;* then does it look just in God to condemn them all to "hell," or an unending death, and never let them know what for? He gives *you* light and knowledge so that you may obtain eternal joys; and deprives them of the great boon, who were as good by nature as yourself, just because they did not obtain what has never been put in their reach!

Moses wrote about 2500 years after the creation. Then through a period of 1600 years the

balance of the Bible was written, and all put in one Book. And when we take a view of the whole Book just as it is, and has been written, it seems that a great portion of it is "prospective, or preparatory." When the Bride of Christ is taken out from all nations, made immortal like her Lord, and take the government of the world, then blessings will begin to flow upon the balance of the race. This seems to be the only solution to these questions.

Galesburg, Ill.

FROM HELEN ROBERTSON.

BRO. STORRS: It is with a sad heart I take my pen, and out of the abundance will have to speak. We had one dear brother still in Scotland whom we had not seen for twenty-one years. We hoped he would come to see us, and lately expected him soon. About a month ago we had a letter saying he was dangerously ill, and the next, one week ago to-day, 2d Nov., a telegram, saying, "Your brother died this morning."

O, death, how long wilt thou reign? Is there hope in his death? hope that will meet him in the morning? Only in the pray of faith. He was a child of many prayers all his life. We had a mother who warned her children night and day with tears; and father also. That mother has been sleeping in Jesus over thirty years, but her prayers are not dead.

Strange to say, just about two months ago, while praying for this brother, I had a confidence that he would be converted this winter, and spoke of it several times. Some might say, it was only a delusion, but I cannot feel so, for the Word says, "This is the confidence that we have in him, that if we ask anything according to his will he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." What could be plainer? And Jesus said, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." I believe it, and then leave all in the hands of the Lord, knowing he doeth all things well.

I long for Jesus to come. Then "there will be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

Sorrowful, yet rejoicing.

Waukesha, Wis., Nov., 1876.

FROM ELD. H. ROCKWELL.

BRO. STORRS: With mind unwavering, will I engage, in spite of failing vigor and of age; nor quit the combat of truth against antichristian error till I quit the stage. Things that should be known by all the world. Immortality in the present state a positive evil. The CREATOR having arranged the foundation of the world, in the sentence pronounced on man, for transgression, commenced the preparation of the kingdom in the stipulations of a new law. The man had become "as the ELOHIM to know good and evil.

His calamity, great as it was, was not so great but that a greater might befall him, even in Paradise. If he was now permitted to eat of the tree of life he would be placed in a still more deplorable state. He now knew good and evil; but his case was not hopeless; deliverance could reach him. But if he should take of the tree of life his hope would be cut off, and he would live always in sorrow and pain. Job had some experience of such a state in his distress when he said, "When I say, my bed shall comfort me, my couch shall ease my complaint; then thou scareth me with dreams, and terrifieth me through visions; so that my soul chooseth strangling and death rather than life, for my days are vanity." If Adam had eaten of the tree of life, when reduced to such misery as this he would have sought death, but it would have fled from him: he would found no deliverance. To prevent such a catastrophe to a designed race, the Lord God made access to the tree of life impossible; thus preventing a present immortality. The finality of creation, providence and redemption was designed to be,—man upon the earth, glorious, honorable and immortal in a state of unmingled good. It was because God loved man, and out of mercy to him, that He drove him out of the Garden. Any other view dishonors the CREATOR, and makes him like the heathen Moloch, who devoured the helpless children sacrificed to him. God's love is manifested in His efforts to bring men into reconciliation to Himself. Not by terror—which the "Apostacy" employs; but by giving His only begotten Son to redeem and save men from all the ruinous consequences of sin.

Men, ignorant of "the exceeding great and precious promises" relating to the kingdom of God, lead others to think it is only by *terror* they can be led to "get religion," as they call it. Hence they use, mainly, all the terrible pictures of misery and woe, in the power of their imaginations, to accomplish their object. "Religion" got by such a process is worthless: it lacks the elements of humility and love. It may, indeed, restrain some from open acts of wickedness, but most likely will harden the heart and prove the ultimate ruin of its possessor by preventing the development of love, for, "he that loveth not, knoweth not God; for GOD IS LOVE." 1 John iv. 8.

FROM ALFRED ANNABLE.

BRO. STORRS: I have never, I believe, written one word of commendation or encouragement to you in the management of the EXAMINER and the great truths which it promulgates. It is not because I have been insensible to the fact, for I was with you at Springfield, in 1871, when you were virtually cast out of the "Life and Advent Union." But you had my warm sympathy, notwithstanding I could not see clearly with you on some points,—such as past generations to have a resurrection, etc.; but if "the whole house of Israel" is to have a resurrection, why not all the nations? for God is "no respecter of persons."

Never did I have such exalted views of our Father in heaven till I have studied these new and sanctifying truths. Who would wish to escape from His rule, His discipline, and his protection?

I have great joy and comfort in anticipating the soon coming of the Lord. Not that I am looking for His manifestation to the world and the nations in glory, at present; but the rapture of the church when he will come secretly, as he went away from the Mount of Olives, and as he told his disciples to lift up their heads when they begin to see these things come to pass: not when they have already come to pass. And as Moses was commanded to go up into the mountain with two clean tables of stone, and to go up secretly, not to be seen by man or beast, very early in the morning; and the Lord descended in the cloud, and stood with him in the top of the mountain; and put Moses in the cleft of the rock. The man-child of Revelation, who was caught up safely to the throne of God before the great judgment should come, who is to rule all nations with a rod of iron, I think, is no other than the church as one with their Lord.

No wonder Paul had a desire to depart and be with the Lord, which is far better. No doubt he was looking for the Lord at that time; for he said, "We shall not al. sleep," etc. The Thessalonians were very much troubled, it seems, lest the day of the Lord, with all its judgments, was upon them, while they had not been caught away first to meet their Lord. But Paul comforts them by the Lord's coming, and of being gathered together unto Him. There would come the falling away; that would usher in the day of the Lord.

Christ is represented as "the bright and *morning* STAR:" a beautiful emblem of Christ's coming early in the morning and secretly for His Church. O the glories that are laid up for those of His Church that are faithful! Who will not strive for the best gifts and a union with their Lord?

Manchester, Dec., 1876.

A FRIEND AND HIS WIFE from San Francisco, Cal., called on me in October last, and spent an hour at my house. After their return, they wrote me as follows:

BRO. STORRS: We arrived safe home. Thank the Lord for the visit we made you, and for the glorious truths we received at your house, through tracts, books, etc. We are happy in having such a heavenly Father who has promised that all men shall have *one* opportunity for salvation. The BIBLE EXAMINER we love next to the Bible. The good news of the kingdom is spreading. Honest men and women gladly receive the news of "the ages to come," where Jesus shall reign. Truly, "*God is Love.*" The personal spirit-devil was the hardest thing to give up. We had so long put our *own evil* on him that we could hardly let him go. Now we see clearly: the Bible is a new book to us; Jesus more precious, and the love of God is greater than ever before. We will work more now for Bible truth than we ever did. We are glad we were compelled to leave self-styled "*Adventists.*" Yours, in Christ.

NOTE BY THE EDITOR.—Some of these Advent preachers call the views of "GEO. STORRS' *damnable heresy.*" The same *spirit* crucified the Lord Jesus; but may we all, who are thus reproached, remember the Saviour's prayer, for his murderers, on the cross: "Father, forgive them; they know not what they do." May the Lord bless them with light in their minds and grace in their hearts. Sooner or later, I trust He will.

N. L. THAYER, Wisconsin, writes: With the exception of the Bible, I prize the BIBLE EXAMINER more highly than all other periodicals of the age. It opens up the Scriptures to my mind so that the future looks not only harmonious, but glorious. I can say that I agree with your views generally, and am very much interested in Henry Dunn's writings. I love the truth which so satisfies and makes us free indeed. May the blessing of God continue with you till your work is done.

JOHN P. ROLLER, Colorado, writes: I would sooner deprive myself of any other comfort than to do without the BIBLE EXAMINER; for, its teachings are meat and drink for me. It is a welcome messenger, and I should regret very much to do without it.

G. B. STACY, Virginia, after speaking of various trials, writes: To be conscious that the Divine Father has "revealed his Son in us," and that He liveth in us; and that the life we now live in the flesh, we live by the faith of the Son of God; so that the Christ is *manifested* in our mortal flesh, while we are constituted "members of His body, of His flesh and of His bones;" at present conscious of our paternity, and of the fact that we are thereby heirs of our Father's kingdom and glory, is all-sufficient to make us, —under any and every set of circumstances it may please our Father to surround us, for our correction and education,—to "rejoice with joy unspeakable and full of glory," whilst we "walk by faith and not by sight;" and "looking not at the things which are seen, but at those which are unseen," we "press towards the mark for the prize of our high calling," steadfastly, unmovedly abounding in the work of the Lord. Let us rejoice together, because we are able to wait with confidence for the adoption, to wit, the redemption of our body, and the complete deliverance of this groaning creation from the bondage of its corruption "into the liberty of the glory of the sons of God."

ELD. J. LEWIS, Grafton, Ill., writes: Some of my friends have turned away from me because I have advanced, and am increasing in light on the plan of God in regard to "the ages to come;" that He will have all men come unto the knowledge of the truth. I would like to ask, how all can come to know the truth if the untold millions who have died without the means to know it are never to have the necessary means? and how those means are ever to be in their possession if there is no probation in "the ages to come?" As there is but one plan of redemption, and that is by "faith," how can they have faith without evidence, seeing that faith is confidence; and how can they have confidence in Him of whom they have never heard nor seen? But they will see Him; and "As soon as they hear of me they shall obey Me." Psa. xviii. 44. For God has made Him "the head of the heathen:" verse 43. "A people whom I have not known shall serve Me." So the truth stands out in bold relief that all of Adam's race who have not had the knowledge of the Redeemer must and will have an opportunity to hear and obey in the ages to come. See Rom. x. 14, 15. I feel as though I must be out in the field to work for my Master. My friends, who still stand up for the truth, desire me to visit them with the glad tidings. But I have no means to help me on my way, and hence am obliged to stay at home, hoping and praying that our heavenly Father will send help in his own good time.

IN MEMORIAM.

MISS SARAH C., daughter of THOMAS and ELIZA REDHEAD, of Brooklyn, N. Y., "fell asleep in Jesus," Dec. 4, 1876.

Thus has fallen under the dominion of death, for a short time, one who had many enjoyments, and who was in the morning of life; one who had endeared herself to all by her mild and cheerful disposition, her faithfulness and devotion in all her family relations, and fidelity to friends. Her sickness was long and exceedingly painful; which she endured with great patience, submission, and trust in God.

It had been her hope to live to be a comfort to her father and mother as they passed along into age and infirmity. Her heavenly Father suffered it to be otherwise. Her hope and belief in the resurrection and the return of Christ from heaven was strong and unwavering; it was her solace and comfort in the midst of great pain and weariness, and she longed to sleep, resting assured it would be but a little while before Jesus would appear, death be destroyed, and the Christian crowned with life and immortality unending.

The EDITOR of the EXAMINER improved the funeral occasion forcibly to bring to mind the conversation of Jesus with Martha and Mary before reaching the grave of Lazarus, and at the grave, showing His tenderness and sympathy of heart with those in sorrow and suffering; proving also from the case of Lazarus and other Scripture testimony, that death is a state of unconsciousness,—and not, as some teach, "death is the gate to endless joy," and, that when one dies, is ushered immediately into heaven, to "spirit-land," or some other unknown place: also, the EDITOR plainly brought to mind, from the writings of the apostles the truth of a literal resurrection from the dead, otherwise the Christian has perished hopelessly, and all are yet in their sins.

May this bereavement prove a means of blessing to all; to the brother and sister left behind, as well as to the parents. May all walk in the footsteps of the loved one as she followed Christ.

"She will sleep, but not forever;
There will be a glorious dawn.
We shall meet to part, no, never,
On the resurrection morn.

MRS. M. W. S.

☞ Eld. S. W. Bishop will preach in Newark, N. J., Sundays the 7th and 14th of January, 1877, the Lord willing.

Mrs. Lide Ransom, Kansas, late from Illinois, writes: I cannot think of doing without the Examiner: it is all the Gospel preaching I have. The Methodists preach here: but they preach the same old story of endless torments and immortal souls; and if one ventures to say anything to the contrary the "*mad-dog*" cry is raised, and people are warned against it as being a dangerous heresy. Why is it, when people have so many advantages to learn, and do learn every thing else, that they are so blinded to the truth? Since I came here I have not met with any believers in "the ages to come." There are some "Adventists;" but they are almost as far behind on the truth of the Bible as the other sects. Your sister in Christ.

A Brother, lately from New England, now at Galveston, Texas, writes: It looks to me that this part of the country is a large field to work in, as nearly all the teaching the people have is "hell-fire." I hope you will remember us in your prayers, that the Lord may be with us to enable us to do His work as good and faithful stewarts, that we may hear it said to us, "Well done," etc.

A Divinity Doctor Washing Shirts.—Mr. Demond's William's College Alumni Address contains this incident:

"After the battle of Antietam, a gentlemen passing over the field of blood, saw a man washing at a brook; as he came near he recognized a Doctor of Divinity, the pastor of one of the largest churches in Philadelphia, and a Delegate. Said he:

"'Doctor, what are you doing?"

"The doctor straightened up, and pointing with his finger said:

"'Over yonder are six hundred wounded men; most of them lying in the bloody shirts in which they were wounded. Our shirts are out, and we shall have none till to-morrow; so I thought I would take a few of the worst out here and wash and dry them in the sun. Do you think there is any harm in it?'

"Said the gentlemen:

"'Doctor, I know God has blessed you abundantly in your work in Philadelphia, but I do not think the Master ever looked upon any act of your life with more pleasure than upon this.'

"'I believe it,' said the Doctor, and turned to his washing."

Letters Received to Dec. 21.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Geo. P. Ellis, Sr., Norman McRae, Wm. H. Smith, W. H. Whitman, Ira Bradly, M. C. Harriman, A. F. Cressy, A. Pennel, A. Logan, J. S. Hatch, Joseph Barnhurst, N. L Thayer, D. E. Smith, Charles Hope, Johnson Whaley, J. F. Van Schaick, J. M. Judson for Mrs. A. Hamlin, Alfred Annable, Mrs. V. G. Lantry, L. L. Lantry, Eld. Jacob Blain, Stephen Benton, J. E. Robbins, John O'Conner, D. B. Cutter, Eliab Wight, Ann M. Dickinson, N. B. Stewart.

Parcel Sent to Dec. 21.

Henry Lees, Jacob Shafer, D. E. Smith, D. R. Losey (2 par.), Mr. V. G. Lantry (Bound Exr.), J. E. Robbins, L. L. Lantry, W. S. Barnes.

The Bible Examiner is a Monthly Magazine. *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, Brooklyn, N.Y.

PAMPHLETS.

A Vindication of the Government of God over the Children of Men: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

Devil—Satan—Demons. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

The Divine Dispensations: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

The Essential Baptism. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

"Hope for Our Race. or, *Gospel to the Church and World. God's Government Vindicated.* By Eld. Jacob Blain, Buffalo, N. Y." A valuable work of 192 pages. *Price*, 30 cents: postage 4 cents; at wholesale, 25 per cent off. Address him as above.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
Brooklyn, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

Vol. XXI. No 5. Whole No. 317

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 130
THE LORD'S SUPPER. Ed...... 131
THE "EASTERN QUESTION." Ed...... 133
"NOT SATISFIED." Ed...... 134
DOES "ALL" MEAN A "FEW?" Ed...... 135
"THE RESTITUTION OF ALL THINGS."..... 135
REMARKABLE PRESERVATION...... 136
THE "FIVE BRETHREN:" WHO ARE THEY?..... 136
"FOLLOWING AFTER TRUTH." From Henry Dunn's Works...... 137
THE JEW AND THE HEATHEN. By William Shepherd...... 142
ROMANS, CHAPTER XI. By Eld. S. W. Bishop...... 144
THE ROYAL PRIESTHOOD OF SAINTS. By N. H. Palmer...... 146
DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. By G. R. Lederer,..... 149
THE PRUDENCE OF CHRIST. By Henry Constable..... 152
A VOICE FROM ASSYRIA...... 153
THE CONVERSION OF SAUL. By Rev. Howard Crosby, D.D...... 154
LETTERS AND EXTRACTS,..... 155—159
IN MEMORIAM,..... 159

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, FEBRUARY, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ROCHESTER, N. Y.

EDITOR'S NOTICES.

☞ The Sermon "GOD IS LOVE," has been somewhat revised, and is now published in a "BIBLE EXAMINER EXTRA," as it appeared in the EXAMINER for January, except most of that "*Introduction*" is ommitted, and all of the "*Appendix.*" These omissions are made in order to bring the Sermon into four pages. Only one thousand copies have been printed. They will be sold at two cents single copy; or, 15 copies for 20 cents.

No more of the Sermon in *Pamphlets* will be printed, and it is withdrawn from our list of Pamphlets on the last page. Those who would like to read or circulate it should order it soon.

GEO. STORRS.

☞ All persons who read the EXAMINER will bear in mind the standing testimony on the first page, that the EDITOR will not be responsible for the sentiments of Correspondents; and *his* position is not to be judged by theirs, but by his own editorials. He intends to give the largest liberty of expression to others that the EXAMINER's columns will permit; and none are excluded for the reason that they differ from the EDITOR, either by being in advance or in the rear of his position: a free interchange of views, in a Christian spirit, can do no candid inquirer after truth any harm. Let every writer's views be brought to the test of the Bible in its general tenor and the known attributes of God our Creator. Sectarianism with its traditions will do nothing towards promoting a scriptural and rational view of the character of God and His government over the creatures He has made. Let the traditions of men "go to the moles and the bats," who either have no eyes to see, or "love darkness rather than light."

ED.

PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with $2, I will give an *un*bound volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with $6, he shall receive, *un*bound, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound*.

3. For *five* new subscribers, with $10, he shall receive *both* volumes 18 and 19, bound.

4. For *eight* new subscribers, with $15, he shall receive *all three* of volumes 18, 19, and 20, *bound*.

In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

VOLUMES 18, 19, or 20 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, $3.25 per volume free of postage; or, $3 when called for or sent by Express.

TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for $5.

TEN will be sent to *one* address for $10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

Please do not forget this.

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for $3.

☞ Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *un*bound of Vol. 20, to part with. I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for $2 per volume, or $1 *un*bound.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From.*"

CORRESPONDENCE.

O. H. HAMMOND, Iowa, writes: I have been furnished with a few numbers of the BIBLE EXAMINER the summer past; and of all the religious periodicals published in the U. S., purporting to set forth our most precious faith, that I have read, (and that is quite a number), none in my estimation has come to up to the high standard of Bible truth and wisdom as the EXAMINER, and I am well pleased with it, and wish to become a subscriber.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXI. NEW YORK, FEBRUARY, 1877. No. 5.

THE LORD'S SUPPER.

1. WHAT was its design? 2. How frequent its use?

To the first question, the answer is comparatively easy. The second is not so readily answered. This is evident from the fact that Christians have been and are still divided about it. Some observe it once a month; others once in two or three months; others contend for its weekly observance; and these last *seem* to have most argument in favor of their view. I think, however, they are mistaken. Their argument, so far as it is derived from the Bible, all turns on the expression "*break bread.*" Does that warrant a weekly communion? or, indeed, the eating the Lord's Supper at all?

Their argument is based mainly on two texts. First: Acts ii. 42; where it is said, believers "continued steadfastly in the apostle's doctrine and fellowship, and in *breaking bread.*" This is coupled with Acts xx. 7, where it is said, "And upon the first day of the week, when the disciples came together to break bread," etc. These are the chief, if not the only texts produced in proof of the weekly celebration of the Lord's Supper. Do they sustain such a view? Let us see.

Does the expression "breaking bread" prove it was the Lord's Supper? If so, then it equally proves it was done "*daily:*" for Acts ii. 46, saith, "They continued *daily* with one accord in the temple, and *breaking bread* from house to house." Was this eating the Lord's Supper? Just as certainly as "breaking bread," in the 42d verse, means the Lord's Supper, so does this in the 46th verse; and so it is not only on the "first day of the week," but "daily" it is to be attended to: one of the positions is just as strong as the other.

We shall, perhaps, find that neither can be sustained. The phrase "break bread" was in common use as related to ordinary eating. Matt. xiv. 19, it is said, when Jesus fed the multitude, "He took the five loaves, and the two fishes, and looking up to heaven, He blessed and *brake*, and gave the loaves to his disciples, and the disciples to the multitude." Mark vi. 41, the same form of expression is recorded; also, another feeding of the multitudes, Mark viii. 6, the same expression is used. Luke ix. 16, the same form is used: "He took the loaves and *brake* them." None will pretend here was the Lord's Supper. Compare these texts with the injunction, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

When Paul was carried prisoner to Rome, and had been fourteen days in peril by sea, after long abstinence he besought the ship's company to take something to eat, and "He took bread, and gave thanks to God, in the presence of them all; and when he had *broken* it, he began to eat." Here were 266 souls that eat of the "broken bread." Was it the Lord's Supper?

Again: Jesus appeared to two of his disciples on their way to Emmaus, after his resurrection; and while they were eating at Emmaus, "He took bread and blessed it, and *break*, and gave to them;" then "they knew him." Immediately they return to Jerusalem, and tell their brethren "what was done in the way, and how He was made known to them in breaking of bread." Was this the Lord's Supper? Surely not; for Jesus had said to the disciples, at that Supper, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. xxvi. 29). Some peculiarity in His ordinary manner of breaking bread was what "opened their eyes" to know him.

His method at common meals was to "break bread," as I have abundantly shown: and the phrase was no more applicable to the Lord's Supper than to any other and all other social meals, especially as the use of *wine* is not once named. Hence, no argument built on this form of words, standing alone, is of any weight in settling the question of the frequency of the celebration of the Supper. In the only instance where this form is used, in connection with "the first day of the week," it was not till a late hour of the night the breaking of bread occurred: for though it is said, the disciples came together to break bread,

it is stated that Paul preached unto them till "midnight;" and because he continued his speech "long" a young man went to sleep, and "fell down from the third loft, and was taken up dead." Paul went down and restored him to life. It is then added, "When he was come up again, and *broken bread* and eaten, and talked till break of day, so he departed." Nothing is said of the use of *wine* in this case nor in Acts ii. 42. Surely an important omission, if it was really the Lord's Supper.

Whether this coming together to break bread was an ordinary social entertainment, called "feasts of charity," (Jude xii.), often held by the early Christians, for the benefit of the poor, and for the social expression of a common brotherhood, or for the purpose of celebrating the Lord's Supper, it is impossible to tell from any Scripture record. If it was the latter, it does not prove that such was their practice *every* first day of the week: the regular season for it, might, on this occasion, have fallen on that day; and it is clear it was not at the early part of their meeting, but at a late hour of the night that breaking bread actually occurred. If it was the ordinary "feast of charity," the breaking of bread might have taken place both early and late.

I have now prepared the way to come more directly to the inquiry as to the frequency and time of the celebration of this feast.

"For even Christ our passover is sacrificed for us." (1 Cor. v. 7.) This text opens up the subject under consideration, and may serve as a key to it. Christ is set forth as he truly is, as the anti-typical passover Lamb. Hence, in order to understand the question at issue, we must examine the passover institution. We turn to Exodus xii.

The Lord was about to pass through Egypt and slay all the first-born of the land. He directs Moses to have the children of Israel take a lamb, on the tenth day of the month, and "kill it in the evening." Then they were to take of its "blood and strike it on the two side-posts and on the upper door-posts of the houses wherein they shall eat it"—the passover lamb. They were to eat it with their loins girded, their shoes on, and their staff in their hands. They were told, "The blood shall be to you a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt: and this day shall be unto you for a memorial; and ye shall keep it a feast unto the Lord throughout your generations: ye shall keep it a feast forever." They were to put away all leaven out of their habitations, and eat no leavened bread during this feast. Of the passover, it is said, "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." An evident prophecy, by a fact, of Christ's death without breaking a bone of Him. John refers distinctly to this prophecy, when speaking of the fact, that His legs were not broken with the malefactors': "These things were done," saith John, "that the Scripture should be fulfilled, A bone of Him shall not be broken." Thus Jesus is identified as the anti-type of the passover lamb.

Concerning this passover feast, it is thus ordained—"Thou shalt keep this ordinance in its season, from year to year:" and, "it shall be a sign unto thee," . . . "and for a memorial between thine eyes; that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt." (Ex. xiii. 1–10. See the whole text.)

Having thus briefly contemplated the passover institution, we find it established as a *yearly* feast, an anniversary one, commemorative of the Lord's deliverance of Israel, and the slaying of the passover lamb. It was only once in each year the feast was to be celebrated.

The relation of this type to the anti-type will now be considered. In order to do this, we must examine the institution of the Lord's Supper. That it was instituted at the passover, none will question. Of the particulars, Luke's account is the most full. We may notice, it seemed necessary Jesus' death should occur at the passover; and when He sent his disciples to prepare for the passover, He bid them say to the man, where they went for that purpose, "My *time* is at hand; I will keep the passover at thy house with my disciples:" (Matt. xxvi. 18.) When he was set down, and the disciples, "He said unto them, With desire I have *desired* to eat *this passover* with you before I suffer." (Luke xxii. 15.)

There must have been a special reason for this intense desire to eat "*this* passover." What reason so likely as that the institution itself, as a type, was to end by the anti-typical Lamb being slain? and hence, Jesus would take the occasion to make such alteration in the institution as should make it correspond to the fact. The passover feast was always kept in the night, and probably lasted most of the night. After the

lamb was eaten, and at the close of the supper, a portion of bread and wine, which had been reserved, was used as the conclusion of the service, after which a hymn was sung, and they parted. See Mark xiv. 26. Is seems the reserve portion of the passover feast, was that used in the institution of the Lord's Supper. Jesus had told his disciples while eating the passover, "I will not any more eat thereof, until it be fulfilled in the kingdom of God;" and also, "I will not drink of the fruit of the vine until the kingdom of God shall come." (Luke xxii. 16–18.) He then proceeds with the concluding part of the passover service, "And He took bread and gave thanks, and break it, and gave unto them, saying, This is my body which is given for you: *this do*"—*this* what? this concluding service of the passover—"in remembrance of me." There is to be no lamb used in this service hereafter—for the true Lamb is now to be "sacrificed for us:" hence that part of the passover service is hereafter to be omitted, but "*this*" breaking the bread and eating of it, as the symbol of His "body given for you," is to remain in use "in remembrance of" Him, and to "show forth His death:" see Luke xxii. 19, and 1 Cor. xi. 26.

"Likewise also the cup after supper, saying, This cup"—what cup? that which concluded the passover, supper and hence called "after supper," *i. e.*, the closing of it—"This cup is the new testament"—the new covenant, in distinction from the old, under which the passover had been established permanently, but was now to give place to a new covenant. "This cup is the new testament in my blood which is shed for you," and Matthew says, "for many, for the remission of sins."

All the circumstances go to show, that the Saviour instructed his disciples, that at the recurrence of the yearly anniversary of the passover they were, hereafter, to attend to "*this*" concluding service only, and to do it in remembrance of Him.

If these things are so, it is plain, the yearly anniversary of Christ's death, or of the slaying of the true passover Lamb, is the true and only authorized time for the celebration of the Lord's Supper.

Because the Saviour is represented as saying, "This do ye, as *oft* as ye drink it, in remembrance of me," some infer, they may do it as "oft" as they choose. But it strikes my mind, this is a misapprehension of our Lord's words. "As oft as ye" do what? "As often as ye eat *this* bread, and drink *this* cup." What bread? and what cup? To me it seems clear, it is the bread and cup which concluded the passover feast: all the other parts of that service then passed away; but Christ retains "*this*" to be used in remembrance of himself as "our passover, who was sacrificed for us."

It appears to me, the coming together of a number of believers, who can conveniently assemble, at the anniversary of Christ's death, and partaking of a moderate festival, and conversing together, suitably contemplating the fact of their redemption by Christ, the Lamb of God, and concluding the interview by the use of bread and wine, reserved for that purpose, and singing a hymn of praise at parting, is just what is a gospel celebration, or commemoration of our redemption from sin and death by "Christ our passover, who was sacrificed for us."

To suppose the first day of each week was selected to attend to the *memorial* of Christ's death, or to "shew forth His death," involves an absurdity which has been entirely overlooked. Any celebration on that day, would manifestly have been appropriate only as a memorial of Jesus' resurrection; and it would have been entirely out of place to have kept a memorial of His *death* on the day of His *revival* into life; and I could not admit such a supposition without positive proof, which cannot be found in the Bible.

ED.

P. S. "The Jews concluded their passover by giving every person a piece of bread and a cup of wine; so Christ, though He set aside, as the the nature of his office required, the rites enjoined by Moses in that ordinance which He had been commemorating, yet retained the bread and cup added by the Jews."—DR. EADIE'S BIBLICAL CY., p. 355.

I am informed by my friend LEDERER that the true time of "the Passover, this year, happens on Wednesday evening of the 28th day of March, being the first full moon after the equinox." Myself and family intend to observe that evening for the LORD'S SUPPER." Particular notice will be given next month. EDITOR.

THE "EASTERN QUESTION."

The above "question" has occupied the pens of a number of Adventists almost continually, as if it was the grand theme to stir one another up to look for the "Battle of Armageddon," and

therefore the immediate second coming of Christ.

I have said but little on the subject, because of these unnatural excitements. In the EXAMINER for November last, I stated my disbelief of the idea of the present conflict about Turkey being likely to bring on the "Battle of Armageddon" immediately. It may prepare the way for Judah and Israel to repossess the "land *wherein* their fathers have dwelt." (Ezk. xxxvii. 25.) This is to take place and they be dwelling in peace and prospering, (Ezk. xxxviii. 8), when the invasion by Gog and his confederates takes place. It is not till then the Armageddon battle comes on; so I believe. Turkey is decaying, and has been for many years past; but the process has been slow, and may still be a protracted event; yet, Russia may soon possess herself of Constantinople, and thus stir up England to move in the restoration of Judah and Israel into Palestine. Then years may pass before the battle spoken of will occur.

The grand mistake which has, and still does bewilder Adventists, in this country, is the supposition that the *immediate* consequence of the second coming of Christ is a crash of all mundane things. Hence the labor, by that class of them, to keep up excitement in relation to it, and a catching at any and every event that seems to indicate such a crash.

From an article that appeared some little time since in *The Rainbow*, I give the following closing remarks, and commend them to the careful consideration of *alarmists*, and such as seem in a hurry to have the world in a blaze of war and ruin. The writer speaks as follows:

"But what evidence is there that the decay of Turkey is an event which immediately precedes the Advent? Is not Rev. xvi. 12 followed by the gathering of the kings of the earth, and of the whole world to the battle of the great day of God Almighty? No one will affirm that this gathering has commenced; for, with the exception of Turkey, peace prevails almost everywhere at present. True, this gathering may begin even before the power of Turkey passes away; but from the sequence of events intimated in the passage, it is just as likely that Turkey will cease to exist before the gathering begins. Then the time such a gathering will occupy, and that particular stage of it—if not at its very close—at which the Advent shall take place, are questions which require to be answered before the fall of Turkey can be of any practical use as a *sign*. And considering the attitude of the great powers of Europe towards each other, it is quite possible that the existence of Turkey may be prolonged in Europe for a considerable period.

"The giving so much prominence to political events as signs of the Lord's coming, seems to me to tend to the neglect of the repeated warnings given to watch because the time is unknown, and to say with the evil servant (in his heart), 'My Lord delayeth his coming.' We stand directly related, not to Christ's *public* appearing WITH his saints, but to that earlier and probably *private* meeting which shall take place at the resurrection when he comes, at the initial stage of his advent, to meet his saints. No foreknowledge of the events of that time and their order can give us notice of the resurrection; to which point all our watching should be directed—a watching not for *signs*, but to maintain the necessary character of those who wait for, look for, and love his appearing." ED.

"NOT SATISFIED."

SOME people suppose because they are "not satisfied" with the exposition of a text, or with the defense of a doctrine, that therefore it is not true; and they return with the same objections and the same texts and demand that we give them some other argument or explanation. The man that undertakes to "satisfy *all* objectors," will find he has engaged in a hopeless task. Inveterate prejudices, traditionary ideas, and the pride of one's own opinion, all or either of them, form a battlement or shield that it is next to impossible to overcome; and however strong we may attack their position, they have determined "never to surrender." Like the ancient Jews they want additional evidence, till they cry out, "Come down from the cross and we will believe." It is impossible to reach such minds by any amount of evidence; they are not to be convinced; and it is useless to spend time arguing with them; though they may think, because you determine not to spend your time in such a course, you cannot "come down from the cross" on which they fancy they have fixed you. The direction of our Lord on one occasion is the only course to be taken with such persons after we have candidly presented our views, viz., "Let them alone." Keep to our work, if satisfied that God has called us to it, and not waste time in repeating to the same person arguments which you know they are "not satisfied" with. We are, happily, not obliged to satisfy everybody; and the task is

hopeless. Proclaim what you regard to be the truth of God and leave the matter with Him. "What if some do not believe?" It has always been so and always will be, to the end of this age.

The above has been my course with some cavillers. It is manifest to me that they have had sufficient evidence if they were in a state of mind to be benefitted by evidence; and we might as well spend time to convince some rejectors of the Bible, itself, that the Book is given us of God to guide us in the way of life: they *will not* believe. "Let them alone," then, and leave them to their own master.

With sincere inquirers after truth—and it is generally easy to discern who are such by the spirit they manifest—we are to have all patience, and give them, if need be, "line upon line;" but at a certain point, it is best sometimes to leave them to digest what has already been said, rather than to multiply words with them. ED.

DOES "ALL" MEAN A "FEW?"

I have said *all* means the mass, or a majority, and never the minority. To say otherwise is to destroy all sense and meaning to words and to make faith an impossibility. Let us look at a few examples. "The LORD made heaven, earth and sea, and *all* that in them is." (Exo. xx. 11.) "Thou hast made heaven, the heaven of heavens, with *all* their host, the earth, and *all* things that are therein, the seas, and *all* the things that are therein, and thou preserveth them *all*." (Neh. ix. 6.) "*All* are of the dust, and *all* turn to dust again." (Eccl. iii. 20.)

What sense would there be in any of these texts if you substitute the word *few* for *all?* Does not any one see the meaning would not only be obscured but destroyed? But again, "This poor widow did cast in all that she had, even all her living." (Mark xii. 43, 44.) Does that mean her "two mites" were only a small part of all that she had,—a few mites out of the many she kept back? Was Jesus so ignorant as to say "all," when it was no such thing?

"The LORD is good to all:" (does that mean a few?) "and his tender mercies are over all his works." (Psa. cxiv. 9.) That means, does it, His tender mercies are over a *few* of his works? "Thou hast given Him power over all flesh." (John xvii. 2.) Does that mean over a few? "O fools, and slow of heart to believe *all* that the prophets have spoken." (Luke xxiv. 26.) Are not these words applicable to such as construe the word "all" to mean only a few? "And beginning at Moses and *all* the prophets, he expounded to them in *all* the Scriptures" (Old Testament, of course, for the New was not written) "the things concerning himself." He did not tell them, all meant a few. Such teaching was reserved for the apostacy; and it is much to be regretted that professed Protestants still wear a part of the Harlot's attire.

"He gave himself a ransom for all." (1 Tim. ii. 6.) "O, no," cries out a transformer, "He only gave himself a ransom for a few," possibly only "for those under the law of Moses." Where will such assumptions land us? What shall we believe? Who can tell what is said, when all means only a few? Who can say that they are of the few? And if not of the few, who will dare to believe that God loved them when it is said He "loved the world," as that expression only means He loved a few? And when we are told that "Christ is the propitiation for our sins: and not for ours only, but also for the sins of the *whole* world," (1 John ii. 2), it don't mean that he "tasted death for *every* man," (Heb. ii. 9), but only for a few! Such is the perversion of the "Scriptures of truth" practiced by such as manifest a determination to sustain a theory at all hazards.

But there is little hope of such men being benefitted by anything that can be said; others, however, may be saved from error by the exposure of such assumptions. Once more, it may be said, to say that the words "all" and "every" are used in the Bible to mean any less than a majority, or that they are used to designate a few as opposed to the mass, is a most manifest perversion of the truth, and makes revelation no revelation and a mass of deception, destroying faith. ED.

"THE RESTITUTION OF ALL THINGS."

THE above text is sometimes quoted in a manner hardly justifiable. It should not be separated from its connection; or, regardless of the teaching of the context. The language is as follows: "The times of restitution of all things *which God hath spoken* by the mouth of all his holy prophets since the world began." (Acts iii. 21.) The first thing to consider is, What is a "restitution?" The proper idea of it is "The act of restoring any thing to its rightful owner, or making good, or of giving an equivalent for any loss, damage or injury; indemnification."—*Webster.*

The race lost, by the act of Adam, a perfectly

unembarrassed trial for an enduring life; and this was for no sin or offence of the race. If, then, all the race are restored to an unembarrassed state of trial for an endless life, with the advantage of the experience of the sufferings sin brings in its train, is there not a *perfect restitution?*

Has the mouth of the Lord, or of his prophets, "spoken" of any other restitution to the race, as a whole? That God has promised things over and beyond a "restitution," to obedient believers, is true. But those things do not pertain to the restitution, but arise from the circumstances and the improvement of them made by free agents *after* as well as before the restitution.

It may, perhaps, be safely doubted whether any of the race have the trial which absolutely fixes their final state till *after* the restitution, except such as have entered the "stait gate and and walked in the narrow way." These "*cannot die* any more;" others may die again if they fail in their trial proper, *after* the restitution.

I only suggest these thoughts that all may be guarded in their conclusions as to the final salvation into an endless life of every individual of the human race. I hold, that if any finally and hopelessly perish, it will be because they "sin *wilfully after* they have received the knowledge of the truth." That such a sin is *possible*, I see no reason to doubt. ED.

REMARKABLE PRESERVATION.

Mr. James McBride took up from their burial places, in Potosi, Wis., the remains of seven persons, all of one family by the name of Hough, and brought them here for interment. On taking them up he found the bones of the body of Mr. Hough—his wife's father—who had been buried over twenty-seven years ago, perfectly preserved, and his burial clothes were entirely whole, as when first buried. The very polish on the neck-tie was strongly apparent, and the cloth itself was so strong he could not tear it. The hair, some of which Mr. McBride secured, was as beautiful and lustrous as when in life.

The foregoing statement is from the "Dubuque Times" of Dec. 17, 1871; connected with a sketch of the life of Mr. Hough, the person spoken of. Judge of my feelings as I recognized a friend and playmate of my youth in the person of Mr. Hough. We were both born and brought up in Lebanon, N. H., he being about two years my senior. We lived less than a mile apart, and spent many hours together, prior to the ages of sixteen and eighteen. About that time he left for Boston, and I never saw him again. He went into a Mercantile life, and I remained on a farm, some ten or twelve years later, and then entered the Ministry. Of his subsequent history I remained in ignorance till now, except I heard that he died in Wisconsin some years ago. The sketch of his life that accompanied the above statement was of deep interest to me, though nothing is said of his religious character, but the highest praise is given of his integrity and uprightness in business transactions. He is spoken of as a "noble specimen of manhood." Even that rejoices my heart when I reflect upon our intimate connection in childhood and youth. ED.

THE "FIVE BRETHREN:" WHO ARE THEY.

"Will you please inform me, through the EXAMINER, who the five brethren are spoken of in Luke xvi. 28?" K.

Parables, as DR. ADAM CLARKE somewhere says, "are not to be made to go on all fours, like a beast." Expressions are employed in them that have no literal existence. In the first place, the "rich man" is but a parabolical illustration of a people, viz., the Jews, who were about to be cut off *nationally* and to pass through great sorrows and sufferings without relief for centuries, though claiming Abraham for their "father." The five brethren are introduced into the parable to teach the fact that the Jewish nation had in "Moses and the Prophets" so much light and instruction as to make them inexcusable for rejecting the Messiah, of whom they all spake so clearly: and if they would not believe their writings, neither would they believe "though one rose from the dead." The Saviour said to the Jews, "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John v. 46, 47.

Christ rose from the dead, and then the Jews would not "be persuaded" that He was the Messiah Moses and the Prophets spake of: hence their "impassable gulf" was to be perpetuated till Jerusalem should cease to "be trodden down of the Gentiles." ED.

J. B. EGGLESTON, Conn., writes: I was never more interested in the BIBLE EXAMINER than at the present. It is "hard times" with me for work. I do not earn enough to get what I once called the "necessaries of life;" but I would sooner be without many things I once thought were the necessaries of life than not to have the EXAMINER go on its glorious mission. I keep the bound volumes circulating wherever I find any that will read; and I give away all the monthly issue as soon as I have done with them.

"FOLLOWING AFTER TRUTH:"

"*Being Extracts from the Published Writing of* HENRY DUNN, (*of England*), *from* 1856 *to* 1875. *With Additional Papers and Editorial Notes.*"

VI.

THE REDEMPTION OF THE WORLD.

PRELIMINARY.

Does any revelation of Scripture *forbid* the hope that many in the age or dispensation to come, will find mercy, and—though it be in dishonor—attain to better things than they loved and followed on earth?

Not a single passage can be found which is calculated to close this door of hope. Any contrary supposition must rest on the notion—altogether unsupported by Scripture—that there can be no union to Christ short of the highest; that the Gospel has no work to accomplish on the earth beyond the *salvation* of the elect, and the *condemnation* of the rest; that the Redeemer can bestow no spirtual blessedness upon any creature whom He does not identify with Himself; that "the salvation of the Church"—little flock though it be, even to the last—is a term equivalent in breadth and compass to the "creating" of "all things new."

If it be so, *where* is the reality and truthfulness of the assurances so frequently given in Scripture, that Christ is "the Saviour of *the world*:" that the object of His coming was "that *the world* through Him might be saved;" that His *lifting up* should "draw all men" unto Him; that "God our Saviour will have *all men* to be saved, and to come unto the knowledge of the truth;" that Jesus suffered, "that He, by the grace (favor) of God *should taste death for every man*;" that "He is the propitiation for our sins; and *not for ours only*, but also for *the sins of the whole world?*"

There is but one way in which the force of these texts can be evaded, and that is by asserting that if they mean anything beyond the possibility of all men being saved *who here repent and believe*, they teach Universalism,—the final salvation of *every man*, do what he will and be what he may. But is this mode of reasoning either truthful or honorable to God? It is neither. Let us then thankfully accept the statements of Scripture as they stand, and rejoice that the same Saviour who reveals the *glory* of the elect, reveals also the *redemption* of the race.—EDITOR.

THE REDEEMER.

The promise involved in the mystic prophecy that the seed of the woman should bruise the serpent's head, in due time found its fulfilment in the birth of the Redeemer.

Ancient seers had long anticipated the advent of this Deliverer, in language glowing with expectation and delight. The angels announce His birth to the shepherds as "good tidings of great joy, which shall be to *all people*." Heaven reechoes with the song, "Glory to God in the highest, and on earth peace, good will *to man*." He is "a light to lighten the Gentiles, and the glory of His people Israel." He is "the Lamb of God, which taketh away the sin of *the world*."

Such is the gladdening and UNIVERSAL ASPECT of man's redemption.

But it has also an INDIVIDUAL AND EXCLUSIVE side,—one for *the believer* only.

"He that believeth is not condemned: but he that believeth not is condemned already, *because he hath not believed* in the name of the only begotten Son of God." Not to all, but to "as many as received Him, to them gave He power [or, privilege] to become the sons of God, even to them which believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Further,—the privileged must also be the *perfected*. They are to be "poor in spirit," "meek," "merciful," "pure," "peacemakers," the "salt of the earth," the "light of the world." They are *relatively* few—everywhere the minority; for the gate is "strait," the way "narrow," and "few there be that find it."

To these belong the higher mysteries of the Gospel.

"Unto *you* [the disciples] it is given to know the mystery of the kingdom of God: but unto them *that are without*, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

For these—we had almost said for these alone—the Redeemer prays.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give *eternal life to as many as Thou hast given Him*." "I have manifested Thy name unto the men which Thou gavest Me out of the world. I pray for them: *I pray not for the world*, but for them which Thou hast given Me; for they are Thine. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, *as we are*."

Such, and so striking, is the apparent *contrast* between the two sides of Redemption,—between its world-wide bearing and its individual application. It seems indeed impossible for any candid man to read the Scriptures fairly without being struck by the fact that everything revealed *prior to the introduction* of Christianity would lead to the expectation that the triumphs of Messiah would be *immediate and universal;* while everything relating to the development of Christ's work, either in its earlier days or during the eighteen hundred years of its existence, as clearly indicates *delay and limitation*.

Theories in explanation have never been wanting; but they are all utterly unsatisfactory. We turn from them to THE BOOK. *There*, if anywhere, shall we find the true solution of the problem that oppresses us. From no other quarter can even a solitary ray of light fall upon our darkness. We ask, therefore, for a purged eye and a purified heart, to enable us to discern in Revelation itself the hidden harmony which unites *the Elder Brother of the Elect with the Redeemer of the Race.—The Destiny of the Race.*

THE ATONEMENT.

The Atonement is *a great fact*. The philosophy of it is *a profound mystery*. It is with the fact alone that, as sinners, we have to do; the philosophy involved we may safely leave to higher intelligences and other states of being.

The word "atonement" occurs but once in our English Version of the New Testament (Rom. v. 11), and there only through a mistranslation; for *katallagee* unquestionably ought to be rendered *reconciliation*. It is so rendered in other places (e. g., 2 Cor. v. 18, 19; Rom. xi 15), and should have been in this also, since no argument whatever *as to the method* of reconcilement can honestly be founded upon it. To ordinary readers, "atonement" conveys the idea of *substitution by sacrifice*, and so far its use is, without question, misleading.

Other words, however, supposed to *imply* the doctrine in question, frequently present themselves, such as "propitiation," "oblation," and "sacrifice,"—words which, like the announcement of John the Baptist, "Behold *the Lamb* of God, which taketh away the sin of the world," and the declaration of St. Paul, "Christ, *our Passover*, is sacrificed for us," become unintelligible if they are not to be regarded, in some measure at least, in connection with the blood-shedding of the Old Testament economy.

Unhappily, theologians will not allow us to rest on Divine facts. They insist that it is as necessary to hold a true philosophy of the Atonement as it to believe in the fact of one. "The *doctrine*," says a recent prominent defender of the faith, "is the *inference from the fact*, and without the doctrine the bare dry fact is nothing. The question is, *in what way* Christ's death effects its purpose. Upon our answer to this depends the nature of our religion."

It never seems to occur to such reasoners that the revealed fact is alone Divine; that all inferences deduced therefrom, true or false, are purely human; and that therefore, on their theory, "the nature of our religion depends," not on the simple reception or otherwise of a Divine testimony, but on a purely logical process, which, owing to the unfitness of the human mind to deal with matters stretching into the infinite, is at least *as likely* to be wrong as right.

Into the various controversies that have arisen out of this perverse disposition to be "wise above that which is written," I shall decline to enter.

It may be assumed as undeniable that the Old Testament prophets predict a coming Messiah, and that they describe Him in two aspects: *first*, and chiefly, as "a priest upon a throne," under whose glorious reign all nations shall be blessed; and *secondly*, as a "man of sorrows," humiliated and suffering, yet not for any sin of His own.

The fortieth Psalm, taken, as it must be, in connection with its exposition in the Epistle to the Hebrews (x. 5—14), is, perhaps, of all these prophecies the most remarkable, since it gives us the *reason* for Christ's coming,—the inefficiency of the blood of bulls and of goats to take away sin; and the *result* of the coming,—the honoring of the law: "Lo, I come *to do* Thy will, O God. He taketh away the first" (sacrifice and offering), "that He may establish the second" (perfect obedience). To this remarkable prophecy, and its inspired exposition, we naturally look for an explanation of the facts of the Gospel history,—so far, at least, as explanation is needful.

Connecting these things with other revealed facts, such as that He came "to give His life a ransom for many;" that He laid down his "life" for his "sheep;" that he shed his "blood" for "the remission of sins;" that He "redeemed us from the curse of the law, being made a curse for us;" that "with his stripes we are healed;" and that through eternity the song of the redeemed will be, "Thou art worthy: for Thou

wast slain, and hast redeemed us to God by Thy blood,"—nothing surely can be plainer, than that He died *vicariously*—for others; that He died *voluntarily*,—"I lay down My life of Myself;" that death was most *unwelcome* to Him, and *submission* to the cross the severest of trials,—"Father, if it be possible, let this cup pass from Me;" that all this pain, ignominy, and suffering *might have been avoided* by a wish,—"Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" and, finally, that there was such *a necessity* for the endurance, that under the united pressure of duty and love, "He sweat as it were great drops of blood" in resisting the temptation to avoid it.

All this we gather from the narrative; but there is no assertion that He was, in any sense whatever, *punished;* that He endured anything at the hand of God as *a Divine infliction;* or that He was ever looked upon by the Father in any character save that which really belonged to Him as the Holy and the Blest.

That He was, in a sense, "stricken of God and affiicted," is as certain as that He was made "perfect through sufferings;" that in all He "bare our sins and carried our sorrows" is as true as that He redeemed us from Satan; that without the endurance of this cruel and ignominious death—without the actual laying down of His life, the the shedding of his blood, the work of redemption could not have been consummated, is a clearly revealed fact; but that this was the effect of "Divine anger," or that it was "necessary to the *avenging* of the violated law," is a conclusion which, whether true or false, is the result of human reasoning, and not the direct teaching of the Bible.

To me it seems a strange conclusion that because Christ came into the world *to die;* that because it is *His blood* which cleanseth from all sin; that because He is our "sacrifice," our "passover," and our "propitiation," *therefore* the virture of His sacrifice lies in the *material blood* shed on Calvary; its efficacy, in the assumption that He died under the "anger of God;" or that reconciliation with the Father was not *possible* without the crime and the cruelty of the wicked men, by whose evil agency the Lord of Life was "crucified and slain." That it pleased God to admit this agency is certain; that Jesus was "delivered" into the hands of his murderers "by the determinate counsel and foreknowledge of God," is true also (Acts ii. 23); but that this wicked act had anything to do with the redemption of man beyond consummating at once the Saviour's work and the judgment of the Jewish nation, is nowhere taught in Holy Writ.

Dean Alford has truly said, "Never do we find in Scripture, Old Testament or New Testament, any such expression as the Father was *propitiated* concerning our sins, on account of *the death* of His Son; or Christ *propitiated* God, or God's wrath, *by his blood;* never, God was reconciled." (Note on Heb. ii. 17.)

That a question should ever have arisen as to the *extent* of the Atonement; that Christian men, with the Bible in their hands, and its plainest statements before them, should ever have ventured to assert that Christ died *only* for the elect; that if He "bought" others, such "purchase" is for them "no ransom of redemption, fairly so called;" that He has bought them, only "that He may so dispose of them as to glorify the retributive righteousness of God in their condemnation;" that faith is the act of "*a new faculty*," a Divine act, "implying the communication of a Divine *capacity*," and yet that all who do not possess it are irrecoverably lost, is to me one of the most melancholy proofs I have ever met with of the tendency of the human mind to claim for its own weak and erring *inferences* an authority which really belongs only to the direct teachings of God.

The true solution of the theological difficulty which has led to these sad aberrations from the truth will, I am satisfied, ultimately be found in the reception of the apostolic declarations to Timothy, when instructing him as to what he was to teach,—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save *sinners:* of whom I am chief" (1 Tim. i. 15:) that "God our Saviour will have *all men* to be saved, and to come unto the knowledge of the truth" (ii. 4); and that while He is "the Saviour of all men," He is "*specially*" so "of those that believe" (iv. 10). "*These* things," says the apostle to him, "command and teach" (iv. 11).

I set out, then, with a settled conviction, that with regard to the atonement itself, *viewed simply as a revealed fact*, there is no room even for a doubt as to the testimony of Scripture. To its necessity the Christian consciousness also bears its infallible witness; for what renewed heart does not feel its guilty alienation from God and holiness, and its need of a mediator? But I am bewildered the moment I attempt to *speculate*

about the method of reconciliation,—to settle the *philosophy* of it, or to decide on the precise extent of the benefit it confers.

I reason, therefore, thus with myself:—If I believe that "Christ died for my sins according to the Scriptures," I shall surely *appreciate* the blessings of his redemption, whether theologians rule that the intent of that great "sacrifice" was to win me to God, or to reconcile God to me. Is Christ less my "Surety," if it be denied that he *literally bore the exact punishment* of my sin? Am I still exposed to the "curse" of God, if the dying Lamb on Calvary was the object, *not of wrath* but of Divine complacency, when thus exibiting "obedience unto death?" Did He fail to carry my "sorrows," if the agony of Gethsemane was but the struggle of a holy soul, resisting "unto blood" against the temptation to avoid the cross? Is His death less mysterious, or less glorious, if the exclamation, "My God, my God, why hast thou forsaken me?" be interpreted simply as intended to indicate, *for the comfort of the sorrowing disciples*, the true meaning of that Messianic and finally triumphant psalm, of which it forms the initial verse, and in which they would find the explanation of all they witnessed? I cannot for a single moment admit of such a supposition. Answer these, or a thousand similiar questions as you may, *my need* is the same, and *my sense of Christ's sufficiency* is the same. The great doctrine of salvation by faith in the atoning Lamb of God is *still* to me all that it ever was—joy and peace; and He, "the propitiation, not for our sins only, but also for the sins of the whole world."

I know very well that *many*, when first awakened to a sense of the evil of sin, and to its penal consequences, can find peace only in such a contemplation of the cross of Christ as is involved in the thought that He, as the substitute for the sinner, literally bore the penalty of our transgressions. But this is rather the result of particular teaching than the natural impression left by Scripture. And if it be true, as it unquestionably is, that there are others, "habitually dwell much more on the sad fact of their natural alienation from God, than of their exposure to His condemnation; who contemplate far more frequently the holiness and love of their heavenly Father, than His justice or His threatenings;" and who therefore only see in Calvary *a transcendent mystery*, before which they bow with awe, rather than "rejoice with trembling," am I obliged, if I partly sympathize, to abandon the cross? or to concluded that it is "made," *either to them or me*, "of none effect?"

I see no reason whatever why I should do so; nor can I consent for a moment to stake the great verity of man's redemption on any particular mode of explaining, either the principle on which it rests, or the process by which it is accomplished.

The High Calling.

That there are *degrees of happiness* in the future world few will be inclined to deny. Passages which refer, on the one hand, to a salvation "so as by fire," and on the other to an "entrance ministered abundantly into the everlasting kingdom," forbid even doubt as to whether or no *all* redeemed persons in the world to come will be alike honored or honorable. Further, it is generally admitted that, at the coming of Christ—in whatever sense the second advent is to be understood—even among those who "wait for His appearing," *some* will "be found of Him in peace, without spot, and blameless," while others will be "ashamed before Him at His coming." Nay, more (neglected as such truths commonly are), few, probably, would be found absolutely to assert that a "prize" and a "gift" imply, *in all respects*, the same thing; that a "crown," which some obtain and others lose, is not a special distinction, or that it is impossible to be "beguiled" of our "reward."

But these admissions, much as they involve, practically amount to little or nothing, since they are all but universally stripped of power in what is usually considered "sound" interpretation,—according to which the diversities referred to, all end in every individual being *as happy as he can be;* each vessel, it is said, whatever be its capacity, will then be full of joy and glory,—the only difference being that one will be able to *contain* more than another. The slightest reflection, one would think, would be sufficient to show that this is really *explaining away* the entire doctrine; for what can any man desire more than to be *as happy* as his nature and capacity will admit of?

The point at issue is simply this,—Will the Elect Church, the Bride of Christ, occupy, in the world (or age) to come, any position materially differing from that of other "saved" persons? Is there, from the testimony of Scripture, any reason to suppose that, without and beyond the pale of the Church, properly so termed, others will be found tributary to its glory, but not partakers of its dignity and splendor?

Something of this kind would surely seem to

be *indicated* in the forty-fifth Psalm, where, in prophetic symbol descriptive of Messiah's glory, the Church, under the name of the king's daughter, is described as "all glorious within,—her clothing of wrought gold:" while the daughter of Tyre (heathen) is *there* "*with a gift.*" Something of the kind is surely *asserted* in the Apocalypse, where the Church is described under the figure of a glorious city, of which "the Lord God Almighty and the Lamb" are "the temple," and *into which*, "saved" nations outside do bring "their glory and honor."

The words of the apostle Paul to Timothy (1 Ep. iv. 10), "We trust in the living God, who is the Saviour of all men, *specially of those that believe*," can scarcely have any other meaning than that some will be saved with a higher, and some with a lower salvation. They seem distinctly to imply that *for some* there is a salvation, inseparably connected with belief, entered upon *here*, by faith; and for others, who—it may be for want of a teacher—have not accepted the Gospel, a salvation of an inferior kind.

This interpretation of the passage is confirmed by another text in the second epistle, where we are told that in the Church, as in "a great house," there are "some vessels to honor and some to dishonor;" and that he would be "a vessel unto honor," must 'purge himself" from "profane and vain babblings," and, in addition thereto, live a holy and godly life. Then would such a man be "meet for the Master's use," fit for closer union with the Redeemer than others, and therefore for more distinguished service.

The entire question is simply one of Divine testimony, and its only importance is that which it derives from its bearing on the revealed character of God; on the extent and efficiency of the work of Christ; and on the promotion of holiness among those who believe themselves to be emphatically His children.

To *these*, if in Christ, all things belong, for they are Christ's and Christ is God's. Before them is set "the prize of the high calling of God in Christ Jesus,"—the crown, the kingship, the priesthood, the "abundant entrance into the kingdom of our Lord and Saviour Jesus Christ."

Never is any man "*called of God*" to less than this. To nothing short of immediate faith and repentance; to a present deliverance from evil; to all the blessedness here and hereafter that is implied in union with Christ *now*—to this, and to nothing short of this, is any man ever bidden. Nor can it be doubted that he who neglects or rejects this invitation forsakes his highest good, and *loses what cannot be recovered in any world or age that is to come.*

But though the "call" be one, *the effect* of the call is manifold. The few "enter into life;" the many fall short of it. Yet not in vain has this gospel of the kingdom been preached even to them. Faith, however weak, is not worthless. The Lord, when on earth, did not despise that which reached no further than belief in His power and willingness to heal bodily disease. There were those who were deemed fit to follow Him as personal friends and disciples, and there were those who although not rejected, were inadmissible to close fellowship. So has it been ever since. The faith that brings with it *a present* union with Christ may not be attained, ond yet much may be bestowed that will as certainly affect the condition of the recipient in the world to come as it affects his character and condition here. Whatever restrains or elevates, whatever enlightens or purifies, although it be but partially, is of this character, and ought therefore never to be despised.

All this is, I know, very distasteful to that large class of *dubious* Christians who—to use a phrase of their own—never do more than indulge *the hope* of being eventually saved, and yet are, nevertheless, marvellously satisfied with their spiritual condition.

Accustomed, as such persons have always been to regard "salvation" only in one light, viz., as complete deliverance from evil and sorrow *after death*, anything which seems to indicate the possibility of the future state involving trial is to *them* intolerable.

Impatient under the discipline of this life, irritated rather than improved by its cares, people of this class cling only the more closely to the conviction that, if "saved" from hell, they *must*, in the world to come, be *perfectly happy;* have done for ever with the vexations and contradictions which have tormented them in this mortal state, and find no further occasion for the exercise of a forbearance, the practice of which has been so difficult and disagreeable while here. It never seems to occur to them *as possible* that those who leave the earth meek and chastened, loving and truthful, may, perchance, carry with them, even into paradise, the elements of their joy; or that others, by the same law of continuance, may bear in their own bosoms seeds of sorrow capable of development even in a world of bliss. How *can* it be so, they say, since "saints" are by grace alone made "heirs" of heaven, and "sinners" altogether excluded from joy or hope? Beyond this awful alternative, Scripture, they imagine, reveals absolutely nothing.

Not such, however, so far as I have yet been able to discover, is the teaching of the Bible. If

it were so, our only duty would be silence. But believing, as I do, that such is not the case,—that *some* portions of revelation, at least, are intended to lead us to a very different conclusion, and that while Scripture distinctly reveals a salvation of the highest kind for the few, it intimates also a salvation of a much lower kind for the many, I venture to pursue search *for the whole truth*, without fear or hesitation. Christian *fearlessness* is above all things essential to the conservation of whatever is really Divine. And this is a faithfulness which will be little affected by popularity or persecutions, by success or failure, by conquest or defeat. For as Dr. Arnold has somewhere said, "it is not all truth that triumphs in the world, nor all good; but only truth and good to a certain point. Let them once pass this point, and their progress pauses. Fewer and fewer are those who still press on in their company; until at last even these fail and there is a perfection at which they are deserted by all men, and are in the presence of God and of Christ alone."

The conclusion I draw from the whole is, that the pardon of the sinner, and the glorification of the saint, are two distinct things, and ought never to be confounded; that the work of Christ and of His Gospel on earth is twofold:—*first*, to call out His Bride,—His Elect Church; and *secondly*, to destroy the works of the devil by forgiving sins by delivering captives, and by preparing mankind at large for higher and nobler revelations in the age to come, when Christ himself will rule and teach through those whom He has *here*, for that special end, taught and trained. *Then* it will be seen that the falsehoods of Romanism on the one hand, and the delusions of infidelity on the other have been but mocking shadows of the true; that the Lord is at once a Priest upon a throne, and the social Regenerator of the race; that while, on the one hand, as King and Judge, He executes vengeance on His enemies, He is *still*—His nature being unchangable—"kind even to the unthankful and to the evil."

The contrary view is not sustained by any comprehensive view of Scripture, but derives all its plausibility from the isolation and exaggeration of particular texts—a process by means of which it is made out—that *because* Christ has a redeemed church "chosen from the foundation of the world," *therefore* none else can be benefited by the redemption he has wrought; that *because* "he that believeth shall be saved, and he that believeth not shall be condemned," *therefore* they that have never heard, and they that have heard amiss, shall be all alike involved in one common widespread, and everlasting ruin; that *because* he that is in Christ is "a new creature" *therefore* all who do not become "new creatures" here, are forever shut out from hope, denied mercy, and finally abandoned to Satan and his angels.

Such are the conclusions to which good men are forced by that inexorable logic which has for ages usurped dominion over thought, and trampled at once on the heart of man and the character of God.—*Destiny of the Race.*

The Jew and the Heathen.

BY WILLIAM SHEPHERD.

If the premises laid down in our previous article are correct, the logical conclusion is: There is hope for the heathen.

Let us now see what is the direct testimony of the Scriptures on this point. Positive and unequivocal testimony is always preferable to circumstantial, indirect, or inferred; as one, "Thus saith the Lord" will go much further in evidence than twenty times, Thus saith man.

It must be borne in mind that we are about to contemplate the destinies of the heathen, not in the present age, but in the future ages.

We remark that as the Jewish, or Hebrew nation was the first repository of Divine truth in its compact, that is, civil and ecclesiastical form, and this remained in their keeping until the coming of their Messiah whom they rejected, in consequence of which these blessings were taken from them, as it is said, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. xxi. 44. The kingdom of God here taken from you, etc., certainly signifies the blessings of the Gospel, which we know were taken away from the Jews, as a nation, and turned over to the Gentiles, as a general thing. Acts xiii. 46. And now when the Gentiles, that is, those who come under the head of civilized and enlightened nations that have been illuminated with the Gospel, when they have had their day, then these blessings are to flow again to the Jews in conjunction with what is styled the heathen. The great apostle seeing this munificent and sublime arrangement of God, and these wonderful workings of the Most High, to the end that he might ultimately have mercy upon all in the exercise of his grace and unlimited extension of his goodness, gives utterance to his admiration as at the end of the chapter: Rom. xi. 32.

Agreeable to this we shall find that the Scriptures, which I purpose to quote, where the heathen are spoken of as the happy recipients of the

Divine bounties, the Jews or Israel, are always favorably mentioned in the same connection.

"Thou hast delivered me from the strivings of the people; and Thou hast made me the *head* of the *heathen:* a people whom I have not known shall serve me; as soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me," etc. Psa. xviii 43–45.

This Psalm is purely prophetical: and David here represents the Lord Jesus Christ in his triumphal aspect, overpowering that class who would dare oppose Him after His installment as King in Zion. See and compare Psa. ii. 6, and Rev. xix. 11. His becoming the Head, King, or Ruler over the heathen, at this time, is not, certainly, for the purpose, as some vainly contend, that He may "break them with a rod of iron" and "dash them into pieces;" but that He might *govern* them in the gracious administration of his kingdom. This is evident if language is reliable. The expression is so unequivocal and definite that it leaves no room for conjecture as to its meaning of our Lord's becoming the Head of the heathen, who are such as "shall serve me;" shall "obey me;" "shall submit themselves unto me."

It is through the restoration of the Jews that the waters of life will begin to pour in upon these benighted and much neglected race of the heathen.

It is explicitly declared that when the Lord shall build up Zion, He shall appear in his glory: and then "the heathen shall fear," (i. e., in the sense of homage and loving obedience,) "the name of the Lord, and all the kings of the earth thy glory." The time is definitely marked here as being in the day when Jerusalem is to be delivered from under the Ottoman domination, and become elevated in point of eminence and prestige so as to fill out the figure perfectly, namely; She being long in bondage with her children, now becomes *free*, and the mother of us all. Gal. iv. 25, 26. And this is to be when there shall be an authoritative declaration made in Zion in the name of the Lord, and his praise is to resound again in that restored city. Psa. cii. 14–22. This agrees with what the prophet says, addressing Zion: "Arise, shine, for thy light is come," etc. "And the Gentiles, or heathen, shall come to thy light, and kings to the brightness of thy rising." "And the forces (or, *wealth*, margin) of the Gentiles shall come unto thee." Who are to be found aiding and assisting thus:—"And the sons of strangers (i. e., the heathen) shall build up thy walls, and their (heathen) kings shall minister unto thee," etc. Isa. lx. 3, 5–10. "And He said it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the desolate and scattered of Israel: I will also give thee for a light to the Gentiles (or, heathen), that thou mayest be my salvation unto the ends of the earth. Isa. xlix. 6.

Thus we find that the word being preached to, and accepted by the heathen is contingent upon the restoration of the Jews and the rebuilding of Jerusalem. As it is again said, "For thus saith the Lord, I will extend peace to her—Jerusalem—like a river, and the glory of the Gentiles like a *flowing* stream. . . And I will set a sign among them (i. e., Israel,) and I will send those that escape of them unto the nations, to Tarshish, Pul, and Sud, that draw the bow, (i. e., the more barbarous tribes), to Tubal, and to Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles;"—or, heathen—Isa. lxvi. 12, 19. Who would be more likely to effectively preach to the benighted and idolatrous heathen, who bow down to their "many gods and many lords" as those who are not tinctured with the doctrine of a plurality of gods, as our modern preachers and missionaries, but who believe in but "*one* God and one Lord Jesus Christ?" And this is why the case of the Jews relative to their conversion is rather a hopeless one under the present popular preaching. They cannot reconcile the teachings of modern Christianity with "Moses and the prophets," who declare most emphatically that "there is but *one* God," while christendom declares *three*, the Father, Son and Holy Ghost. And hence as the mental illumination and bringing in of the heathen is a subsequent event in the Divine arrangement and dependent upon the Jews being restored, it follows, that there is no hope for them until the first is reinstated in the bosom of the Divine munificence: and furthermore, hope for the world generally, must be forever abandoned if the Jews are not to be as literally restored as they were scattered, Jer. xxxi. 10. And this hope is clearly intimated by the apostle, when discussing the future national restoration of Israel, in the following expression, "What shall the receiving of them be (i. e., the restoration of them be) *but* (as) *life from the dead.*" Rom. xi. 15. Again it is said, "In that day." What day? "The day of Jerusalem's redemption, shall five cities in the land of Egypt, speak the language of Canaan, and swear (i. e., proclaim allegiance) to the Lord of hosts . . . in that day shall there be an altar to the Lord in the midst of Egypt (i. e., in the most central, or capitol city) and a pillar at the border (the remotest portions of the land, showing how wide-spread and universal the conver-

sion will become) thereof to the Lord. And it shall be for a sign and a witness unto the Lord of Hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, a great one; and he shall save them. And the Lord shall be known unto Egypt, and the Egyptians shall know the Lord in that day: i. e., know him in the recognition of him unto obedience to the truth; which is clearly inferred from the following language: "and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and PERFORM it." Isa. xix. 18–21.

Please read to the end of the chapter.

[*To be concluded next month.*]

ROMANS, CHAPTER XI.

BY ELD. S. W. BISHOP.

IT seems to me that there is much said about the above named Scripture that might be improved by simply reading the entire chapter, and believing it as it reads. If we start right with this chapter, it will help us a great deal in keeping right to its end.

Some writers make confusion at the outset by confounding converted Jews with the Israel of this chapter; while Paul makes a clear distinction between the two. In verse five we read, "Even so then at this present time also there is a remnant according to the election of grace." Nothing in Scripture is more plain than that the remnant is the elect of this chapter. It being true that the remnant of the Jews—those who had been converted to Christ in Paul's day—were the remnant according to election, that remnant is of course, *the elect.* The question arises, is this remnant—this elect—the Israel of this chapter? Let verse seven of answer. It reads, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Who did not obtain? Israel. Who did obtain? The elect. Who were blinded? The rest—all except the elect. Who are "the rest?" Israel. Thus it is settled that Israel in this chapter is not converted Jews, or Christianized Israelites. Israel is "the rest"—those who had not received Christ at the time that Paul wrote. It was the mass—the nation,—for mark, that portion that had believed in Christ was the remnant of Israel. A remnant of cloth is not the web, neither is it two thirds, or even one half of the web; it is a small portion of the web. This is true of every thing else. The elect is the remnant,—the small portion,—Israel is the mass—the rest of the seed of Jacob. To my mind there is no possibility of evading the above reasoning. Having established this principle, the remainder of the chapter is easily understood.

When in verse 11, Paul asks, "Did they stumble that they might fall?" (*Emphatic Diaglott,*) the "they" referred to is Israel; and when he answers, "By no means; but by their fall the nations have salvation in order to excite them to emulation;" the idea that their stumbling was to result in their irretrievable fall, is proved to be wholly repugnant to the teachings of the inspired Paul. When again the apostle says in verse 25, "For, brethren, that you may not be conceited with yourselves, I wish you not to be ignorant of this secret, that hardness in some measure has happened to Israel till the fulness of the Gentiles may come in (*Em. Dia.*); he refers to the same Israel as all will see who read from verse 12 to 25, and keep the plain grammatical connection in their minds. Who is blinded? Israel; not the remnant, not those that believed *out of* Israel, but the mass. To what extent is Israel blinded? Not wholly certainly, but in some measure. Because it reads in the received version, "Blindness in part is happened unto Israel," some have claimed that Paul's statement is that a portion of the Jews are blinded. Such a construction is contrary to the laws of language, and also an entire misapprehension of the literal reading of the Greek text. Paul's simple, plain statement is that Israel,—the mass of that people—is blinded in some measure, and that partial blindness will remain upon them, till the fulness of the Gentiles be came in. If asked in what sense they are *free* from absolute blindness? My answer is the language of the great apostle. See Rom. iii. 1, 2. "What advantage then hath the Jew? or what profit is there in circumcision?" "Much every way: chiefly because that unto them were committed the oracles of God." See also chapter i. 3–5. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: to whom pertained the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as pertaining to the flesh Christ came, who is over all, God blessed for ever. Amen." These Scriptures tell us very plainly in what sense Israel is not wholly blinded. They tell us that to Israel was given the oracles of God. Those oracles are with them to-day, and they follow their teachings according to their best understanding. The oracles of God committed to them embraced the covenants (plural), the law, the service of God, and the promises, and Paul

asserts that all these pertain to Israelites. But, says one, Paul says, They are not all Israel that are of Israel." Most true indeed; but in what sense are they not Israel? O, the answer is, "He is not a Jew which is one outwardly; but he is a Jew which is one inwardly." Altogether true certainly; but what do you mean by quoting that text? If you assume that Paul means to teach that converted Gentiles real *are* Jews, I deny the truthfulness of the assumption wholly. Paul says nothing of that kind in the text. No matter how thoroughly a Gentile may be converted to Christ, that conversion does not make him a Jew. Some people will scold and fret about "Judaizers," and perhaps in the very next breath they will Judaize the entire Christian Church. Paul is talking only about Jews and Israelites, in this text, and says nothing whatever about Gentiles, either converted or unconverted. He means just what he says. He says, "He is not a Jew which is one outwardly; but he *is a Jew* which is one inwardly." The idea is simply this, he is not a God accepted Jew, one of the promised seed, unless his heart is right in the sight of God. If the whole nation of Israel had been good at heart, that nation would have constituted the seed that would have imherited the Abrahamic promise, and with Abraham they would have blessed the nations. Are we to suppose that because they fell out and attained not unto the inheritance of the world—the nations—the race (Rom. iv. 13), that therefore there will be no Seed to inherit and bless the nations? Had the nation of Israel been true in heart to the God that called them; they would have been God's kings and priests. Is it to be supposed that because they failed, therefore, God will have no kingdom of priests? Nay, verily. God has transferred the kingship to those that believe, of the Jews first, and also of the Gentile. See Acts xv. 14. Matt. xxi. 43. Here again people take a long leap in the dark. They assume that because Israel has lost the kingship, therefore *all* is lost, for them there is no hope of future good. This is *wholly* an assumption. Not an iota of real evidence can be given to prove it, and there is positive evidence to the contrary. I have already shown that the word Israel, in every instance in this chapter, refers to the nation—the mass of the descendants of Jacob, and not to the remnant who believe in Christ in this age. I have also shown that in harmony with this indisputable fact, the Israel of verse 25, upon whom partial blindness has fallen, Is the same Israel—the nation—the mass of that people. They are blinded, however, only up to a certain time, viz., until the fulness of the Gentiles be come in. It is clearly implied that when that time is reached they will be blinded no longer. We are not, however, left to rely upon an inference only, plain as it is.

The following verse affords us positive evidence, and makes the position doubly sure. After declaring in verse 25, that partial blindness is happened to Israel until the fulness of the Gentiles be come in, he tells us plainly in verse 26, what shall then come to Israel. "And then *all Israel will be saved.*" (EM. DIA.) The Israel of this verse must of necessity be the same Israel of verse 2, 7, and 25. Here is positive proof that when God has completed the work of taking out a people for himself from the Gentiles, when the Seed is gathered out, the kings and priests selected, THEN the whole house of Israel should be saved. This statement of Paul is in harmony with all that the prophets have said concerning the future of Israel. The doctrine of the final salvation of Israel, is taught in verse 12. It reads as follows: "But if their fall is the wealth of the world, and their failure the wealth of the Gentiles, how much more will their full acceptance be?" (EM. DIA.) Mark, it is the very ones that have fallen, who are to be blessed by a "full acceptance." The same idea of the future salvation of Israel, is also taught in verse 11. It reads, "I say then have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Here Paul declares that in stumbling they did not fall, and yet he says they did fall. There is but one way in which these seemingly contradictory statements can be reconcilled; it is this. That they did fall, in some sense, is certainly true: but they have not fallen irrecoverably. There is hope in their case as a nation, notwithstanding they have fallen. Murdock translates the text as follows: "But I say: Have they so stumbled as to fall entirely? Far be it. Rather through their falling life is come to the Gentiles." Surely those who assume that the fall of Israel is final, irretrievable, are thoroughly mistaken. Paul declares plainly it is not so. Surely he knows best. It is true that they are "in the gospel, enemies for your (believers) sake; but in the election they are beloved for the Father's sake."—*Murdock.* The *Emphatic Diaglott* reads: "In relation to the glad tidings, indeed they are enemies on your account: but in regard to the election, they are beloved on account of the fathers." Why is this? Answer: "For God is not changable in his free gift and in his calling."—*Murdock.* This agrees with the testimony of Christ.

In speaking of the signs that should precede

his second coming, he foretells the siege and destruction of Jerusalem by the Romans, and the scattering of the Jews among all nations; and then adds, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (See Luke xxi. 24.) When the times of the Gentiles are fulfilled Jerusalem will be trodden under foot no longer; but the holy prophets speak of her glorious exaltation beyond the end of Gentile times. Again, Christ foretells the overthrow of the Jews, and mourns over their coming distresses, in the following language: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not! Behold your house is left unto you desolate." (See Matt. xxiii. 34—38.) But this is not their end. *No*, NO! Hear him further. "For I I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." So sure as Christ spake to them honest words of truth, there is a time beyond this last scattering of the children of Jacob when they will see him and say, Blessed is he that cometh in the name of the Lord.

For more evidence on this point turn to Luke xxii. 28–30. "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

This judging, or ruling, the twelve tribes of Israel, is to be in the regeneration (See Matt. xix. 28), when Christ shall sit on the throne of his glory; or "in the renovation" (*Emphatic Diaglott*); or, as Murdock translates the text, "Verily I say unto you, that, as for you who have followed me, when the Son of man shall sit on the throne of his glory in the new world, ye also shall sit on twelve seats, and shall rule (margin) the twelve tribes of Israel." It would be a very difficult question to solve how the twelve tribes of Israel could be ruled over in "the regeneration"—"the renovation,"—"the new world,"—unless the twelve tribes of Israel are in the new world.

These Scriptures agree exactly with the testimony of the angel Gabriel, as recorded by St. Luke. "The Lord God shall give unto him (Jesus) the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." I know of no course so safe as to believe plain declarations like the above, falling from the lips of the Son of God; and believe them as he spake them. All who do believe Jesus and Paul, as they spake and wrote, will be compelled to the conclusion that the house—nation—of Israel will be in the restitution, when Christ shall sit on his father David's throne, to rule in a kingdom that shall have no end.

When this shall be accomplished, then "a Deliverer will come from Zion, and will turn away iniquity from Jacob." "And then will they (Jacob) have the covenant that proceedeth from me, when I shall have forgiven their sins." (ver. 26, 27.)—*Murdock.* In view of this great plan of mercy, I can from my heart, adopt the language of the apostle as written in the closing verses of this chapter. "O the depth of the riches, and the wisdom, and the knowledge of God! For man hath not searched out his judgments; and his ways are inscrutable. For who hath known the mind of the Lord? Or who hath been a counsellor to him? Because all is from him, and all by him, and all through him: to whom be praises and benedictions for ever and ever: Amen."—*Murdock.*

The Royal Priesthood of Saints.

BY N. H. PALMER, GEORGIA.

OUR head title is intended to indicate the place and the privileges of every regenerate and sanctified person. If we would see their position in God's kingdom, and clearly apprehend their privileges, we must first gain a clear knowledge of the means by which they are taken out of their natural state, and made members of a living, holy, royal priesthood; and, furthermore, we must comprehend their relations, honors, privileges and work, as they stand related to the revealed designs of the Deity in regard to the future destiny of His creatures.

We will first establish the fact of the believer's priesthood.

In the first epistle of Peter we have a declaration of the priesthood of all persons, who are "Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus." 1 Pet. i. 2.

To such he says, "To whom (the Lord) coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively (living) stones, are built up a spiritual house, *an holy priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. ii. 4, 5.

Again, in verse 9. "Ye are a chosen generation, *a royal priesthood*, a holy nation, a peculiar people; that ye should show forth the praises of

Him who hath called you out of darkness into his marvellous light."

These passages bring out, in connexion with the fact of the believer's priesthood, two of its leading characteristics: First, It is "*an holy priesthood*," as designed to offer up spiritual sacrifices to God: secondly, It is "*a royal priesthood*," as appointed to "show forth the praises of Him who hath called (us) out of darkness into His marvellous light."

The position and privileges of this holy and royal priesthood form the key-note to the song of Rev. i. 5, 6: "Unto Him that loved (loveth) us and washed us from our sins in His own blood, and has made us *kings and priests* unto God and His Father; to Him be glory and dominion, forever and ever, Amen."

In Eph. i. 3–6, these characteristics are distinctly marked as belonging to all the saints.

In both this place, and in the above from Revelations, the sublime truths enunciated stand in immediate connexion with two names of God, —viz., His name as God, and His name as Father;—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

In the following verses the Spirit amplifies these rich utterances. He first enunciates the blessings we have from God, as "the God of our Lord, Christ; and then the blessings we have from God, as the Father of our Lord Jesus Christ.

The blessing bestowed as the God of our Lord Jesus, is our *election* to an *holy* priesthood: "According as He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love."

In order to secure this holy estate it is said, "He laid on Him the iniquity of us all;" "by His stripes we are healed." "He made Him to be sin for us who knew no sin, that we might be made (become) the righteousness of God in Him."

Hence, in the culminating act of redemption, He addresses, not His Father, but His God:—"My God, my God, why hast thou forsaken me?"

After His resurrection this distinction is still strictly maintained: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Jno. xx. 17.

The way having been, in this manner, opened up by the blood of Jesus, for God to bless His saints righteously, and to display His justice in the forgiveness of their sins, (Rom. iii. 21, 26.) His grace now sets no limits, short of the glory He has given to Jesus, Himself, to the blessings which He bestows on the saints, as the Father of our Lord Jesus, and their Father. "Having predestinated us to the adoption of children (sonship) by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph. i. 5, 6.

We see in this the saints are constituted *royal priests*,—children of God; and "if children, then heirs; heirs of God and joint heirs with Christ;" and called into fellowship (partisanship) with Him in all the glory which the Father has given Him; and which He also has given them in His own words: "And the glory which thou hast given me, I have given them." John xviii. 22.

Hence it is that Paul in addressing "them that are sanctified in Christ Jesus, called to be saints," affirms, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1. Cor. iii. 21–23.

Again it is said: "That which we have seen and heard declare we unto you, that ye may also have fellowship (partizanship) with us; and truly our fellowship is with the Father, and with His Son, Jesus Christ." 1 John i. 3.

Now it is very clear that it is no part of their office as Christian priests to offer to God sacrifices for sins. This was done, "*once for all*," by our great High Priest, who, "through the eternal Spirit, offered Himself without spot to God;" that His blood might "purge our conscience from dead works, to serve the living God."

But for an adequate exhibit of the amplitude of the Spirit's revelations on this point we must refer the reader to the Scriptures. See Heb. ix. 22–28; x. 1–22.

Now the Scriptures above quoted and referred to, place the saints in God's house—in His very presence, consciously cleansed from every stain, by the blood of the everlasting covenant; and every demand of their conscience, as well as of God's righteousness, is satisfied. Standing in their place, they "offer the sacrifices of praise to God continually, that is, the fruit of their lips, giving thanks to His name." Heb. xiii. 15.

But the priesthood of the saints, in as far as we have yet gone, has not a full manifestation, nor a complete Scriptural development.

We have seen them, as yet, only standing in "the house of God, which is the church (militant) of the living God." Here their priesthood is not a *caste*, but is only the place of standing belonging to every saint considered simply as a

believer, into which he was brought by becoming a son of God, and as such having received "the promise of the Spirit."

But the Spirit points to other views of them. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." 1 John iii. 1, 2.

In the future manifestation of this royal priesthood, Christ will give to him that overcometh power over the nations, and he shall rule them with a rod of iron." "He will make him a pillar in the temple of God," and grant to him to "sit on His throne, as He also overcame, and is set down with His Father on His throne." Rev., chapters ii. and iii.

To the future glory of the saints in fellowship with Christ, the utterances of 1 Cor. vi. 1–4 apply.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge (rule) the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels? how much more then things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are the least esteemed in the church."

It seems now clearly obvious from all these documents, that the royal priesthood of saints is, during this life, and in this world, or condition of waiting—of holding privileges and honors in abeyance—a state of expectancy and hope. Its full manifestation belongs to another life, after the resurrection, when the Lord shall come to reward His saints.

We cannot, at this point, well repress the inquiry, How do the saints, invested with the functions and the glory of a royal priesthood, stand related to the revealed designs of Deity in regard to the future destiny of all His creatures?

We look forward to the end of the present age, and view the general assembly, and Church of the First-Born, whose names are written in heaven, and who "shall be counted worthy to obtain that world, and the resurrection from the dead;" and who "are the children of God, being the children of the resurrection," (Luke xx. 35, 36,) and we see them a royal priesthood, made kings and priests unto God, by their glorious Head; we see them receive power over the nations, and sit down with the Lord on His throne. They also receive an everlasting kingdom and a "two edged sword, to execute vengeance on the heathen, and punishments on the people, to bind their kings with chains, and their nobles with fetters of iron; to execute on them the judgments written: this honor have all the saints." Psa. cxlix. 6–9.

Now, we ask, what all this portends? and what is to be the issue of such stupendous preparations?

We may be permitted to elaborate a little further by a reference to some important considerations.

If we consider this future body of saints in their corpoerity, they are "kings and priests," but if their individuality, it is more probable they are kings or priests, as respects the ministries they may then perform.

These terms are always appropriated to vested powers in government and religion; and are suggestive of the Divine economy in "the ages to come."

Government and religion are co-ordinate departments in the great and comprehensive economy of Heaven, as it is presented to our apprehension. Man is, by his constitution, both a social and religious being.

Without both government and religion he can never perfect his nature, nor attain the great end of his being.

It is the design of government to develop man's social nature, and to preserve society by promoting all the social virtues; while it is the work of religion to develop, in the individual, certain states of mind and heart we call piety; and the joint product of government and religion is moral character.

Man's necessities have always called forth in the word, some kind of government, and some sort of religion. Either, without the other, would fail to secure the great purposes for which they were ordained. They are not opposed, and should never be dissevered or placed in conflict.

Government finds its support, life, and glory in religion; while religion finds its form, beauty, and defense in government. Like husband and wife they are united in one.

It is manifest that government can not execute itself, and personal agents are essential to its administration; and such agents are equally essential to exercise the powers and functions of religion.

If, therefore, man is to retain his essential nature and attributes in the kingdom of God, and the world to come,—and we can not conceive otherwise,—it would seem essential for the or-

derly evolution of his nature and existence that he continue in the same economy.

We must conclude, therefore, that the saints will not become *sinecures*, nor glory in merely titular dignetics, but that they will, with Christ the Lord, become the ministers of the powers and functions of government and religion in the "new heavens and new earth."

"God moves in a mysterious way,
His wonders to perform."

In all His works there is a progressive tendency to perfection.

The first creation was perfect in its kind; but there were perfections that did not belong to the first creation, for they were incommunicable by omnipotence. Power could not confer moral holiness, man's true glory; yet, for its exercise, the Creator conferred on him the most wonderful capacities.

He was made and intended for the practice of virtue; and the glory of the Creator is manifested and set forth in the creature's moral likeness to Himself.

To secure this we have the new creation, the glorious plan of moral elevation, adapted to his nature and his end; in which God constitutes his creature a co-worker with Himself in securing "holiness, incorruptibility, immortality and eternal life." This glorious plan will demonstrate the divineness of man's capacities, and magnify the infinite resources of his infinite Father.

We are told "the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh to God." By the operation of this "better hope" all things in heaven and earth are to be reconciled in one body to God; that is, all things will be brought and held in society with God and each other; and the immortalized saints, with Christ their Head, will constitute the agency and medium of this social and spiritual union.

O glorious destiny of the saints! How full of promise to the universe, that God purposes in "the ages to come" to make known, by the Church, His manifold wisdom to the principalities and powers in heavenly places! Eph. iii. 10.

DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. No. 4.

BY G. R. LEDERER.

CHAPTER VII.

IT will be observed that the divisions of the book have not been made according to chronological order of visions, but according to the occurrence of events. Some part of the vision accorded in this chapter pointed to things that were already fulfilled; for the Prophet saw the first of the universal kingdoms under the Gentile supremacy, the Babylonian, in its highest glory and its fall, and also the introduction of the second, the Medo-Persian. Another part of the vision has been verified after the death of the Prophet, namely, the fall of the second, the rise and fall of the third, and the rise of the fourth of the represented empires. The fall of the latter and the rise of the fifth, the kingdom of God and His Messiah are still future, and for which we wait and pray.

The vision described in this chapter dates far back to the event related in the preceding, namely, to the first year of the reign of Belshatzar, which, as we have already explained, was twenty or twenty-one years before the ascension of Darius the Mede, the first ruler in the second, or silver kingdom.

The vision shown to Daniel was not a mere repetition of that shown to Nebuchadnezzar; it was more explicit, describing how each preceding empire will be broken down by its successor, which was not given in the vision of the image. There it was only said, that four powers shall succeed each other in supremacy, but does not intimate the ruin of the former. It seems also that this vision representing the universal empires by living creatures instead of inanimate metals, was given to Daniel more on account of the glorious fifth than of the former four. This fifth, or last and indestructible kingdom, represented in the image by a stone that fell upon the toes of the image is here shown to the gazing Prophet in its true or real aspect; he saw the King himself in his power and glory. That King is the Son of man; He who has recovered the power that was lost by Adam.

The four universal empires which were to sway the sceptre over that kingdom which was called "the kingdom of God," namely, the kingdom of Israel, in which God was acknowledged as the supreme king, are here represented by living creatures; but they were beasts of the field. They were unlike in appearance, strength, and character, still the noblest among them was but a beast, an order by far lower than man, created to be ruled over by him. The fifth is represented by "one like a Son of man:" and the Prophet saw how this Son of man was inaugurated into His high position. He did not, like his four predecessors, obtain the kingdom by conquest, by virtue of the sword and spear, but it was given him by the "Ancient of Days," by him who

has created the universe, and has the right and the power to give it to whom he pleases.

Thus when the time shall come, the fulness of the Gentiles be come in, that is, when the number of co-rulers from among the nations of the Gentiles, which the Lord of the universe has appointed to be rulers under the captain-ship of the One to whom the government under the whole heaven shall be given, then the judgment shall sit, the Gentile rule shall be declared unfit to remain any longer in power and condemned to be subordinate to the great King or perish.

As to the perfect harmony between the representatives of the four universal empires in the vision of Daniel and those in the metallic image of Nebuchadnedzzar, I quote from one of the ancient Hebrew commentators, Aben Ezra, as follows: "This vision corresponds perfectly with the image which was shown to Nebuchadnezzar in his dream which he forgot." Aben Ezra says that the fourth beast is the Mahomedan power, since he counts the Greek and the Roman as but one, the third. The little horn, he says, is a kingdom, or king who shall dethrone three kings of the ten in which the third universal monarchy will be divided, and speak great and blasphemous things against the Most High. This event is still future; this king will appear shortly before the coming of the blessed Messiah, pretending to be sent by God.

Daniel beheld the passing of the four beasts one after another until the thrones or chairs were arranged for a grand session of the Supreme Court, and the Chief Judge—the Ancient of days—took his seat. The books—the records of the deeds of those who occupied the thrones of the kingdoms on earth—were opened, and then "the One like a Son of man" was brought before Him in the clouds of heaven. This will say, that the Son of man, appointed to take the kingdom came down from heaven, he must, therefore, have had his dwelling place in heaven. The grand scene of judgment and the inauguration of the great King was shown to Daniel to take place on the earth and not in heaven. (And so, it seems to me, was the judgment which John saw in the vision on Patmos.)

Here again I quote from Saadya Gaon, who says, "The chairs here mentioned are the thrones of all the kings of the Gentiles which will be thrown down, that is, entirely abolished, preparatory to the reign of the "One like the Son of man." Jarchi, however, says that it means the placing down the chairs for the persons—whoever they may be—constituting the High Council over which the Ancient of Days will preside. I agree with the latter view; because the sitting down to judgment must precede the sentence of abolishing the thrones of the guilty kings; here however, the setting down the chairs as thrones is the first thing mentioned in the sublime vision.

There is no discrepancy between verses fourteen and eighteen as so many critics believe to be, because in the former it is said that the kingdom and dominion was given to him, who like a Son of man came down in clouds before the Ancient of Days, while in the latter verse the kingdom is said to be delivered to a people of saints of the Most High, (Literally translated, "to the high saints.") It must be considered that the first is a scene which Daniel really saw with his own eyes; a real fact or event that has taken place in his presence. There was no explanation needed, for the matter was too plain as not to be understood. Here sat the High Judge; on both sides others sat on chairs—perhaps angels of the highest order—and then the personage who was found worthy to receive the kingdom and dominion. But Daniel could not understand who those thousand times ten thousand were who served Him who sat on the throne, and who evidently were not of those who were under the judgment. This the angel explained Daniel. He said that these multitudes represent the ruling people under the fifth, everlasting monarchy, under the scepter of the great King, to whom "as thou hast seen," the kingdom and dominion were given. For every king has his governors and other officers of different rank and grades, who govern the people in his name, and watch over them, that the king's laws be strictly observed. That this is the meaning of verse eighteen, is confirmed by the same angelic interpreter in verse twenty-seven, where he repeats the same, but adds, "HIM, not them," "and all dominions shall serve and obey HIM," nearly the same words which Daniel heard before, when He like a Son of man was clothed with the royal dignities and power.

Concerning the One to whom the kingdom was given, there is diversity of opinion between orthodox Jews and Christians; all agreeing that it was king Messiah. The former believe that this coming in the clouds, as here described, will be his first and only coming, while the latter, maintain that this is the same Jesus who first appeared to make an atonement for those who shall at the establishment of the everlasting kingdom, be his co-rulers, governors and judges in that kingdom. But as to the people called here the "high saints"—not as the common version says: "the saints of the Most High"—the opinions differ widely, not only between Jews and Christians in general, but among Christians themselves.

The Jews, of course' believe this people of high saints means no other but Israel, the people chosen to be God's royal priesthood; and, though they have lost this high position by continued disobedience, yet, after having suffered for it for a long time appointed by God, He will cleanse them from all their sins and unrighteousness, send them their Messiah who will reign over the world and make them the head of all nations.

Orthodox, or rather, sectarian Christians do not believe in the literal fulfilment of this prophecy; they locate all these things some where above the skies, and the saints here spoken of, are the souls of the departed believers in Christ. The question over whom these disembodied spirits shall rule, or whom they shall judge, they answer in different ways, satisfactorily to themselves only.

Others believe that this people of high saints means, indeed, Israel; at the same time, however, they maintain that it is not literal Israel, descendants of Jacob, but the faithful believers in Christ, from Gentile nations, who have fallen asleep in Jesus to be raised from the dead, or, if alive at his coming, to be changed. This class of Christians exclude literal Israel altogether, as having been rejected and cast away forever. This class, moreover, believe that at the coming of the Son of man the earth, the heavens, and all the elements of nature will undergo the process of literal burning, in which, of course, all mortal beings will perish, and only the saints will be (where, they cannot say,) preserved, and then reign with Christ over the new creation. To the question where these saints, who, they believe, will not be disembodied spirits but real, material persons, will be preserved while the earth and all elements will be burning and then cooling again? Some are foolish enough to answer that the whole process will only last twenty-four hours. (Long enough, I should think, to become uncomfortably heated.) To the question over whom these immortal ones will reign, or whom they will judge, since no mortals, liable to sin and disobedience will exist, and what they will do with the numerous promises and prophecies which unmistakably indicate the existence of mortal nations under the reign of Christ, they have no answer which would satisfy any honest and intelligent student of the Word of God.

Some German Bible students think—orthodox as they are—that immortalized beings have nothing to do on the earth. The people of saints here mentioned, are, therefore, literal Israel. This people, among all other mortal nations on the earth, will be the most privileged, since the king of glory will reside among them, in Jerusalem, their national caiptol. They will chiefly be employed as rulers or judges all over the earth.

But, finally, there are those who, in perfect harmony with all the Scriptures, believe that the earth will not be burnt, mortal nations will continue to exist, and will enjoy the blessings of restored nature; that literal Israel will indeed be the most privileged among all the nations; but they will not be the co-rulers with Messiah. The immortalized saints, gathered out from all nations, Jew and Gentile, shall live and reign with Him forever. These gathered ones, therefore, are the high saints of whom the angel speaks when giving an explanation to the prophet Daniel, and with this class of believers I fully agree.

The description, or rather the vision representing the judgment by setting chairs—the word in the original is a plural—and the occupation of one of these chairs by the "Ancient of Days" must not lead to the erroneous supposition into which most Hebrew commentators have fallen, namely, that in judging the nations God assembles His council, the high angels, to consult the matter with them. No, God alone is the Judge, none has ever given him counsel, and none ever will. But, as it was in the plan of God that Daniel should understand that in the end of Gentile supremrcy, a judgment would take place, and those governments condemned and replaced by that of the One like a Son of man, with a people of high saints or co-rulers, the vision had to appear in the form of a human court. Had Daniel seen but the sitting down of the Ancient of Days alone, the idea of a judgment would not have been suggested to his mind. In this sense must also be understood the opening of books, and the same is the case of the twenty-four elders etc., etc., in the vision of John.

It remains yet to remark that the "One who approached Daniel to give him an explanation of the terrible vision which brought fear and trembling upon him, only dwelt at some length on the fourth nondescript beast. This, we may suppose, was on account of the following circumstances. First, because of its long duration, while the former three lasted, comparatively, but a short time. Secondly, because of its greater extend and destroying policy, particularly as regards the people and city of the great King; and lastly, on account of its development into that power or king which shall speak blasphemous words against the Most High, and be a greater enemy to the saints of God than any other before him, and whom John calls the Antichrist, who will, at last bring Gentile supremacy to an end. The latter part of this vision, therefore is still future.

I think the readers of the BIBLE EXAMINER will be interested in the views of ancient Hebrews on some points of the important prophecy contained in the vision just considered, I therefore offered some of these views. S. Gaon on verses 11 and 12: "Daniel saw in the vision that the fourth beast, or rather the little horn power, which will be its last representative, utterly destroyed." Gaon and others believed that while all former monarchies only changed rulers and forms of government but still remained as kingdoms, retaining even their names, as, Syria, —or Babylon—Persia, Greece and Rome, the fourth, or last (the Mahometan power, as already observed before), will be utterly annihilated and nothing will remain of it.

Yarchi—the most popular of commentators—and rabbi Joshua on verses thirteen and fourteen, agree that the "One like a Son of man," means the king Messiah, to whom the government of the whole earth shall be given, and which shall last forever. Aben Ezra differs from the two, in saying that "One like a Son of man," means collective Israel, and refers to verse twenty-seven, where it is said that all the kingdoms under the whole heaven shall be given to a people of high saints. This learned Hebrew could not see the perfect harmony of both passages. In the first, verse thirteen, the One like a Son of man receives the power of government from the "Ancient of Days;" in the latter, verse twenty-seven, the power is delegated to the high saints, but it is stated by whom; we conclude, therefore, that He who was inaugurated as universal King delegated power to the high saints, making them co-rulers in the universal and everlasting kingdom.

That Aben Ezra understood that the people of of high saints meant literal Israel, to the exclusion of all other nations, need not to be wondered at; he was a Hebrew, living in the dark ages of the terrible persecutions of his people, he did not, and could not believe in the Messiahship of the Nazarene, whom the Jews believed to be the source of all their sufferings, and, consequently, could not believe in the saint-ship of the followers of that Jesus, and that they were cleansed from all unrighteouness by His atoning blood.

New York, January, 1877.

THE PRUDENCE OF CHRIST.

BY HENRY CONSTABLE.

THE prudence of Christ in his conduct among his people was as remarkable as any of his other qualities. Perhaps this character of our Lord is better seen in regard to his claim to royalty than in any other respect.

He had here a most difficult part to discharge. He must needs give sufficient proof that he was King of Israel, as the prophets had foretold of him. He must assert this, and prove this by his words and by his works before his death. Here —in his very success here—lay one grand danger arising from the temper and circumstances of his people and his times. If his just claim were accepted, the people would insist on making him king *in their sense:* popular tumults would arise: a colorable pretext would be afforded to the Romans for condemning him as a rebel against imperial authority: hostile feeling would identify him with one of the many false Christs of popular insurrections: his name would have been handed down to succeeding ages as but one of such pretenders: our faith would falter at such a view of Christ.

The extreme danger of this is seen readily from the conduct of the Jews to other men who claimed the office of the Christ, and from their conduct on many occasions to Christ himself. The setting up to be the predicted king of prophecy was with every one except Jesus of Nazareth a call to arms responded to eagerly by a fierce and excited people. This we know from history. From our Gospels we know that multitudes were waiting and ready to act a similar part by Christ. Without any encouragement from him, nay, against his will, the exhibition of a power which proved him to be the prephet predicted by Moses was seized on by them as the opportunity for forcibly making him a king, and as such the leader of opposition against Roman rule. (John vi. 15.)

Viewing these two matters, viz., the necessity of his claiming to be and establishing his claim to be King of Israel, and also to escape all just suspicion of setting up to be such a king as the people expected or of producing popular tumults, the conduct of Christ was pre-eminently prudent. He claimed and was acknowledged to be King from first to last. As such he was worshipped by the wise men in his cradle at Bethlehem. As such he was acknowledged by Nathaniel and his disciples at the outset of his public life. As such he was hailed by multitudes in his triumphal procession into Jerusalem. (Matt. ii. 2; John i. 49; xii. 13.) Yet, he never created a tumult: he never gave the slighest pretext for charging him with opposing Roman rule; such a charge was made against him before Pilate, but the man who was most directly interested in such matters only treated the charge as an impertinence. (Luke xxiii. 15.)

The necessity for such a prudent course was certainly present in Christ's mind. (John vi. 15.) It gives us also a clue to some of his conduct which it is else not always easy to comprehend. Hence, when enthusiasm runs high he returns to a desert and hides in its welcome solitude till popular ardor has abated. Hence, we have little doubt, was the reason why, on several occasions when he had wrought one of his great works, he enjoined a partial or a total silence. (Matt. ix. 30; xii. 16; Mark vii. 36.) We cannot suppose that he gave an injunction that he did not wish to be obeyed. In his desire to avoid popular excitement there appears to be the real reason for such conduct on his part, and when his injunction was not followed we find him retiring from the scene altogether. (Luke xv. 14–16.)

The great thing to be noted here is that Christ succeeded in both his objects. He was acknowledged as king by numbers during his earthly life, and these numbers have ever since been growing and increasing. To them—the honest and the candid—he gave sufficient proof that he was King of Israel. On the other hand, the suspicion even that he wanted to be king in the sense that Herod and Cæsar were kings, or in the sense that the false pretenders to be Messiah wanted to be kings, has never attached for a moment to his name. The Jewish nation never did affirm it of him, and do not affirm it of him now. Infidels may call him an enthusiast, but such an idea as we speak of they never attribute to him. All this exhibits an astonishing prudence in the conduct of Christ. When we take into account the strange, excitable, suspicious, fierce, crafty temperament of the Jewish people in the time of Christ, as we find them depicted in the pages of Josephus and brought strongly forward in many incidents of the Gospels, we will admire the marvellous prudence of speech and conduct which enabled the young Galilean teacher to spend his extraordinary life in the midst of them, making and establishing his lofty claim to be the Son of David and King of Israel, and yet never exposing himself even to a suspicion that he wanted to be a potentate of this age. His conduct never led king, or tetrarch, or high priest, or people, watched closely as he was by all of them, to imagine that he sought, wished for, dreamed of a kingdom *now*.

And his conduct arose neither from the absence of lofty hopes and aspirations upon Christ's part, nor from personal timidity. In the highest sense of the word Christ was ambitious. The offer of the kingdoms of the world made to him by Satan was, beyond doubt, a strong temptation to the mind of Christ, to be overcome only by the sense of his duty to his Father. Timidity had nothing to do with the prudence of Christ. There was never a more fearless man than he. He faced an angry nation for years: they feared him: his cheek never blanched before them. Alone, he drove them from the temple: alone, he denounced woe after woe upon their ruling classes, while these glared upon him with fury in their hearts: alone, he stood before Pilate, the Sanhedrim, and the multitude, the only heart that beat no faster, while the passions of evil were bubbling and seething around him, when Peter lied and cursed in abject terror, when the Governor gazed in alarm at the unconcerned man before him, whose manner told that he lived in a region raised above the storms of earth. The prudence of Christ we see to have been upon a par with his power and his love.

—*Rainbow.*

A Voice from Assyria.

The following facts were communicated to the Royal Society of Antiquarians, under date of September 15, 1868, and also, in brief, to the American Oriental Society, two days later.

But in this telegraphic age, when at any moment the Divine telegram may flash from continent to continent, "There is one Yahveh, and his "name one," these great historic facts ought not to be confined to the circle of the few and the dust of the schools.

They belong of right to the press, to be brought home by its power to the understanding and to the hearts of the people.

In Layard's Second Expedition to Assyria and Bablonia, in a Table of the Thirteen Great Gods of Assyria, the one marked No. 6 is named Yav.

Sir Henry Rawlinson in his Herodotus, just out in London, calls this name Iva or Eva, which is the same thing. The sign in the Assyrian or wedge-shaped mode of writing—called the arrowhead, or cuneiform character—having the same *phonetic* power—that is, the same power or *back bone* as a *consonant*, in either case.

The difference in vocalizing the Assyrian or Cuneiform symbol, depends upon the nearness to or departure from, the Hebrew, as a standard, in sounding more or less broadly the kindred Chaldean vowels.

Now Yav is one of the oldest gods of Assyria, appearing in the nineteenth century before Christ —as an element in the name of a son of *Ismi-dagon*, a king of Ur of the Chaldees.

Yav—god of the atmosphere, one of the old-

dest and earliest names yet found among the Assyrian deities, and always regarded with reverence, enters as an element into the name of the son of the king of the city where Abraham was born; is found upon the very earliest cylinders and inscribed bricks of that city; and was thus entirely familiar to the patriarch, both in its use and perversion through the elemental worship of the Chaldeans.

So much for Assyria. What do we find in Hebrew?

It is now ascertained and conceded that the Assyrian arrow-head, or middle-cuneiform writing is merely a family language of the Hebrew,—the Hebrew verb and the Assyrian verb interpreting each other.

We find YAVEH and its contract YAH, holding different and yet kindred relations.

Bunsen, in his "Bibel-Werk" makes the unqualified statement as one from which no scholar can dissent, that Jehovah is no word at all. It is simply a manufacture. The true Hebrew name for the Supreme God of Abraham, the patriarchs and the Pentateuch is YAVEH—in its contract form YAH.

It is likewise conceded by all who understand the subject, that the book of Genesis, especially throughout the first eleven chapters, is made up of various documents. These documents antedate as much the old Egyptian "Book of the Dead," found about the persons of all respectable mummies (which in its present form at least, can hardly be placed earlier than Abram) as Abram and the "Book of the Dead" antedate Moses.

The documents are scientifically discriminated by Dr. Herman Hupfield, of Halle, in his "Die Quellen der Genesis, (The Source of Genesis), Berlin, 1853.

Those in the first eleven chapters of Genesis are well separated and set forth in Bunsen's "Bibel-Werk," Leipsic, 1858.

Of the explanation given to the documents in unfolding the archeology of Genesis, found in the volume of "Yahveh Christ," it is unnecessary here to speak.

The documents with which Abraham was so familiar, may be designated in a brief and popular way, as the two accounts of creation—the two accounts of the flood—records of the house of Noah, with records of the Abrahamidæ, or house of Abraham, etc., etc.

All these appear in the first eleven chapters of Genesis, and may be read as separated in Bunsen.

We can thus determine at once the first use of YAHVEH, among the Hebrews. It is the name of the Supreme Deity in the second account of creation—in the second account of the flood—in the mouth of Noah, and the invocations of Abraham.

So another and a slightly older word, *Elohim*—implying the knowledge of the singular form, *El*, likewise appears as the name of the Supreme Deity of the Hebrews—in the first account of creation—the first account of the flood, the records of the house of Noah, and in the mouth of Abraham.

It is farther well known to all acquainted with the subject, that both the Phenicians and the late Chaldeans (family relatives of the Hebrews speaking branches of the same Semitic language) perverted the first and oldest name of the Supreme Deity, viz., *Elohim*, with its singular form, *El*, from its original monotheistic idea to a foreign and polytheistic use.

On the cylinders and inscribed bricks of Ur of the Chaldees, the birthplace of Abraham, and the land of his fathers, we find the earlier Chaldeans did the very same thing for YAHVEH and its contract YAH.

The deep historic interest of this hitherto lost determination of YAHVEH speaks for itself. The facts are their own commentary.—*Independent.*

THE CONVERSION OF SAUL.

BY REV. HOWARD CROSBY, D. D.

WHEN he stood upon the high stairs of Antonia, and when two years afterwards he spoke in the Cæsarea prætorium before the royal descendant of the Maccabees, the apostle Paul rehearsed the story of his conversion as an unanswerable argument for the truth of Christianity to his Jewish hearers. The Jewish mind understood what the tenacity of a Jew to his faith was; and when that Jew was a Pharasaic leader of learning and honor his renunciation of Judaism seemed as impossible as the removal of Lebanon. Lord Lyttleton's argument that Paul could be neither enthusiast nor impostor is familiar to all. Too steady and sober-minded to be an enthusiast, and too spiritual to be an impostor, yet even had he been either he would have been such *in* Judaism and not *away from* Judaism. Judaism never nurtured an enthusiasm for its own destruction, nor could imposture hope anything by taking a position without the camp. The writer mentioned is perfectly right when he considers the one miracle of Saul's conversion (seen in its just relations) to be an irrefragable proof of the divine character of Christianity. And the Jews of Paul's day saw it in its just relations. The

argument shone upon them uncloudedly. While Gentiles might say "Paul, thou art beside thyself," Jews could not fashion such a charge, but must each say, if they dare say anything. "Almost thou persuadest me to be a Christian." Truth never fails in the field of the intelligence, but only on the battle-ground of the heart. The Jews of Christ's day knew Jesus to be the Messiah, but their hearts borrowed the lie about Beelzebub to throw at him. So the Jews who heard Paul, and knew the difference between him and the Pharisaic tiger Saul, knew Paul preached the truth, but their hearts rose in rebellion and overawed their intelligence.

The miraculous points of Saul's conversion were not only the objective movements of nature, which arrested his attention and aroused his fear. If a miracle be *an activity foreign to known laws with a personal intervention* we are not to limit the miraculous to external nature, but to extend its reach to the region of the soul where laws also operate. Thus in Saul's case the brilliancy that eclipsed the noon-day sun and the voice speaking from the skies formed a miraculous setting for the more astounding miracle in Saul's soul. And in this Saul's case differs in no respect from that of every convert to God. There is no sequence of law between the natural emotions and desires of the heart and personal godliness. The sequences are all in the other direction. That a godless soul should turn to God is as justly miraculous as that a stone should fall uphill. A personal intervention is necessary, and that intervention must be with adjustments unknown to human personality. Saul's case is a conspicuous one because of the deepness of its contrasted colors. The ringleader of the fiendish mob that dashed out Stephen's brains is a docile scholar at timid Ananias's feet. The external miracle, moreover, intensifies the influence of the spiritual marvel. But, after all, it is this spiritual marvel that carries the force of conviction and staggers the opposition of the Jews. Were the lines of every conversion brought out so clearly its study would strike infidelity with dumbness.

Look at the features as given in the case of Saul:

(1.) *The personal call.* "Saul! Saul!" He feels that he is dealt with directly and singly. He is not lost in the aggregate. He cannot sink himself in "society." God has a controversy with the individual Saul. There is no dodging the isolation. The imagination is now a feeble toy. Its wand is impotent. Philosophic maxims are but brittle threads, God speaks and the soul hears.

(2.) *The astonishment.* "*Who art thou, Lord?*" Intercourse between the soul and God is something new. It is dazed. What does it all mean? Why this agitation, that will not away? The current of life is interrupted so rudely; plans and purposes are thrown into a jumble; and the mind refuses to grasp its wonted work.

(3.) *The revelation.* "I am Jesus, whom thou persecutest." Here the soul recognizes that it has been an enemy, an active, resolute enemy, to God. Its self-deception is removed.

(4.), *The yielding.* It takes the form of the humble question "What shall I do?" The man puts himself into Jesus's hands. God's will now stands out before the soul as filling the whole horizon.

(5.) *The divine guidance.* "Arise," etc. The servant of God is not left in any quandary. His way is made plain, even though he have no eyes. Other eyes are ready to be used for him, and hands are provided to lead him. Even though it be through a valley of humiliation, it is the divine guidance.

These are the characteristics of conversion as illustrated in Saul's case. The analysis of every conversion would reveal the same elements. They are the steps by which the divine and human come into organic union. Paul, in his old age, looking back to the scene near Damascus, sees behind and beneath all these details the source of all in the divine mercy (1 Tim. i., 13). He never takes any credit to himself for his renewal. He never supposed that there was any more merit in his yielding to God than there is in a drowning man's yielding to the hand that draws him out of the water. From the beginning to the end God is magnified and man is humbled, and now the humbled man finds his exaltation in God.—*Ch. Union.*

LETTERS AND EXTRACTS.

FROM ELD. S. W. BISHOP.

BRO. STORRS: My visit to Eatontown, N. J., was a very pleasant one, and I had good liberty in presenting the great truth that God will manifest his love to all the race, by granting unto every member thereof all necessary facilities to enable them to gain a *saving* knowledge of the only true God, and of his only begotten Son, Jesus Christ our Lord, and that the opportunity thus granted can only be made available *unto them*, to the securing of the salvation offered, by obedience on their part to divinely appointed conditions; and that God's plan, his *only* plan, will, in due time, be presented to every child of the race, not to

force the acceptance of that plan upon either the whole or any part of the race; but that all may have a free, unhindered opportunity to accept salvation according to the provisions of that plan; and if they do accept, they will share in its glorious consummation.

The brethren in Eatontown, among whom I have labored in trying to honor God and teach his truth, and with whom I have passed over seven years of my pilgrim life, manifested the spirit of our Master in giving me a most kind reception and cordial welcome to their homes, and a candid and interested hearing in their pleasant little Chapel; and that too when but very few of them were in sympathy with our views of the ages to come. What will be the result, I leave for the future to develope; but God gave me great liberty, and the assistance of his Holy Spirit, both afternoon and evening, in declaring his truth; to Him I do from my heart, ascribe all the praise. I passed more than a week in very pleasant associations with my old Christian brethren in that place, and most fully appreciate their endeavors to make my stay among them both pleasant and conducive to my progress in gaining my former health and strength.

My visit to Newark was also very pleasant and profitable to me. It was indeed a blessing to me to associate with old brethren and friends in Newark, who though they do not, as a general thing, endorse our views as to the character of the future ages, nevertheless were ready to take me cordially by the hand, and from the heart call me *brother*. I was also very much gratified in the fact that they listened candidly, intelligently, and with apparent interest, to a presentation of the plan that God has devised, through which he designs, in due time, to bring a great multitude that no man can number, to accept and enter on the enjoyment of an endless life. In the afternoon, of the second Sunday, we had a good audience, in which a variety of views were represented, and by the assistance of God's grace and Spirit, I was enabled to speak to the edification of all.

I do not wish to flatter, but in these days when sectarianism is the almost universal rule of action among the humanly organized churches, and they are so thoroughly bigoted as to shut their doors and their ears against every man who does not say "Shibboleth" precisely as they speak it; churches like Eatontown and Newark, who break away from their sectarian leading strings, and fellowship a man for his Christianity, instead of adoring him for his dogmatic exclusiveness, ought to be commended. For my own part I am fully satisfied that to base our Christian fellowship on an agreement in religious doctrines, is to adopt a fictitious basis. Working on such a basis, our fellowship will necessarily be always imperfect. We shall be governed in its manifestations by mere party ties, and party expediency. This is necessarily so. None of us, as yet, have a perfect creed. We now "see through a glass darkly." We shall never see eye to eye till "the Lord shall bring again Zion;" and "when the Lord brings again Zion, He will appear in his glory." Then our organism will be perfected in immortality, and we shall be free from errors in forming our judgment as to what is truth.

It is on this principle that I have always been opposed to humanly devised creeds, and all ecclesiastical legislation which aims to the establishment of any set of religious doctrines, or sentiments. God does not allow us to compromise, or be unfaithful to a single iota of truth that he has taught us from his word, and Christians should not require us to do so in order to gain their Christian sympathy or fellowship. If the love of God is "shed abroad in the heart by the Holy Spirit given unto us," we shall, while it is *reigning* there, instinctively love that same spirit of love abiding in, and manifested by others, though we may not agree with them in theological details.

Let us "be patient toward all men," and especially towards those who are honestly endeavoring to "serve the only living and true God, and to wait for his Son from heaven."

Let us always remember that it is just as far from our house to our neighbor's house, as it is from his house to ours; and that if distance is measured by each of us by a conscientious conviction of right, that one cannot more easily annihilate the distance between, than the other; and that it would be treachery to our own conscience for either to do it, till divine testimony shall bring us together.

Every thoroughly enlightened child of God will, I think, endorse the above sentiment.

A word concerning the EXAMINER. When I say it does not seem possible for us to do without it, I am satisfied that I speak the mind of all its readers. Let *all* therefore do all they can to support the only publication in America that is devoted to the work of enlightening the people concerning the character of the endless ages to come, and thereby vindicate God's character from every false charge made against it, by those who are blinded by tradition, and false creeds.

Let all who have this world's goods impart of their substance freely, that God may bless them, and that our beloved brother, the Editor, may be amply sustained in his efforts to spread aboard

the light of truth. Let those who have no money to give, bear the case of brother STORRS and his valuable periodical, before that God who always hears the cries of his children. Let us pray in faith, and the blessing of God will rest upon him and his efforts, and it may be worth as much to him as the help afforded by those who are possessed of silver, gold, or greenbacks. Bro. Storrs needs money to do the work in which he is now engaged; and he needs the undivided sympathy and co-operation of all who believe the glorious things that make us all rejoice, in carrying forward that work to a successful issue. Let us all, then, put our shoulder to the wheel, and, by the blessing of God, the work will go forward, and in a little while we shall know in its great reality the glory of the endless ages.

West Meriden, Conn., Jan. 17, 1877.

FROM G. R. LEDERER.

[The following interesting letter was received too late for the January EXAMINER; but it is of no less interest now so far as it goes to show the present feelings of many Jews towards "The CRUCIFIED ONE."—EDITOR.]

NEW YORK, Dec. 30, 1876.

BRO. STORRS: The present year stands at the open grave; a few hours more and it sinks into the bottomless lap of eternity to rise no more. Another will take its place to rule the time for a while, and then share the fate of all its predesessors. How glorious, then, is our destiny, for though we die, we shall rise and live again, a life without sin and without sorrow, and lasting forever.

On this occasion of the change of the year, I send you my most sincere congratulations as expressed in the golden letters heading this paper;* may you enjoy them for many years to come, and enable you to preserve your labors for the advancement of truth.

I had a merry Christmas indeed, notwithstanding the troubles old my foe, the thorn in the flesh, gave me. The cause of my merriment was this: On Sunday night—Christmas eve—one of boys of the family living down stairs, came up and said: "O, Mr. Lederer come down stairs and look at our beautiful Christbaum, do come." I went down and found indeed a large tree all ablaze with wax candles, and its branches full of toys and fruits, the Christbaum means Christmas tree, three boys jumping and dancing merrily about it. It must be observed that this family is a Jewish family.

This incident set me to thinking of the marvellous changes that have taken place in the views and feelings of my people concerning Christ, during the last three decades. In former years—I was then already a man of thirty years of age—Christmas eve was a season of mourning to the Jews; they mourned over the birth of him whom they believed to be the originator of all the bitter persecutions and sufferings they endured for nearly eighteen hundred years; the cause of the cruel death at the point of the, sword, of the mobs and the fires of inquisitions, of the tens of thousands of the exiled sons and daughters of Jacob. On that evening they ate soup and toasted bread with garlic, emanating an odor in harmony with their troubled thoughts. The rabbis who pored over the big volumes of the talmud, never opened them that night, but spent the time in playing at cards, or telling stories of the dark ages; for they believed that on every recurring anniversary of the birth of the *Tolu*—the crucified one—he is judged and sentenced anew.

But how are things now? If you would take the trouble of making a round trip on Christmas eve, you would find the blazing Christbaum in thousands of Jewish families, parents and children dressed up in their best apparel. They eat Christmas suppers and Christmas dinners; they make calls, give private entertainments, and, in short, are as merry as the best of Christians could be.

When you ask, "Why are you so merry, my friends, since you do not believe in the Messiahship of Jesus of Nazareth?" Most of them would answer, "Our Christian neighbors have a merry time, why should we not? Why should not our children have such pleasures as theirs have? Is there any harm in our being merry?" The more intelligent, the knowing ones would reply: "We have good reason to rejoice in the birth of Jesus; for he is certainly the best of men, the first and most noble martyr for the liberty of the human race, and we are proud of him, since he was one of our nation, so he said the truth when he uttered these words; 'Salvation is of the Jews.' In this sense he was indeed the Saviour of the world." The fact is, by the reading of the New Testament, by the labor of unsectarian missionaries among them, they found out that Jesus was their best friend, and their sufferings came from a church, Christian by name and pagan in substance. Of course this profession is not what

---

* "The golden letters," spoken of, are:

"May the Lord enter you in the book of life, happy and sustenance. The Lord bless and preserve you? The Lord be gracious unto you! The Lord give you long life, happiness, and peace."

churches desire and pray for, but it is a great step towards the consummation of the plan of God concerning the human race, and the fulfilment of the prophetic exclamation:

"And it shall come to pass on that Day that Jehovah will be one and His Name One."

May the Lord hasten on that glorious Day!

Your brother in the hope of Israel.

FROM J. M. JUDSON.

BRO. STORRS. God bless you and yours,—Amen.

"THE EXAMINER" is a welcome visitor. I love to read its contents; for, in the main, I love its teaching. Surely it is food to the hungry soul. The articles from Bro. DUNN in No. 3, vol. 21, are worth more than the year's subscription to the Bible student; while the "ED." edifies, to the acknowledging of the TRUTH what makes us free in Christ.

The cry is that no sinners will be converted by the views held by "ages to come believers." *A little history.* A little over one year since, I went to a neighborhood near Elysia, O., and commenced holding forth the Gospel preached to Abraham, viz., "That in thee and thy seed, should ALL the families of the earth be blessed;" and that this dispensation is for the purpose of "taking out a people for his name," to assist in the work of converting the world, when Christ shall reign on Mt. Zion. Now, God wants you for that work; therefore, "repent, and be baptized, every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." God blessed the word spoken, and now we have a little class of every day practical believers, numbering over forty, and but one of whom was a professor before; all the rest were universalists, spiritualists, or anything but lovers of God's truth. Our creed is the word of God; our BOND of union, the love of Jesus.

Yours, looking for the King in his beauty.

Norwalk, Ohio, Dec., 1876.

FROM JOHN S. LAWVER.

BRO. STORRS. I came very near giving up ever harmonizing the Bible with the teachings of the Churches of the day. But, thank God, light has dawned. I found that the Gospel of the kingdom, was not the Gospel of the Churches, and that they could not be harmonized.

Now I can see the design of the blessed God and Father of the human family in having a *narrow way* to life in this age—to select out a few sons and daughters, purifying them in the *narrow way* of this age, that he might have a "few" infallible, unprejudiced teachers in the age of ages to show them the loving character of God their Maker, so that they would be more likely to accept than to reject Him. We are creatures of circumstances: and the way we are circumstanced, in this age, mankind are more likely to do evil than good. Why? because we have no infallible earthly Government, no infallible judges or teachers,—but a Babel of noises, "Lo here," and "Lo there." Blind leading the blind; —but, like a light shining out of a dark place, I can see why it is so in this age,—because we cannot rest before we get tired,—we can then in the ages to come, appreciate a perfect Government, a perfect King a perfect Judge, and perfect preachers and teachers. *Here* in slavery; *there* in freedom, causing our hearts to leap for joy and gratitude for deliverance. Yes, I think a "few" can now see, like some of old. See Luke ii. 29, 30. Yes, now I can also see if "we *neglect* so *great salvation*" in this the "*narrow way*" age.

Yes, now I can see how to harmonize Matt. vii. 13, 14. Then the road will be so plain and broad that leads to life, as it is now away from it; and that God being no respector of persons, all will have *a* chance, *one* chance, as well as we, who have *our* chance in this age, and the *only great* chance, if we will walk strait through the narrow way to obtain it. Yes, now is *our* chance. Let me say again, weary traveller, become poor, despised, and suffer and die rather than lose the "*great salvation:*" for *you* have no other chance, when once enlightened. Thank God for the light of God's love brought to me through his servant, Bro. Storrs. Now I can love all mankind, as God does, and pity, and overlook all their shortcomings. Bless God for the instrument, Bro. Storrs, through whose teachings I see the truth.

Yours in love.

DR. BUVINGER, Pittsburg, writes: I congratulate you, that you have attained your 80th year, with so much physical and mental vigor. May your useful life be greatly prolonged; indeed, I hope you may attain to immortality and never see death. In the coming kingdom,—"the ages to come"—if I am so happy as to be there, which by God's help I intend to be,—if I should be asked, "Did you know the Editor of the former BIBLE EXAMINER?" I hope to be able to say,—"Know Geo. Storrs!—why, I've known him twenty-five thousand years!"

REMARKS BY THE EDITOR.—I have given place to these remarks only to show the Doctor's firm belief in "*the ages to come.*" I do not think *one* age of "*a* thousand years" is to complete all the

glorious work of our Redeemer and Lord, so that He shall have seen "of the travail of his soul and be satisfied." If 6,000 years have been employed in *preparation* for the work to be accomplished in the future, it would seem a marvelous outlay of time and means for a work to be finished in 1,000 years. But it is not so: there is to be an "endless succession of *ages.*" (Eph. iii. 21). A work is to be done that will run through ages innumberable, only by the INFINITE ONE. The *first* "thousand years" will indeed be a glorious period; but will, as it were, be lost sight of as the ages roll on, increasing in glory; so that "twenty-five thousand years" may be considered as only a protracted "INTRODUCTION" to the glories of the *eternally* succeeding ages of glory.

Let our thoughts and hearts be enlarged to grasp something reaching into the endless future, filled up with the manifestations of "*the unsearchable riches of* CHRIST."

C. E. DARROW, Michigan, writes: I am a hearty believer in the final "restitution of all things." I shall consider myself a life-subscriber to the BIBLE EXAMINER. Perhaps I reach out a little beyond your views in things pertaining to the great plan of Redemption: for, to me, the import of the glorious promises to Abraham that, "In thee and in thy seed all the families, all nations, all kindreds of the earth shall be blessed," —and, "I, if I be lifted up will draw all men unto me:"—"the true Light that lighteth every man that cometh into the world," and many like passages: to me, I say, the import seems to be, that if there be on the face of the earth, a solitary individual who is not a *kindred* of the earth, then that individual may not be included in the Gospel Covenant, or God's perfect plan of redemption. I once thought that all these and kindred texts referred to the taking away the Adamic penalty of death to the race. That is, when Christ gives *all* a resurrection from the dead and thereby gives *all* an opportunity to be saved, this included the blessing promised that was to reach each and every individual; and that it was a blessing to give each and every one an opportunity to be saved whether all avail themselves of it or not. But my mind, somehow, has been carried beyond these views; and it now seems, that in view of the many plain and direct passages upon this point, that God's great plan of redemption cannot be entirely perfect with any person excluded. I shall always remember you with the highest esteem. Your "SIX SERMONS" were the first things that drew me out of darkness into the marvelous light.

HENRY A. TROEGER, Illinois, writes: I am thankful that the Lord still gives you health and clearness of vision that His dear Name may be glorified by the still further unfolding of the Truth and the removal of the slanders against Him and His counsels, hitherto ignorantly preached in His name, by some of His children. I have often thought I would, before this, be able to help in publishing the BIBLE EXAMINER more effectually; but the dear Lord has seen fit to order otherwise, as I am still too unwell to do any business: but, praise His name, I can *feel* it is good so to be. Yours, as ever, looking for the coming of *our* Saviour.

JOHN R. SCOTT, Philadelphia, writes: I find much that is interesting and instructive in the BIBLE EXAMINER; and my faith has been strengthened and my hopes confirmed in the truth of the Bible by what I have read in the EXAMINER.

IN MEMORIAM.

DIED in Lowell, Mass., Dec. 16, 1876, of Consumption, Mrs. SUSAN COBURN, aged seventy-nine years.

The subject of this notice, had for many long and lonely years of childless widowhood, lived the life of a Christian. She had outlived every member of her family save one sister, the mother of the writer of this notice. For the five years previous to July last, she was a loved and honored member of our family. Being of a quiet disposition, those who knew her intimately could best appreciate her moral worth and excellence. It was here that she became acquainted with the truths of the BIBLE EXAMINER, which came to be to her a source of comfort and joy; the letters from so many aged ones she read with pleasure, especially from Sr. Polly G. Pitts. A few days before she fell asleep, she inquired for Bro. Storrs' health, and if the EXAMINER was likely to be sustained, and spoke of meeting the Editor and Correspondents, where dying groans will be for ever hushed, and decay and old age, be known no more, but all would be in the vigor of youth and health. For the last two months of her life, her sufferings were most severe. O what a struggle for life! Naturally possessed of great vitality, it seemed hard for the life principle to succumb to the great enemy, but death conquered, and another dear one is added to the long list of sleepers. Dear Aunt SUSAN; we have laid her away amid the snows of winter, but the voice of the Redeemer will awaken her soon; O, *very soon*, I hope, and she will arise to enjoy a painless life, freed from sin and its consequences.

MRS. T. H. FORD.

Concord, N. H.

ANGELINE F. WATERSON, Mass., writes: I thank God through Christ, that He has opened the way for me to take the BIBLE EXAMINER. I have been blessed with the privilege of reading it with our dear sister SHAW; but now she has been called to sleep the sleep of death; but God in his tender mercy has blessed me with the means to take the EXAMINER for six months. How good the Lord is, and how great is his salvation. It seems to me I am the least of all God's children; but His great wisdom and power has revealed to me this new light,—"the ages to come," or "times of restitution spoken of by the holy prophets since the world began," and I have a desire to know the whole truth. May God bless you in your efforts to spread this light; and may it grow brighter and brighter unto the perfect day, is my prayer.

NOTE BY THE EDITOR.—Sister SHAW, spoken of in the foregoing, has been a subscriber to the EXAMINER for two years. A friend from Plymouth, three or four months since, informed me of her sickness and of her faith; but since that I had not heard a word of her till the above information came to hand. Doubtless, she "*sleeps in Jesus*," and will "come again from the land of the enemy."

ANECDOTE of LYMAN BEECHER.—The Rev. Doctor, some years ago, was going home one night, with a volume of an encyclopædia under his arm, when he saw a small animal in his path. The doctor knew it was a skunk, but hurled the book at him. As might have been expected, the worthy divine was glad to retreat.

When he arrived at home, his friends could scarcely come near him. His clothes were so infected that he was obliged to bury them.

Some time after this some one published a pamphlet speaking very abusively of the worthy doctor, who was asked,

"Why don't you publish a book, and put him down at once?"

His reply was prompt and wise. "Sir, I have learned better. Some years ago I issued a whole quarto volume against a skunk, and I got the worst of it. I never mean to try the experiment again."

LETTERS RECEIVED TO JAN. 26.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

D. Wells, J. S. Lawver (2), Dr. C. W. Buvinger, John R. Scott, D. J. Ellsworth, Wm. Brayton, John T. Fairfield, J. B. Eggleston, Jared Hoadley, Stephen Hunter, Angeline F. Waterson, Mrs. A. H. Oliphant, Mrs. M. A. Battersby, Mrs. D. C. Corwin, Daniel Putnam, Dr. Lewis Watson, I. N. Jerome, C. E. Caldwell, Wm. S. Dibble, Mrs. J. E. Peck, Henry Seitz, C. E. Darrow, O. H. Hammond, Mrs. Sarah A. Tice, Maxon Randall, Dr. F. Bruns, Henry A. Troeger (thank you), Mrs. M. Spann (accept the EXAMINER from the Editor), J. S. White for J. K. Cobb, Dr. B. B. Schenck, E. Archer, Harlow Tyler, Whitefield Townsend, Robert Steele, Wm. Wright, Thos. J. Harris, Geo. L. McCormack, Wm. S. Dibble for Horace Erwin, J. H. Mills, H. N. Plumb, Eld. J. Lewis (2).

PARCEL SENT TO JAN. 26.

Jared Hoadley (bound Exr.), Geo. Tilton, Eliza Edward, Mrs. A. H Oliphant, O. H. Hammond, S. Battey, J. K. Cobb, Harlow Tyler (½ par.) W. Townsend, Churchill of Buffalo, H. N. Plumb (EXAMINER *bound*), Eld. J. Lewis.

The Bible Examiner is a Monthly Magazine, *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp octavo. Price, 10 cents.

"HOPE FOR OUR RACE. or, *Gospel to the Church and World. God's Government Vindicated.* By ELD. JACOB BLAIN, Buffalo, N. Y." A valuable work of 192 pages. *Price*, 30 cents: postage 4 cents; at wholesale, 25 per cent off. Address him as above.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

Vol. XXI. No. 6. Whole No. 318

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 162
THE LORD'S SUPPER. Ed..... 163
THE OLD TESTAMENT SCRIPTURES. Ed.,..... 163
GOD'S PROMISE AND OATH. Ed.,..... 165
AN EXPLANATION ASKED. Ed..... 166
THE SIN OF IGNORANCE. Ed..... 167
TEMPTATION. Ed..... 168
"FOLLOWING AFTER TRUTH." From Henry Dunn's Works..... 169
THE JEW AND THE HEATHEN. By William Shepherd..... 173
THE BIBLICAL DEVELOPMENT OF THE AGES. By J. B. Rotherham, 174
DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. By G. R. Lederer,..... 177
COMING EVENTS CAST THEIR SHADOWS BEFORE. Chas. T. Russell, 181
"HE THAT WINNETH SOULS IS WISE." By W. H. Spencer,..... 181
ROME, NOT CONSTANTINOPLE, THE FOURTH BEAST. N. H. Barbour, 182
THE TURK AND THE JEWS..... 183
PROVE ALL THINGS. By Eld. J. Yarry,..... 185
THE CRY AT MIDNIGHT. By D. T. Taylor,..... 186
LETTERS AND EXTRACTS,..... 187—190
BRO. S. W. BISHOP IN AFFLICTION,..... 190
GREAT IN MERCY..... 190

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, MARCH, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ROCHESTER, N. Y.

EDITOR'S NOTICES.

To Subscribers.—This number of the Bible Examiner completes one half of Vol. xxi. Those who have not yet paid their subscription will much oblige the Editor to remit the amount due as early as possible, as funds are necessary to go on with the work.

To the Friends of the Examiner.—This volume is half through. I propose to make one more effort to increase the circulation of this Periodical. To this end, I will supply the entire volume to *new* subscribers for $1 each, if sent soon. Cannot 100 of you send at least *one* such? If no other way, have you not some friend or acquaintance who would receive and read the Magazine if you advanced $1 for them? Please try the experiment.

☞ The Sermon "God is Love," has been somewhat revised, and is now published in a "Bible Examiner Extra," as it appeared in the Examiner for January, except most of that "*Introduction*" is omitted, and all of the *Appendix*. These omissions are made in order to bring the Sermon into four pages. Only one thousand copies have been printed. They will be sold at two cents a single copy; or, 15 copies for 20 cts.

No more of the Sermon in *Pamphlets* will be printed, and it is withdrawn from our list of Pamphlets on the last page. Those who would like to read or circulate it should order it soon.

Geo. Storrs.

Premiums for New Subscribers.

1. For *one* new subscriber, with $2, I will give an *un*bound volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with $6, he shall receive, *un*bound, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound*.

3. For *five* new subscribers, with $10, he shall receive *both* volumes 18 and 19, bound.

4. For *eight* new subscribers, with $15, he shall receive *all three* of volumes 18, 19, and 20, *ound*.

In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

Volumes 18, 19, or 20 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. Price, $3.25 per volume free of postage; or, $3 when called for or sent by Express.

To Clubs for Vol. xxi.

Four copies will be sent to *one* address for $5.

Ten will be sent to *one* address for $10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

Please do not forget this.

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for $3.

☞ Those who intend to have the *Bound* Bible Examiner, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *un*bound of Vol. 20, to part with, I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for $2 per volume, or $1 *un*bound.

Postage.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, one cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From*."

Mrs. Celina Wood, Conn., writes: You have my sincere thanks for the Examiner. I prize it much. Next to my Bible I get light from it which relieves my mind of that which has long been a burden, viz., What will become of the heathen that never heard the gospel. Now I believe, with all my heart, that they will be remembered in "the ages to come." O blessed truth! May the Lord bless you.

A friend, in Boston, writes: The Bible Examiner comes to me laden with good things concerning the Kingdom of "the ages to come." I feel very thankful that you are spared to preach the precious truths in relation to the government of our heavenly Father, and to vindicate them so faithfully. May the rich blessing of the Highest rest abundantly upon you that you may be kept blameless unto His heavenly kingdom.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 Tim. ii. 4, 6.

Vol. XXI. NEW YORK, MARCH, 1877. No. 6.

The Lord's Supper:

Or, Christian Passover.

The Lord's Supper, or, Christian Passover, is not a priestly institution; though that class of men, generally, claim to be the only authorized administrators; yet, as I believe, with no scriptural authority for their assumption. Like the Passover, which Jesus celebrated the night before He suffered, it is a personal, or at most a *family* concern. Any Christian family is competent to celebrate the Lord's Supper without a priest's assistance; or, an individual *alone* may do it, if separated from a family. Join with Christian brethren and sisters if convenient; but such association is unnecessary to the validity of the Supper; if necessary, many Christians must be wholly deprived of it from their circumstances. If, then, you are isolated, "keep the feast" alone, not doubting you will have Christ with you, and feel that He is your "passover."

As to the time of doing it, I am satisfied the anniversary of our Lord's death is the true and only proper time; but let every one act as seems proper to themselves. I am satisfied, also, that the first or second full-moon after the Spring equinox is the true anniversary. Certainty as to which full-moon perhaps cannot be arrived at; but either may be used according to your judgment in the matter: I prefer the *first*.

Myself and family, the Lord permitting, will attend the ordinance, at 8 o'clock, Wednesday eve, March 28, at our house, 72 Hicks St., Brooklyn, N. Y. Any friends of Jesus, who find it convenient, will be welcome to meet with us at that hour. Editor.

The Old Testament Scriptures.

It is becoming quite common for the opposers of the "ages to come" to speak lightly of the Old Testament, and to insinuate that we have nothing to do with it; but that the New Testament is our only guide. This is the resort of men who have a desperate cause to support. Out of their own mouths their course is condemned. The New Testament writers and speakers all appeal to the writings which these opposers so undervalue. We may safely say, no man can understand the New Testament without the aid of the Old; he cannot have even a tolerable comprehension of the New while he neglects the Old. The New is but a *Supplement* to the Old.

No wonder these opponents of the coming ages repudiate the Old Testament, for its entire teachings condemn their narrow scheme of human redemption. Jesus taught his hearers to "Search the Scriptures." Not the New Testament; for not a line of that was written when the Son of God gave this command. He constantly appealed to the *Old* Scriptures up to the last interview with his disciples, even after his resurrection. In that interview it is said, "He opened their understanding, that they might understand the Scriptures." Recollect, it was the Old Testament spoken of. He said, "These are the words which I spake unto you, while I was still with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." (Luke xxiv. 44, 45.) And in the same chapter (verse 25), He said, "O fools and slow of heart to believe all that the prophets have spoken!" Still appealing to the Old Testament, the portion of God's word so lightly esteemed by the opposers of "the ages to come."

Let us hear what Peter says of the Old Testament Scriptures. After speaking of the "voice which came from heaven," which, says he, "we heard, when we were with Him in the holy mount," he adds, "We have, also, a more sure word of prophecy; whereunto ye do well that ye take heed . . . knowing this first, that no prophecy of the Scripture is of any private interpretation" (literally, "private impulse or invention") "for the prophecy came not in *old time* by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 18–21).

Yet these modern appealers to the New Testament, as if all-sufficient without the Old, show almost as utter a disregard of the New as of the Old. None of the Apostles treated the early Scriptures as do these opposers of the doctrine of a progressive work in "the ages to come," proclaimed by all the prophets of the Old Testament. No man living can understand a large portion of Paul's writings who does not make himself familiar with the Old Scriptures of Moses and the Prophets. And although the men of whom I speak are constantly appealing to Paul, they show themselves utterly incapable of understanding him; for they make void his teaching by their "traditions" about the future. This point might be illustrated by a multitude of examples, but one portion of Paul's writings must suffice for consideration in this article, and that is found in Rom. xv. as follows:

"For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. . . . Now I say that Jesus Christ was a minister of the circumcision for the truth of God, *to confirm* the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written," [in the Old Testament], "for this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice ye Gentiles, with His people: and again, Praise the Lord *all* ye Gentiles: and laud Him all ye people: and again, Esaias saith, There shall be a Root of Jesse, and He that shall arise to reign over the Gentiles; in him shall the Gentiles trust."

Can the opponents of the views entertained by believers in "the ages to come" find anything stronger in those views than Paul here brings out? First, Paul affirms the Old Testament writings were given "for *our* learning;" and the man who neglects to learn from them is ignorant of the very alphabet of theology: he is a novice;" and though he may be called "a bishop," he will show that he is "lifted up with pride," (1 Tim. iii. 2, 6), instead of having studied "*all* Scripture given by inspiration of God," (2 Tim. iii. 16), and found it "profitable for doctrine," etc.

In the second place, Paul affirms Jesus Christ was given "to *confirm* the promises made unto the fathers." That covers all the ground I have taken.

Third: Paul shows that those promises have special application to the Gentiles; and that Jesus Christ should reign over them, and that they should trust in him, and sing unto his name; and of course become willingly subject to him. Paul proves all this by appeals to the Old Testament. But these men, who seem to think themselves not only "wiser than Solomon," but wiser than all the "holy men of old who spake as they were moved by the Holy Ghost," turn the Old Testament into the back ground, and ridicule appeals to it against their stinted gospel. With all their boasts of appeal to Paul and the New Testament, they are at war with the Apostle; for in the text before us, he is as opposed to their theory, as they are opposed to the Old Testament and his appeals to it: his appeal to it, in the text Rom. xv., they ignore or disregard, just as they do the prophecies relating to the restoration of Judah and Israel, in the future, to "their own land, wherein their fathers have dwelt," (Ezk. xxxvii. 21, 25), and the reign of Christ over the Gentiles.

The prophecies that Paul quotes, to prove this reign, contain a largeness or fulness which it is utterly impossible to apply to anything that has occurred in this or any previous age; and must, therefore, be fulfilled in a future age or ages. Attempts to make such prophecies *conditional* are as unlike Paul as darkness is unlike light; or as unbelief is unlike faith. It seems that "blindness in part" has happened to many of modern "Israel," as it did formerly to ancient Israel, and is likely to last as long, because they so abhor the idea that any one can be blessed except in their way and time.

They are ready to say that "Christ is now reigning over the Gentiles, and has been for the last 1800 years, and that answers to Paul's statement." Such an assumption turns Paul's language into ridicule, and he might well say, as he said to some at Corinth, "Ye suffer fools gladly, seeing ye yourselves are wise." (2 Cor. xi. 19). Will those "wise ones" tell us what Gentiles Christ is and has been reigning over for the last 1800 years? Do they say, "*Believing* Gentiles?" Well then, Who are "His people *with*" whom the Gentiles are called upon to "rejoice?" Are those "believing Gentiles" called upon to rejoice with themselves? Again, how many Gentiles has Christ been reigning over for the last 1800 years? Has he reigned over one in a hundred, or really one in a thousand? Nay, verily: no such meager reign as that supposed can meet the comprehensive language Paul quotes from the Old Testament. We might as well say Na-

poleon III. is now reigning over France, because he has numbers there that love him and would gladly see him its ruler.

When Christ reigns over the Gentiles (as he will), the Gentiles will rejoice "with his people." If his people are saints (or, *believing* Gentiles), then those who rejoice *with* them are another class. If his people are ancient Israel, then that Israel must be gathered and converted before these *believing* Gentiles can rejoice *with* them. Turn which way they will, these opposers are met with the sword of truth, and no wonder they wish to deprive that "two-edged sword" of one of its edges (the Old Testament); but that they cannot do without destroying both edges; thus doing a work which Infidels have failed to accomplish. They have loudly, boldly, and justly condemned men who have opposed their going to Daniel (the Old Testament) for proof that the kingdom of God is soon to be set up; yea, they have strained their ingenuity to the utmost to prove from that now slighted Old Testament, that the exact time of the second advent is therein revealed; but now that the same Books are appealed to in proof of coming *ages*, and that some of those ages are probationary, lo, and behold, "We have nothing to do with the Old Testament—the New is all that we are to appeal to."

Truly such a course indicates a desperate cause; but men who are independent thinkers are not likely to be carried away by such a loose method of disposing of questions in theology. The Word of God—the testimony, spoken by "holy men of God, who spake as they were moved by the Holy Ghost," (2 Pet. i. 21,) is to be received and honored; not ignored to suit any theory. But the opposers of "the ages to come" (Eph. ii. 7), and of a probationary age for some of the human family, are obliged to abandon the Old Testament, and so "love darkness rather than light, because their" *theories* "are evil"—dishonorable to God, and a reproach to His government, who has *sworn* that "In Abraham and his Seed, all the families, kindreds, and nations of the earth shall be blessed." "Let God be true," if it makes "every man a liar." (Rom. iii. 4.)

ED.

GOD'S PROMISE AND OATH."

STRANGE assumptions are made in attempts to evade the force of the argument that the promise and oath of God, that all families, or "kindreds" (Acts iii. 25) "of the earth shall be blessed" in Abraham and his seed. The substance of these evasions is, "If a man does not use to his profit the thing bestowed, he is not blessed at all." This theory is casting reproach on the Governor of the world; for if the character of His favors depends on the use made of them, then not anything bestowed has the character of a blessing, and in fact is a curse: hence, the creature is under no obligation for gratitude to his Maker unless he has first improved what is given or offered to him. Where will such logic lead? It disrobes God entirely of his character for benevolence, and destroys all his claim for gratitude from us unless we have first improve that which was given. "The goodness of God" is no longer to "lead men to repentance," (Rom. ii. 4); for God's goodness is made to depend on the will of the creature. God's love for "the world" so as to give "His only begotten Son" was no blessing because some men never improve it; and it is no blessing to the mass of men because they never have and never will hear of it, if these theorists are correct.

Such a theory is the very climax of reproach on the character and government of God. It represents Him as complaining of men for not improving that which they never had; and it represents Christ as denouncing fearful judgments on the Jews for not improving that which was no blessing, viz., His personal ministry and works among them; which was not a blessing from God according to the theorists named.

Moreover, there is no such thing as sin, if the theory in question is true; beeause "sin is the transgression of law;" and men are required to be subject to a law that is "holy, just and good." But, according to these theorists, the goodness of a law depends on obedience, and not on its own merits: hence the law is holy or unholy, just or unjust, good or bad, not by its own character, but by the obedience or disobedience of its subjects. Such being the fact, according to these theorists, there can be no such thing as sin, because, to the supposed transgressor, the law was no blessiug, being unholy, unjust, and bad in its character.

Opposed to this loose, if not wicked, theory there is much testimony in the Bible. Men may so use blesings as to make themselves worse for their possession; but that does not alter the character of the things bestowed, as blessings; yet it does make a wide difference to themselves. The fault is not in the blessings or in the Giver, but in their perversion of the favors. God's blessings flow to all men and for all men. "He

maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. v. 55.) "The LORD is good to all: and his tender mercies are over all his works" (Psa. cxlv. 9.) God's love for the world is not to be judged of by the use men make of it, but by the heart from which it flows, and the object of that heart. To suppose it was not to carry *a* blessing to all men is to question the sincerity or honesty of Him who made the profession of this love. To suppose the fact that "Christ gave himself a ransom for all," and at the same time had no intention of making the fact known to all men, and that it was not a blessing for all, is virtually charging our Redeemer with hypocrisy.

In short, the theory corrupts the words of God to establish human traditions; and represents the Creator as bringing into existence the human race, for the mass of which He had no blessing beyond those common to animals; and yet, professing to have a love for them which led Him to the greatest of all sacrifices, the gift of His only Son, that they might have eternal life.

Shall thinking and Christian men and women uphold a theory, which involves all these absurdities, because they happen to have been led into another theory which necessitates such a misrepresentation of the Divine government? I trust some, at least, will pause and consider before plunging any deeper into this impeachment of the Divine character, and His administration of of the affairs of men involving their final destiny.

ED.

AN EXPLANATION ASKED.

BRO. STORRS: Will you give your views on the following text, Matt, xii. 31? "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

It appears by Mark iii. 30, that our Lord spake these words to the Scribes, "Because they said, He hath an unclean spirit." They had said, "He hath Beelzebub, and by the prince of the devils casteth he out devils." Mark's language is, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Luke records our Lord's words thus: "Whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." (Luke xii. 10). Luke's record makes these words to be spoken to the professed followers of Jesus; probably on another occasion from that recorded by Matthew and Mark.

My present conviction is, that our Lord intended to teach the doctrine that there is one sin that never will be forgiven; but it is a sin wilfully committed against the Divine remedy; it is no ordinary sin, for Jesus expressly says,—"All manner of sin and blasphemy shall be forgiven unto men:" but there is *one* exception, and *only one*, That sin is against the Holy Spirit, the great and only efficient Agent God employs to impart power and faith to lay hold of the LIFE-GIVER, so as to become "partakers of the Divine nature." This sin is not the ordinary one of merely "grieving the Holy Spirit;" but a wilful rejection of its Divine work in our regeneration, and speaking impiously against it: a sin the Scribes were guilty of when they attributed the works of Christ, wrought by the Spirit of God, to Satan. Men may, and doubtless some do commit this sin. But none can do it who have not first been enlightened by the proclamation of God's *remedy* for sin. Paul appears to have such in view when he says, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the HOLY GHOST, and have tasted the good *word of God*, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. vi. 4—6). This sin must be a *wilful* one, as appeals from Heb. x. 26-29.

It is only by the Divine Spirit that any child of Adam can rise out of his animal nature into a spiritual one; and when that Divine aid is wilfully rejected, and a final and wilful "despite" is done to "the Spirit of grace," (Heb. x. 29), there never will be forgiveness granted to such; but "eternal condemnation" is, so far as I see, their portion. They have sinned against the aid which alone could prevent such condemnation.

I am not disposed to lay any stress upon the words, "in this world, *aioni*, or that to come," regarding them simply as implying that for such a sin there is no remedy provided. For all other sins there is a remedy; and that is clearly expressed by our Lord, when He says, "All manner of sin and blasphemy shall be forgiven unto

men," and makes but one exception, the sin against the Holy Spirit.

No one need fear that they have committed such a sin, so long as a desire live sin their heart to be freed from sin, and possess the love of God and of Christ; for *such desire* is the work of the Spirit, and proves the person is yet in a condition to be saved. ED.

THE SIN OF IGNORANCE.

SOME men enlightened by the Gospel seem to think little of those who, by some means, have been deprived of their opportunities: and they say, "If such do as well as they know how, God will save them, though they never have had the Gospel."

I object to this mode of reasoning for several reasons. In the first place, it belittles the Gospel by virtually saying, "It is not necessary to salvation." That is, of salvation in the sense of final deliverance from sin and death. If so, why did Jesus impose upon the disciples the work of proclaiming it "to every creature," knowing how great things" they "must suffer" (Acts ix. 16) for "His name's sake." These modern Christains seem quite willing to avoid the suffering, and smooth their pathway with the idea that God will secure the salvation of the ignorant and the heathen without the knowledge of Christ; so they, themselves, can go on unconcerned as to God's method of saving those ignorant and benighter ones, and take their ease, concerned only to be saved themselves.

Jesus saith, in his prayer, (John xvii.), This is life eternal, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent." But these modern saviours of the ignorant heathen, by their doing "as well as they know how," manage to give "life eternal" to them with out their ever knowing "the only true God," or "Jesus Christ." Which shall we believe, these modern speculators, or Jesus Christ?

Jesus has made knowledge *essential* to eternal life; and knowledge too, such as these speculators prononnce unnecessary; that is, they can be saved without it, according to their "traditions."

Such views not only belittle the Gospel, but they dishonor God, by throwing discredit on His professions of love to "the world" in giving His Son, that whosoever *believeth* in him should not perish, but have everlasting life, while at the same time (according to these speculators) He knew the vast majority of "the world" would never hear of the only true God nor of Jesus Christ, and therefore could not *believe*. Such views are a dishonor to the character of God and a reproach to His government: and professed Christians thus strengthen the hands of infidels and drive reflecting minds into the rejection of a Bible which, they are taught, teaches such absurdities.

The only scriptural relief from false views of God's designs, and the government of the creatures He has made, is the clearly stated determination of God, which He has confirmed by an oath that "all the families of the earth shall be blessed" in Abraham and his Seed; and that the Gospel shall be preached "to every creature;" and that God has willed that "all men" shall "come to the knowledge of the truth." (1 Tim. ii. 4), and that the fact that Christ gave himself a ransom for all men, shall be "testified in due time," (verse 6); so that not one of the race of Adam shall finally "perish" till he has heard the testimony of God's love, and of the *ransom* by Christ, and has "done despite unto the Spirit of grace." (Heb. x. 29.) No obstacle in the universe can prevent Omnipotence from accomplishing this glorious work. Till it is done, no man's *probation* will end.

One thing more is worthy of notice. The law, which was a "shadow of good things to come," (Col.ii. 17) required, for the sins of ignorance, not an offering to be made till the person came "to the knowledge" of his sins. The law says, "If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD which ought not to be done, and be guilty; or if his sin which he hath sinned come to his *knowledge;* then he shall bring his offering," etc., "and the priest shall make an atonement for him, and he shall be forgiven." (Lev. iv. 27–31.)

The law is the *shadows:* the *body* is Christ." (Col. ii. 17.) men are not finally condemned till the knowledge of sin and Christ are both manifested to them. God's ways are both just and equal in his administration. He is no respecter of persons, (Rom. ii. 11.) "Hear now O house of Israel: Is not my way equal?" (Ezk. xviii. 25.) God will prove it so, to all Adam's race.

Ed.

OBADIAH'S PROPHECY.

I have been asked what disposition I make of Oba. 16, with my present view of God's promise and oath to Abraham? Though the inquiry is out of place till my opposers have met the questions, (1) "Did God mean what the words express to

Abraham?" and (2) "Have the promise and oath had their fulfilment?" yet I am not unwilling to look Obadiah's prophecy full in the face.

The quoting a single text in proof of a doctrine without regard to the context, is of little use in any controversy. Obadiah's prophecy relates specially to Edom, but the nations which desolated Jerusalem, or Judah, are spoken of in connection with Edom or Esau, who was Jacob's brother. In Judah's calamity by the heathen (*Gouyim* literally, the *nations*), Edom "rejoiced" (ver. 11, 12) and also, "entered into the gate" of Judah, and "laid hands on their substance in the day of their calamity" (ver. 13). The prophet then tells Edom:

"The day of the Lord is near upon all the heathen" (these *nations* which had desolated Judah, or Jerusalem): "as thou (Edom or Esau hast) done, it shall be done unto thee; thy reward shall return upon thine own head: for as ye have drunk upon my holy mountain, so shall all the heathen" (these *nations* who desolated Judah, and in whose work Edom or Esau "rejoiced") "drink continually," (of judgments), "yea, they shall drink and swallow down, (or, sup up: margin,) and they" (these *nations*, including Edom) "shall be as though they had not been:" that is, their *nationally* shall be destroyed, that they shall never have a national existence. This prophecy has long since been literally fulfilled: those nations are no more.

It is a national matter that is spoken of, and has nothing to do with the final destiny of individuals. Please read the remainder of the prophecy, verses 17 to the end, and no one need to be mistaken in concluding verse 16 has no reference to the final destiny of individuals: it relates to nations as nations. ED.

TEMPTATION.

WILL you give us your opinion on the words in the Lord's prayer, "Lead us not into temptation." I was in a Bible class, last Sunday, and none seemed able to tell what this text meant. Might it not mean, "Leave us not in temptation?" G.

Whatever else it may mean, it cannot mean that our Father in heaven ever leads any one into temptation to do evil, for James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Jas. i. 13. This settles the question that God leads no man into temptation to do evil.

The term tempt, signifies to try; especially when spoken of God's dealings with men. The first time it occurs in the Bible it has this signification. It is the case of Abraham when called to offer up his only son Isaac. It is said, "God did tempt Abraham," etc.; that is, he tried his faith. Men are often said to "tempt God." This conduct is frequently charged upon Israel. And men are charged not to tempt God; that is, not to put him upon an unreasonable trial, going into difficult positions uncalled, and pretending that God is pledged to take care of them and to deliver them. Where God clearly calls us, there let us go; but let us be He sure has called us before we run; and see that no self-seeking design leads us on. "Thou shalt not tempt the LORD thy God" by "casting thyself down" for your own selfish ends, or to gratify friends, or to show defiance to enemies; and only when God clearly demands it of you.

"Lead us not into temptation," clearly means no more than, Preserve us from such circumstances as might overpower us, or prove too strong for us; and thus lead us to sin." "But deliver us from evil," is an appropriate accompaniment of the previous petition. Such I judge is the true import of the text. ED.

AN INQUIRY.

"Please give me in the EXAMINER your reasons for believing that Adam and Eve were infants, as my impressions, and also those of others that I have asked, are, that Adam was created a man. B."

REPLY BY THE EDITOR.—My "reasons" are, 1. It is in *accordance* with God's order in all His works. He begins at the lowest point and rises to the higher ones by progressive developments.

2. We have no right nor authority to assume that the "First Adam" exceeded, in any respect, the "Second Adam." If Adam the first came into life in perfect manhood, in body or mind, he exceeded Adam the second. But the Second Adam was first conceived, then advanced in formation in the womb of an *earthly* mother: then was born a helpless babe; then "increased in wisdom and stature," and grew up to manhood. Lk. ii. 7, 52.

Hence my *opinion* is, The First Adam was conceived in the womb of the *earth*, and when sufficiently developed, was brought into the atmosphere, and thus had breathed into his lungs "the breath of life," and became a "living being," or person. And, unless he was superior to "*the child* Jesus," he was developed into manhood in like manner as Jesus was.

The fact that he was called "man" does not militate against this view, for the Saviour calls a new born babe "a man," when He says, "A woman . . . as soon as she is delivered of the child, remembereth no more the anguish for joy that *a man* is born into the world." John xvi. 21. The babe is called a man as soon as born. Adam the first was a man as soon as born of the earthly womb; but not a man in "wisdom" nor "stature," unless he was superior to the second Adam at His birth.

"Following after Truth."

I regret to be compelled to wait for more copy of the above named work from Mr. Dunn's writings. All that has been received I have given in the first five numbers of this volume of the Examiner. I am informed that no more of it is yet published in England, but it is being prepared, designed to be issued altogether in a volume. When it will so appear is uncertain; but I shall resume the work of republishing as soon as I receive the copy, if the Lord will.

As some compensation for this delay, Mr. Dunn has sent me, "Thoughts on Christian Work, and on Our Christian Condition: *In Three Letters.*" One of each of these Letters will appear in this and the following numbers of this Magazine. Let them be read and pondered prayerfully. The following is the first of the three. Ed.

LETTER THE FIRST.

Christian Work and Christian Character.

Every Christian will, I doubt not, agree with me in expressing thankfulness to God that during the last half century, a great impulse has been given to almost every movement that has been set on foot for the promotion of the Spiritual interests of the Community. Christian Work has, during that time, been in a thousand forms undertaken and carried on with energy by multitudes, especially of the young, who, in past days were altogether unaccustomed to labors of this description. For such a change it well becomes us to give thanks.

But while doing so we are bound, I think, with no less earnestness, to ponder our ways; to weigh carefully what has been accomplished; to avoid self-complacency regarding it; and to ascertain, if possible, the exact value of our labors.

On this last point we are always in danger of self-deception, since we are naturally prone to look too exclusively at that which is within our own experience; to omit noticing results on a larger scale; and, from a well-meant but ill-judged fear of consequences, to avoid contemplating anything which, we imagine might, if realized in its true proportions, tend to dishearten.

My own mind perhaps being peculiarly constituted, and my field of observation having been unusually extensive, I have been led into a series of reflections on this subject, the substance of which I am desirous of submitting to others, in order that their precise value may be estimated by men who are wiser than myself.

Three things in particular have arrested my attention. The *first* is, the sad fact that while the existing generation of working men in England have, for the most part, been brought up in Sunday Schools, and therefore been accustomed both to read their Bibles, and to attend Public Worship, these very persons, looking at them as a whole—for many happy exceptions are doubtless to met with—having arrived at manhood, are commonly found to neglect religion altogether; to express something like hatred of Christian Ministers; to laugh at Tract distributors; and to tolerate, rather than to welcome, the visits of Christian persons to their families. This is, I say, very sad, but it is a true picture of a class once rejoiced in as Sunday School *Scholars*. I think this a loud call for serious thought.

The *second* fact on which I have meditated is, that so many,—I dare not attempt to estimate numbers, of those who have been in their day Sunday School *Teachers* are now avowed sceptics. I am not sure that Ministers of Religion are aware of the extent to which unbelief has spread, and is spreading, among this class of persons; for those of whom I speak, chiefly belonging to the middle classes of society, habitually avoid giving utterance to objectionable views before those whom they respect: are accustomed to attend Churches or Chapels with their families, and not unfrequently share in the communion of the Lord's Supper. They are also very often remarkable for their amiability, and they cultivate a religious tone in their conversation, which, being the result of early influences, is natural to them, and by no means indicates hypocrisy. But it hides *much*.

The *third* point I have been led to notice is, that in the opinion of unbelievers, popular Evangelical teaching, judging from its fruits, does not appear to have produced a *Christ-like* character in persons who have adhered to these views through a somewhat lengthened life.

I am anxious not to misrepresent what is said on this matter. Unbelievers do not, when they speak of the absence of a Christ-like character in Evangelical professors, refer to anything that comes within the scope of ordinary Christianized morality. Such persons, they would doubtless admit, are, as a rule, somewhat above others in their general conduct—in all that society de-

mands as evidence of religious character. They are ready to allow that Christians are commonly moved, both in speech and action, by higher and more spiritual considerations than those which act on the mass of mankind. But, in spite of all this, they will not allow that in any sense they shine as "lights in the world;" and such, they are persuaded, is the view commonly taken by candid and truthful observers.

This judgment—however painful it may be to say so—is not altogether without foundation. As in every age and in all countries a *conventional* standard of right and wrong prevails, according to which alone men are judged by their fellows, it is not *usually* deemed fair to expect from men anything more than conformity to this Christianized public opinion. If a religious man—say in his dealings—obviously falls *below* that standard, which he often does, either in consequence of defective commercial training, or, from foolishly despising the lower motives which govern secular men, and, perhaps it may be added, from imagining that his devout habits, and more or less correct beliefs, will preserve him from dangers to which others are exposed, he is too often credited with hypocrisy, while religion itself is frequently held up to contempt as a powerless profession, when tested by the daily transactions of life.

The sinner, conscious that great injustice is done to him when he is in this fashion ranked with hypocrites, too often falls back upon his religious integrity as if that should condone his fault, and instead of perceiving the particular moral defects that deform his character, and have undermined his position, dwells on his good intentions, and on the wrongs done to him by the world.

The Christian body with which he has been connected, injured and irritated by the reproach he has brought upon them, may eject him from their fellowship, and wonder at men's misjudgment of piety, but they commonly shrink from investigating the true causes of their brother's failure, and refuse altogether to admit the possibility of defect in the moral and spiritual education they are engaged in imparting. The result is a wide-spread opinion—in many, however, nothing better than a shallow prejudice—that Popular Evangelical Teaching does not produce a *Christ*-like character. But this is not the ground the more serious sceptics take.

The *distinguishing characteristics* of the Christian faith—the peculiar features of our Lord's teaching and that of His Apostles, say our critics—and truly—are not to be found in the importance attached by him to commercial integrity, to faithfulness in domestic obligations, to truthfulness, or even to benevolence, deeply important as such virtures are; for, some of them at least, have been nobly illustrated by Pagans, by Mahommedans, and by Atheists. All secular virtue, many of them admit, even in its widest and most comprehensive relations may be embraced by Christianity, but does not therefore constitute it.

This witness is true, but we may go further and say, that nothing which the world in general is prepared to welcome and to honor is a *characteristic* of Christ's message to mankind. Neither the recognition of a Divine Being and of a future life; desire of reward, or dread of punishment in a world to come; the acceptance of a doctrine of atoning sacrifice, or of any theological scheme, however good or true, when taken singly or combined, make men Christians. For all these things, held too in connection with much that is beautifnl and blameless in practical life, frequently distinguish persons who—whatever may be their standing before God, or whatever their destiny beyond the grave—are not, in Christ's sense, bearers of His cross. They may be attached followers of ecclesiastical bodies, zealous defenders of creeds, or active agents in the accomplishment of much good in the world, but they are not necessarily disciples of the Redeemer.

The first great question, then, we have to consider is this,—What *are* the distinguishing characteristics of Christianity? Unless we are agreed upon these it is vain to endeavor to ascertain whether or no we are exemplifying them. Holy Scripture, regarded as giving us in substance the true words of Christ and his apostles, and a true picture of their lives, can alone furnish us with material for forming a correct judgment.

Now the first feature that strikes one as every way peculiar to Christianity is the *absolute disinterestedness* it enforces and illustrates.

I am not, of course, referring to that kind of disinterestedness—beautiful as it may be—which is sometimes manifested in great acts of self-sacrifice. For these have, at the call of patriotism, or some other exciting motive, been exhibited by pagans: but of that pervading regard for the welfare of others, and that entire freedom from selfish aim and ends in daily and ordinary life, which was unknown to the world before the advent of Christ, and which is too often practically un-

known to multitudes who regard themselves as His disciples.

The maxim on which—whether avowed or not—men *act* has been thus expressed, "Every one for himself, and God for us all." The Divine doctrine is,—Every one for his neighbor, and God will take care of the unselfish one,—a doctrine which the man of the world practically laughs to scorn. Christians, while they honor the injunction of the Lord, almost invariably decline to realize either its length or breadth. They say in their hearts, "every one admits that in a world like this it is simply impossible to be disintested, or literally to love one's neighbor *as oneself*, therefore the spirit and not the letter of the commandment is alone binding. It is only indeed by each one looking after his own interest that the interests of all can possibly be attended to. Whatever Paul may have written about no man "seeking his own," but every man "another's wealth" or well being, it is impossible that he can intend to teach anything contrary to the great principle that a man's *first* duty is to look after his own affairs; then to attend to those of his family; and, after these have been regarded, to be mindful of the welfare of others.

So we reason. Are we right or wrong in our conclusions? And to what extent?

A second peculiarity in *specifically Christian* doctrine is, the *discouragement* it throws on the desire, which is so natural to man, of becoming influential by the accumulation of wealth. The love of *getting* is, by Christ, classed with the love of *keeping*. Both are considered vices.

I do not say that the Bible teaches that accumulation is in itself wrong. On the contrary, it commends the prudence and economy which are inseparable therefrom. By implication it bids a man "lay up" for his children, and by various exhortations to those who are rich, it recognizes the widest differences in the extent of men's possessions. But it always speaks of wealth as *undesirable*, as involving many dangers, and therefore as a thing to be avoided rather than to be sought by the Christian. Such texts as "Labor not to be rich," "Lay not up for yourselves treasures upon earth," "Sell that ye have and give alms," "The deceitfulness of riches choke the word," "How hardly shall they that have riches enter into the Kingdom of God," and such like, can scarcely admit of any other interpretation.

Modern piety, however, disclaims this doctrine. *Its* exhortation is, "Get money to any extent that may be consistent with integrity, and use it aright. God has devolved upon his Church the conversion of the world, a work that can only be carried on in proportion as silver and gold are dedicated to His cause, *therefore* acquire largely, if possible, and give liberally."

Christ and His Church certainly here seem to be disagreed.

The same may be said of *Earthly Distinctions*. The spirit of New Testament teaching clearly seems to be, "Seek them not." If in the Providence of God they come to you, in the form of Office or otherwise, and bring with them Power, Influence, or Honor, receive them *as Trusts*, to be used, under a high sense of responsibility, for the good of men and for the glory of God! But they are by no means to be sought. If their attainment involves strife and self-assertion they are to avoided, for the Christian must neither strive nor assert his merits. They may be accepted, but only in the way of duty.

Modern views of Christian obligation do not seem to embrace this view of things. The disciples of Christ are now taught that power and honor are lawful objects of their ambition; that they may be struggled for with the greatest intensity, if by that means they can be secured; that all power and all influence, whether arising from wealth or office, may be used for Divine ends, and *ought to be desired*, since thereby the advancement of Christ's kingdom may be promoted.

Again therefore it seems that Christ and His Church are, to some extent, disagreed.

The third peculiarity that may be noticed is, the enforcement of Christian Charity, embracing, as it does, candor in judging others, and an unwillingness to think evil of any one; a state of mind unknown to the world before Christ came, and one still supposed by many to be somewhat inconsistent with zeal for truth. Mourn over the fact as we may, it can scarcely be denied that, in all ages, earnestness, especially in religious matters, has been generally associated with more or less of intolerance. It is so still. As a consequence *indifference* in relation to truth is justified by multitudes who, by our contentiousness of spirit and uncharitableness, have been led to imagine that want of candor, and practical unkindness towards those who are supposed to be in error, necessarily follows deep convictions, especially when accompanied by strong desires to impress these convictions on others.

The motto, "First pure, then peaceable," like many other perverted Scriptures, is emblazoned on banners raised in the cause of Christ, and love

is lost in defence of views which, whether right or wrong, have no value in the sight of the Lord when separated from that Divine attribute. We do not indeed now so mistake the extent of our responsibility as to justify persecution in furtherance of what we regard as true religion, but it may well be questioned whether this improvement is not rather the result of enlarged views of civil liberty than a better understanding of our Christian obligations.

On this point of Charity we have undoubtedly still much to learn, and the lesson is one which can only be learnt when we come to perceive that the widest differences of opinion *as to what is revealed* may not only be consistent with godliness, but that these differences are actually unavoidable; that they, or rather the circumstances that produce them, are fore-ordained by God in order to promote thereby humility, candor, and love towards those who oppose themselves; *fore-ordained*, because the necessary consequence of our individuality before God; foreordained, because arising out of the Divinely ordered character and structure of Holy Scripture; foreordained, because the attainment of truth was never intended to be the peculiar privilege of the intellectual, the learned, the favored by position of circumstances, but a common boon to mankind; *limited*, without doubt to many *in extent*, but attainable by each individual according to his needs, and in proportion to his spiritual endowments,—to his thirst for Divine knowledge, his meekness and lowness of spirit, and his love to God and man.

Hence the guilt of unkind and uncandid judgments. Hence the folly of imagining that truths, essential to ourselves are equally essential *to all;* that intellectual divergencies necessarily arise from moral defects, although they frequently do so; that uniformity in belief can alone produce oneness of character; that error, even on the most vital points, *in itself* justifies our alienation from the man who is ensnared by it; or that obedience to the apostolic command, "Contend earnestly for the faith once delivered to the saints," implies, or authorizes anything beyond loving earnestness in argument, and a holy example in our conduct.

We may gather wisdom, I think, on this subject from our Lord's judgments on the Pharisees of old. These men were not, as we have been led to suppose, simply a body of self-righteous and insincere professors. They were ardent zealots for what they thought to be truth. As they had no private ends to serve, they thought, I doubt not, that they were moved by love of souls alone. Their grand and fatal error was zeal without love. They compassed sea and land to make a proselyte, because they thought this to be their first duty, and the highest proof they could give of their sincerity. But they were destitute of charity towards those who differed from them, and they were, *therefore*, rightly denounced as hypocrites by One who knew what was in them. For to call men to God, who is essentially love, without manifesting the possession of that grace of the Spirit, is surely at best a species of hypocrisy. It was because they were destitute of this charity that, like Saul of Tarsus, they persecuted, and imagined that, in the indulgence of an intolerant spirit, they were serving God acceptably.

Pharisaism in Judea probably exhibited what some forms of religious life now do in England,—the *running to seed* of what was once healthy and beautiful. Experience teaches us how often "The real virtures of one age become the spurious ones of the next. When, in the progress of the human race, any new ground is gained, whether in truth or morals, the original gainers of that ground are minds which were penetrated by true conceptions, and by an inward, sacred light. But it is totally different when the new ground being once made, a succeeding generation has to use it. The use of it then is no guarantee of moral rank. And yet every particular age is apt to suppose that its own virtues are of such pecular excellence that they cannot but guarantee the motive. So the Jew argued in the case of his favorite, the Pharisee. How could there be anything amiss when there was so much zeal?" *

So any one might say of the virtues of an advanced age like ours. Yet we too may compass sea and land in order to bring men to God, while wanting in that love which alone qualifies for the Kingdom. This is almost sure to be the case when heat is separated from light, when zeal supplants charity, or when, as the consequence thereof, our righteousness falls below the Divine standard, and we justify our declension, as the Pharisees did, by diluting the law of God, till we make it of little practical avail.

* Sermons preached before the University of Oxford, by Dr. J. B. Mozly, Regius Professor of Divinity.

"The blood of Jesus Christ cleanseth us from all sin." 1 John i. 7.

The Jew and the Heathen.

BY WILLIAM SHEPHERD.

[*Continued from the last number.*]

As another proof of the correctness of this theory, we remark: Those prophecies concerning God's dealings with Moab, Ammon, Elam, etc., though they are said to be partakers of the cup of judgment which the prophet is represented as freely handing around to the nations (Jer. xxv.), yet the prophecies concerning these nations wind up with these gracious words, "Yet will I bring again the captivity of Moab in the latter days, saith the Lord." "And afterwards I will bring again the captivity of the children of Ammon, saith the Lord." "But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord." (Jer. lxviii. 47; lxvix. 39. These prophecies can no way be forced into the past, for the circumstances and events predicted as connected with their accomplishment prove their future, as seen in the subsequent chapters which is all one continuous prophecy, in which we have ascribed the bringing in again of Israel, their feeding peaceably upon Carmel and Bashan, when "the iniquity of Israel shall be sought, for and there shall be none; and the sins of Judah, and they shall not be found," and where idol worship and sacred (?) "images are broken in pieces," and Babylon is said to fall, that is, as we understand it to mean, the fall of Babylon, here, as in the Apocalypse to mean the final overthrow of all sects, denominations, and exposure of all mystical systems of religious orders, who by their "every wind and doctrine" would blow, if they could, all the literal meaning and sense out of God's word, and retain nothing but a *myth* as the foundation of their creeds.

The fall of Babylon, rightly called "Mystical Babylon," I hold to be the fall of Christendom; and a happy event will this be, and one which we should earnestly desire, for then the world will be delivered out from under the cloud of mysticism into the resplendent light of the new age. (Isa. lx. 19, 20) When Jerusalem is again rebuilt and the magnificent temple finished, and "the law shall go forth from Zion, and the word of the Lord from Jerusalem;" then it is said, "People shall *flow* unto it; and many nations shall come, and say, Come, let us go up to to the mountain of the Lord," etc. (Micah iv., comp. viii. 20–23. What warrant have we to say that these nations are all enlightened Christian nations and does not embrace those "people that walked in darkness," and "now have seen great light;" who have long dwelt "in the land of the shadow of death," and upon them now "hath the light shined," and they gladly come to this light." And when this state of things has been introduced and fully established, and the Rebuker of the nations afar off,—(Isa. ii. 4),—shall have "cut off the chariot from Ephraim, and the horse from Jerusalem. and the battle bow shall be cut off." Then "He shall speak peace"—unto whom? unto the redeemed, unto Israel? no; for they have already been reconciled to the gospel of peace, and found peace in God though our Lord Jesus Christ; but, "He shall speak peace" unto the *heathen*, when "they that dwell in the wilderness shall bow down before Him," when "His dominion shall be from sea to sea, and from the river unto the ends of the earth." Zech. ix. 10, comp. Psa. lxxii. 7–11, 17.

We must not be understood to say here, in advocating the cause of the heathen, as well as the Jew, that those being brought into a saving state will be in no way *compulsory*, but a purely voluntary act on their part by a full compliance with the arrangements which will then have been introduced. We hold that no man will ever be saved by compulsion; it must be by the volition of his own free will that part of the general invitation given will hold as good then as now, namely, "Whosoever *will* let him come." All men will have a fair, or equal chance as regards light and facilities, however *varied* they may be: and it is not likely that they would so well appreciate salvation were it otherwise.

And now we would refer to one other remarkable prophecy, which we think has a great bearing upon the subject at point. and that prophecy nearly closes the cannon of the Old Testament. It is found in Mal. i. 11, and reads thus: "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles! and in every place incense shall be offered unto my name: and a pure offering; for my Name shall be great among the *heathen*, saith the Lord of hosts." This prophecy would seem to rise above all others by way of eminence and explicitness, and come in as a sealing proof to all which has been heretofore adduced. There are two or three points brought out here on the subject which we shall briefly notice, and then close.

In the first place, it clearly foretells the universality of the exercise of Sovereign and the profuseness of the Divine bounties toward the benighted heathen nations, intimated in the clause "from the rising of the sun even unto the going down of the same." This gives us a clue as to the diffusion and extent, and exercise of that

grace, showing that it embraces the entire creation. Jehovah's name being great, signifies that it will be universally reverenced, and the most profound homage accorded to it by these nations.

The next point is, that in all cities, towns, and villages of any note in these countries, there will be altars and temples erected for Divine Service, and *hearty* oblations offered, as declared, "and in every place incense shall be offered unto my Name, and a pure offering; for my Name shall be great among the heathen, saith the Lord of hosts."

You may here use terms the Gentiles and heathen interchangeably as signifying one and the same, or you may make the distinction if you please. Whichever, it does not weaken the argument in the least.

We have in no way exhausted the subject, this being but a simple introduction to it, we leave its further discussion for more able pens; and in closing would call your attention to the consideration of a sublime passage of Scripture in connection with this interesting theme; a Scripture which gives us a clue to the plenitude of the fullness of the Divine bounties toward the lost and benighted races, and that vast and wonderful plan of redemption devised by the Father in Jesus Christ, defining the extent of its effectual workings and its savings, namely, "*But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*" AMEN. (Rom. v. 20, 21.)

Newark, N. J.

THE BIBLICAL DEVELOPMENT OF THE AGES.

LEADING WORDS IN THE OLD TESTAMENT.

BY JOSEPH B. ROTHERHAM.

As this whole article is introductory, it does not require to be itself introduced in any formal way. The writer would merely say, before launching into his subject, that he desires to familiarize as well as to discuss the theme proposed; and hence, having absolute need to put some half-dozen Hebrew and Greek words rather prominently before his readers, he presents them in forms easy enough of pronunciation to make them acceptable to the majority of merely English students, who, thus furnished, may readily follow the discussion into all its ramifications. A brief critical explanation is here and there appended in a foot-note.

(1.) OLAM.* This much-used term has a most instructive derivation, and one which leads on to the general significance and special idioms observable in its history. It comes from a root meaning "to hide," "to conceal." Starting from this point, the word *olwm* comes to mean "concealed duration,"—concealed within the hoary indistinctness of the past, away beyond the line of memory, beyond the confines of tradition, beyond the compass of familiar story, away at or beyond the sources of historical records,—or equally concealed, probably more so, in the distant future, the unforeseen term of individual life, the unexplored history of national development, embracing the men, the things, the events, on which the sun has not yet looked. The word rebels against a too rigid definition, retaining as it does through all its history something of the free and bold indefiniteness derived from its parent stock. It may denote a lifetime; but it is as the length of that life is unforeseen. It may run on as long as a nation shall endure; but only because no one can tell how long the the nation may continue. It may take up its abode by the lofty hills, and promise a coeval progress into duration, but only because those hills, judging from what is known of them, will stand when men and nations are gone, and still stand, none can say how long. It ultimately come to mean "an age," but first and foremost "an *indefinite* age;" and only by an effort, favored on the one hand by the growth of human thought, and on the other by the wear and tear of human words—does it bound itself, so as to admit of the notions of plurality and succession, of a given age, with one going before and another coming after it. Standing by itself, and cut off for the moment from the benefit of context and circumstance, *olam* refuses to be hampered even with an *in*definite article,—it is "age" if you will, not "*an* age" if you lay stress on the "an," as though pointing to one age and hinting at another; still less "*the* age," as of a well-measured and familiar period. It is "age," "a remote age," "a distant age," "a future age," "an abiding age;" or, used as an adjective,

* The Hebrew word is, according to the best grammars, to be pronounced ʻô-lâm, using the strong breathing (ʻ) to represent the first letter, the exact pronunciation of which is difficult to convey, or even catch: a light guttural *gh* may be used with approximate correctness; but, for readers in general, it was thought better to use the simple English form *olam*. Those who please to make the *a* long as well as the *o* (o-lahm) may excusably fancy that they attune their ear to a faint imitation of the meaning of the word as explained in the text. *Olam* occurs about four hundred times in the Old Testament.

"age-surviving," "age abiding." Its force, in the majority of cases, even though *it* be used in the singular, will scarcely be exceeded by *our* plural: "to *olam*," or "" for *olam*," being in many cases set forth with substantial accuracy as "to" or "for ages," to "ages of ages."

We now submit some examples of the way in which *olam* is used in the Old Testament,—a plan we may follow with advantage throughout this article.

EXAMPLES of *Olam—indefinite and alone*:

Gen. iii. 22. "Eat and live *to Olam*."
" vi. 3. "My Spirit shall not strive *to olam*.
" vi. 4. "Mighty men *from olam*."
" ix. 12. "Generations *of olam*."
" ix. 16. "The covenant *of olam*."
" xxi. 33. "God *of olam*."
" xlix. 26. "Hills *of olam*."
Exod. xxi. 6. "Serve him *for olam*."
" xl. 15. "Priesthood *of olam*."
Job vii. 16. "I would not live *to olam*."
" xli. 4. "Wilt thou take him (leviathan) for a servant *for olam*."
Psa. ix. 7. "Jehovah shall endure *for olam*."
Isa. lxi. 4. "Build the wastes *of olam*."
" " 7. "Joy *of olam* shall be unto them."

Though generally found without the definite article, in a few cases it is employed with it, although, it would seem, with little substantial difference of meaning. The following instances come under this head:

EXAMPLES of *Olam*—with the definite article:

Ps. xxviii. 9. "Feed them also, and lift them up *unto the olam*."
" xli. 13. "Blessed be the LORD God of Israel *from the olam and unto the olam*.
Jer. xxviii. 8. "The prophets that have been before me and before thee *from the olam*."
Dan. ii. 20. "Blessed be the name of God *from the olam unto the olam*."
Dan. xii. 7. "And sware by him that liveth *for the olam*."

(2.) ADH. Nearly akin to to *olam* is *adh*, which yet offers several points of dissimilarity. It is in many cases *synonymous* with *olam*. The following is a fine example of it in a *synonymous parallelism*:—

Hab. iii. 6. "The mountains of *adh* were scattered:
The hills of *ola* did bow."

Yet it should be remembered that even synonymity is not identity; and further, it may be considered that *adh*, never exactly the same as *olam*, frequently, in striking ways, differs from it. The primary notion of *adh* is progress in *space*, "going onward from point to point of place." From this, it comes to signify "motion in *time*,"—"contiuance,"—"perpetuity." Unlike *olam*, which in a good many instances refers to the past, *adh* is so applied only in a solitary instance (Job xx. 4). When used in immediate conjunction with *olam* (i. e., united by "and") it generally *follows* it—the phrase mostly being "to *olam* and *odh*," but on at least two occasions it precedes ("to *adh*, to *olam*,") Ps. cxi. 8; "to *adh*, even to *olam*," Isa. xxx. 8). More important is the fact that while *olam* never qualifies *adh*, *adh* frequently qualifies *olam*: we many times meet with "the *olams of adh*," never with the *adhs of olam*. Indeed, *adh* in the plural number is never found, which is itself quite remarkable. These two facts strongly tend to the conclusion that *adh* is the more abstract word. We can readily appropriate it in this sense: we can say "the *olams* (or ages) of perpetuity;" that is, "the ages qualified by perpetuity"—"perpetual ages." We could not adopt the reverse expression. *Adh*, therefore, is the more abstract term, the more simply expressive of the *quality* of continuance; in its special line, it is the stronger word, having no need to be pluralized to intensify it: at the same time it is a less historical word. Probably it never exactly means "age." It more nearly approaches the popular notion of "eternity," though it is still, perhaps, a more relative term;—all which marks of discrimination will reveal their practical importance as we proceed.

EXAMPLES of *adh* alone:—

Job xix. 24. "Pen and lead in the rock *to adh*.
Psa. xix. 9. "Fear of Jehovah . . . enduring *for adh*."
" cxii. 3, 9. "His righteousness endureth *for adh*.
Isa. ix. 6. "Father of *adh*, Prince of peace."
Mic. vii. 18. "Retaineth not his anger for *adh*."
Hab. iii. 6. "Mountains of *adh* were scattered."

(3.) OLAM AND ADH. We have already intimated the fact that these two words are thus used in combination,—"for *olam* and *adh*" being something of a standing phrase, reminding us of our own "for ever and aye." *Olam*, indeed, is often used quite independently: *adh*, as we have said, mostly in this connection, and then following rather than preceding *olam*. We have now to give a few examples of this use, and to inquire into its precise significance.

EXAMPLES of *olam* and *adh* — independent, yet closely combined:—

Exod. xv. 18, "Jehovah shall reign *for* (or *to*) *olam and adh*." Psa. xxi. 4, "Length of day *for olam and adh*." Psa. xlv. 6, "Thy throne, O God, is *for olam and adh*." Psa. cxlv. 1, "Bless

thy name *for olam and adh.*" Dan. xii. 3, "As the stars *for olam and adh.*"

Inquiring into the relation in which these two interesting words, as thus used, stand to each other, we may ask: (*a*) Do they mean "for eternity and eternity?" This can hardly be. Eternity with us means duration without end—this, at least; and, therefore, having once expressed the notion of (say future) eternity, we cannot add another (future) eternity to that (future) eternity. Besides, this would be forced as regards the former term (*olam*); which, though primarily expressive of concealed duration, does not explicitly mean endless duration: moreover, its ultimate development to signify age would, in that case, be more difficult of conception. (*b*) Do they mean "for time and eternity?" This at first sight might seem more plausible; but that it is not the exact truth is apparent from the synonymity of *olam* and *adh*, as already noticed, and is further evident from the dependence of the one on the other in the combination yet to be considered, by which the one is made to possess or characterize the other,—namely, "the *olams of adh*;" we cannot well say the "times of eternity," or if we do venture upon that, we thereby modify the word "times" to signify the same as "ages." Consequently, "for *olam* and *adh*" does not denote "for time and eternity;"—at least, not with the peculiar, balanced and contrasted force of the two words which is felt in this English phrase. (*c*) Can the phrase "for *olam* and *adh*" signify "for an age and beyond?" Perhaps this is an approximation; yet still it cannot, on mature reflection, be pronounced a perfectly successful rendering. "*An* age" seems too ready an anticipation of an end to the age; as though the mind could see its conclusion approaching, and hastened to project the duration spoken of beyond that anticipated end. Then, again, "beyond" is too vague and feeble a rendering for *adh*, which yields the idea of duration carried on and on with a settled continuance mounting to the notion of "perpetuity." *Adh* is stronger than *olam*, not weaker. On the whole we conclude the force of the phrase to be this,—expressed rather paraphrastically: "to an indefinite (or remote) age, and (or even) to perpetuity.' Observing that the phrase is truly adverbial, it may perhaps more tersely—and though not so neatly as we would wish, yet still with considerable exactitude of meaning—be rendered, "age-abidingly and perpetually." The two words thus appear genuine synonyms, with the obvious advantage that the second firmly clenches the first.

(4.) OLAMS. The employment of this word in the plural claims distinct consideration. It rather surprises us to meet with it in the plural at all,—so reluctant is it to let its terminableness come into view. For a good while, it has to suffice the reader that *olam* is indefinite duration—an age if you will, but an age of unknown, unrevealed continuance. The sun of history must rise and shine some time before it can lift the mist from the distance. By and by, however, the horizon becomes more sharply defined; and, though you cannot even now say exactly where the line falls, yet the clearer light familiarizes the eye with the visible landscape as a unit—as one landscape—and prepares the mind for the discovery of another beyond it. And so, at length, you grasp the conception of landscape beyond landscape. Almost in the same way can we conceive of the multiplication of *olams*—of ages. Little by little, *olam*—age—admits of being bounded and closed in as AN *olam—an* age, ONE *olam—one* age, THIS *olam—this* age; this age, succeeding one that went before it away in the past, and giving place to another that shall come after it in the future. Indeed, the past alone seems to expand and subdivide as it is looked into; and, as if to anticipate the requirements of geological discovery, the Psalmist exclaims (xc. 2), "Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from *olam* to *olam*—from age to age—thou (wast*) God." But if the past has witnessed a succession of *olams*, why should not the future do the same? God's ways are ways of *olam* (Hab. iii. 6)—*olam* ways, paths along which an *olam* is but as a step. When this idea is possessed, the notion of a succession of ages is as a ladder, by which devotion may climb to loftier ascriptions of praise to him who sits upon an age-abiding throne: "Thy kingdom is a kingdom of all *olams*—of all ages." (Psa. cxlv. 13.)

EXAMPLES of *olams*, in the plural:—

Psa. lxxvii. 5, "The years of *olams.*" Psa. cxlv. 13, "A kingdom *of all olams.*" Eccl. i. 10, "It hath been (or belonged) already *to the olams* which were before us." Isa. xxvi. 4, "In the Lord Jehovah is the strength *of olams.*" Isa. li. 9, "Awake as in the ancient days (the days of *qedhem*), in the generations of *olams.*" Dan. ii. 44, "A kingdom shall not be destroyed *to olams.* . . . And it shall stand *to the olams.*" Dan. iii. 9, "O king, live *to olams.*" (Also v. 10; vi. 21.) Dan. vi. 6, "King Darius, live *to olams.*" Dan. ix. 24, "To bring in righteousness *of olams.*"

* If all the verse be governed by its opening clauses, as seems most natural, then certainly "wast" is the right term to supply.

(5.) OLAMS OF ADH. The notion of a succession of ages once being grasped, it seems but another step to conceive of the succession as carried indefinitely onwards. To express this, a word was ready: it simply meant continued progression—duration running indefinitely on. That word was *adh:* taken from space, applied to time, affirmative of advancement, and refusing to say any more, save as by usage it came to associate with itself the idea of the indefinite, the unbounded; and never having, like its companion (*olam*), submitted to the humiliation of being pluralized; a term also little tied up with the by-gone, choosing rather, with strong preference, the on-going; never growing weary, never coming to a stand,—it was an admirable word to express indefinite progression. Let this word then be employed to *characterize* the on-coming ages, and the conception of an indefinite succession of ages will be clearly and handsomely expressed.

EXAMPLE of *olams* (in the plural) qualified by *adh:*—

Isa. xlv. 17, "Israel shall be saved in the Lord with a salvation *of olams*—of ages:

Ye shall not be ashamed nor confounded *unto the olams of adh*—the ages of perpetuity."

Call this eternity if you will: nevertheless it is eternity written in the alphabet of time; it is eternity seen into by the help of landmarks fashioned after those known to us in the present state; it is eternity waiting to become time: so far from being an endless stagnation, it is much rather endless motion, ever-expanding life, the constant inbringing of the possible into the actual; a boundless ocean, indeed, yet one which the voyager shall find no wild waste of waters, but much rather an interminable series of isle-gemmed lakes.

(6.) OLAM OF OLAMS. To the previous combination, it might have seemed unlikely that any thing could be added. What more could our weak minds desire than the ages of perpetuity? Extensively—nothing: intensively—one thing remained, namely, to characterize the ages to come as better in quality than the ages that are past. And this it was possible to do. Just as "the holy of holies" was the holiest, the best, the most beautiful, fruitful, and precious of all the holy places of Israel, so it was possible to relate the ages to come with those gone by in the way of super-eminency of character. The ages of perpetuity, which may be summed up as the perpetual age, will be in every sense THE SUPREME AGE. That age will justify the risks, realize the hopes, garner the fruits of all past ages. It will glorify the age-abiding God, who emphatically dwells in perpetuity. (Isa. lvii. 15,)

EXAMPLE: Dan. vii. 18, "But the saints of the Most High shall take the kingdom, and possess the kingdom *unto the olam*, even unto THE OLAM OF OLAMS."

We can ask no more, so far as the interrogating of this part of our subject is concerned, than to find that the age which shall be perpetually extended shall also be supremely blessed. —*The Rainbow.*

(*To be continued.*)

DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. NO. 5.

BY G. R. LEDERER.

CHAPTER VIII.

This chapter contains a new vision. The former relates to Daniel, an outline of the four universal empires, passing the details of the second and third as concerning their relations to Daniel's people, and dwelling at some length on the fourth, revealing to him that, under that empire his people would exceedingly suffer, and that that power would develop into a rebellious and blasphemous enemy to God, which would bring it to a downfall and the final end of Gentile supremacy. Daniel's mind, however, was greatly troubled with what the fate of his people would be during the second and third empires, and for this reason he received a revelation concerning that important subject.

The ram with the two horns, the Medo-Persian monarchy—as explained afterwards by Gabriel, appears again in this vision, though under another representative, but is only mentioned in passing, because, under that monarchy, the Jews had nothing to suffer, but were rather well treated. For a short time only they were in great sorrow and anxiety when their lives were so cheaply sold by the foolish Ahasuerus.

But a great deal more is spoken about the third, the He-goat, representing the Javan, or Greek empire, under which the persecutions and sufferings of Daniel's people were such as never were before since nations were formed. This seems to me the particular reason why this chapter resumes the Hebrew language. The former dreams and visions were not only for the information of Israel, but for all the world. The heathen world were to be made to know that their destinies were in the hands of the God of the Jews, as also, how their kingdoms would come to an end. From this chapter and onward

to the end of the book; Israel, as the representative of the people of God, is the subject: the Gentile world has no other interest in it than in other historical parts of the Bible in relation to Israel. The Prophet, therefore, noted down what he saw and heard in the language peculiar to his own people.

"In the third year of the reign of Beltshatzar." According to the historian Verosus, that king was murdered by his brother-in-law, after a reign of two years; but as it is a well known fact that those ancient historians were not very particular about dates and times there is no discrepancy between the Prophet and the historian. The latter probably gives a round number. Belshatzar may have reigned several months beyond the two years, during which time Daniel's vision took place. Besides, Daniel, the inspired writer and great statesman is more to be trusted than any profane historian, and particularly so when the difference is of so small an account.

Daniel was transferred—in the spirit—to the river Uloi, in the province of Elam, and standing on the banks of that river he saw the things of which he gives a description for the benefit of the generations to come, and for a warning as well as a consolation to his own people. They should be aware of the trials and afflictions which awaited them under the reign of the brass, or leopard, or the He-goat monarchy, and should, therefore, mend their conduct, perchance, God might, in His mercy, shorten that time of great evil. It should also afford them a consolation to know that the cruel persecution under that wicked government, would, comparatively, be of short duration.

Daniel saw the ram, and beheld—so it seems—the coming up and growing of the two horns, and that the one which appeared last, grew, in size and power, beyond the first. The arms of silver, in the image of Nebuchadnezzar, are here represented by the two horns, showing in particular the development and speedy fall of that monarchy. The Medes are represented by the first horn; they were the principal assailants of Babylon, while the Persians were but their allies, by the latter horn. Yet this latter horn soon attained power over the former. We find, therefore, in the preceding chapters, whenever speaking of that empire, the designation "Medo-Persia;" but later, the angel speaks of the kings of Persia alone, (10, 20, according to the Hebrew division,) and in the book of Esther we find invariably the designation "Persia and Media."

The ram was pushing on towards the West, North and South, but not towards the East, for he came from the East, Media and Persia being East of the holy land. All the beasts—which means the kings and nations—could not stand against him, he conquered all, became great and acted according to his own pleasure. The conqueror of the ram kingdom appeared in the vision as a He-goat coming from the West; Macedonia being West of the "desirable land." His movements were so swift that it seemed to the beholder as if his feet did not touch the ground. So were, indeed, the Macedonians under the leadership of Alexander who is represented by the big horn between the eyes of the He-goat. In a few words, the history of that truly great monarch is here given, while profane historians enlarge upon it and testify of its truth. Alexander became great within a short time, and was, therefore, exceedingly proud of his unprecedented success. But the big horn broke while in its greatest vigor; death overtook him in his march from conquest to conquest, and four horns came up in the place of that big one now broken to pieces; the vast dominion was divided among the four chief tains who accompained the great conqueror.

But to one of the four horns, that which at first seemed to be the smallest and weakest, the vision now turns and becomes rather explicit, because in that part of the He-goat monarchy, the Prophet was most interested. It was that power which so oppressed and persecuted his beloved nation. That power extended his dominion over the pleasant land, the land of Israel, which was called "*Aretz Tzebi*," "the pleasant or desirable land." He was to grow up—in power—to the host of heaven, Daniel's people, who alone worshipped the only true and living God. The interpreter of the vision—whoever he was—called the rulers and nobles of the people, "the host of heaven," and also "the stars," of whom he, the king represented by that fourth horn, was to throw down to the ground and trample them underfoot. But that wicked power will go still farther. He, the representative of it, the king, will make war against the Prince of the host, against Jehovah; he will stop the daily sacrifice, and throw down, or desecrate the sanctuary by putting his image in the Most Holy place, and building heathen altars in its sacred halls. He will place a watch (*tzaba*) over the daily, and thfow the truth to the ground; but she—the truth—will work and prosper notwithstanding. That wicked king will forbid the people to offer sacrifices to Jehovah and to read the Word of God, and will place watchers and spies everywhere to enforce his decrees, or deliver the transgressors to be put to death. Still people will cling with even greater zeal and earnestness to their God and His Word, at the peril of their lives.

Thus far, Daniel saw these events, sublime and terrible, like a panorama passing before his eyes, but did not understand their meaning. The stillness of the scene was now interrupted; he heard words exchanged between two individuals. He did not see them, but judging from the importance of the question and the reply to it, he called the speaking individuals "saints." The question was: "How long shall the vision of the daily, (its suspension) and the wickedness of desolation, the trampling of the sanctuary under foot, and the host, (the host of heaven above mentioned) last?" The answer came, directed to Daniel: "Until two thousand three hundred evenings and mornings, then the sanctuary will be justified," that is, purified, restored; the worship of Jehovah and the offering of the daily sacrifice will be resumed. This explanation of Gabriel—whom we suppose it was, since he was elsewhere mentioned as the messenger to Daniel—is very brief but explicit, and forbids misinterpretations to any Bible reader who is not blinded by pre-conceived notions.

Now first, Daniel obtains explanations of the meaning of the strange looking and powerful creatures. He is told that the ram represented the king or empire—of Persia, and the He-goat that of Javan or Greece, and so on, what we already know. Now my dear unprejudiced reader, take the book of the Macabees, or Josephus Flavius, or any other of the ancient historians, and you will find that all these things have minutely been fulfilled in the wicked Antiochus Epiphanes. He grew in power, not by the strength of armies, but by hypocritical flattery. It was he who caused the sacrifices to be suspended, because he polluted the temple with idols and his own image. He prohibited the reading and teaching of the law by penalty of a cruel death, and the country swarmed with spies and traitors, and in consequence thousands were slaughtered by being apprehended in the act of reading the law, worshipping Jehovah, or practicing circumcision. And, finally, it was that wicked Antiochus who died in the vigor of life, not by the hand of an enemy, but by a most loathsome disease which he contracted by a fall from some building.

The angelic interpreter continued—verse 26—"Concerning the vision of the evening morning which has been said in truth." Ancient and modern interpreters differ widely concerning the meaning of the strange expression: "Two thousand three hundred evening morning." Some think it means ordinary days of twenty-four hours. But the question here arises why did Gabriel use such an expression instead of the plain and short syllable "days?" Others, particularly Adventists, make it twenty-three hundred years; but this system involves them in still greater difficulties. In the first place, the question why the angel did not plainly say "years," remains unanswered, as in the former mode of interpretation why did he not say "days." Secondly. It is without possible dispute that the events represented in this vision cannot be stretched beyond the third, brass, or leopard, or He-goat monarchy. The angel plainly said, that the ram represented the king of Persia, and the He-goat that of Javan or Greece. On the head of the latter were the four horns and also that little one which came in the place of one of the four and became so mighty, so destructive to the host of God, and who caused the daily to be suspended, and who threw the truth to the ground. Whoever that personage was, he must have been one who reigned before the fourth, the iron, or the nondescript of the four beasts which Daniel saw in his first vision, was introduced. This being an established fact, what do the twenty-three hundred years mean? When did they begin and when was to be the end? The whole period of the reign of the third, the He-goat empire, did not exceed—if even so long—two hundred years, while at the expiration of the two thousand three hundred "evening morning" the sanctuary was to be cleansed and the daily sacrifices resumed, and which, of course, must take place previous to the total destruction of the temple and cessation of all bloody sacrifices; what, I ask again, could the angel mean with the twenty-three hundred years?

I have given the subject the most earnest study, and consulted the two historians upon whom we can mostly rely, the books of the Maccabeans and Josephus, for facts recognizable in the prophecy contained in the vision shown to Daniel on the banks of the river Uloi, and the interpretation thereof by Gabriel. I arrived at a conclusion which gradually became so clear to my mind that I believe it to be the only way in which this passage can be understood without meeting with any objection. It is this. The twenty-three hundred "evening morning" means neither days nor years, but sacrifices; it has reference to the daily which was offered continually (*tamid*) in the evening and in the morning even on the most holy days when many other sacrifices were offered.

Daniel saw in the vision that that wicked king—the little horn that came up in the place of one of the four on the head of the He-goat,—would go so far in his atrocious acts as to break up these daily sacrifices. His heart trembled, and he was anxious to know whether this would be the final end of his people and the sanctuary. Therefore

some one asked another some one how long this condition of affairs would last? And the answer directed to Daniel was, "until evening morning two thousand three hundred;" that is, it will last long so until twenty-three hundred daily sacrifices of evening and morning will be suspended, which is eleven hundred and fifty days, or about three years and two months. And, indeed, it was about that length of time that the sanctuary was desecrated by the abomination which Antiochus the wicked put into it which caused its desolation; it was abandoned by the priests, and the daily sacrifices were suspended. The people were forced to worship the Jupiter or Zeus of the Greeks, until God in His mercy raised the heroic family of the Hasmoneans who drove the cruel enemy out of the land, purified the sanctuary, and restored the worship of God and the daily sacrifices.

Speaking of the family of the Hasmoneans, I would explain to the readers of the BIBLE EXAMINER, or at least those of them who may not know it, why that family was called Maccabeans. The fact is this. The most valiant member of that family, Judas, raised a banner, on which were written four Hebrew letters, namely: "*mem*" (*m*) "*cav*" (*k*) "*beth*" (*b*) and "*jot*" (*j*.) These four letters were the initials of four words which in the English language mean: "Who is like thee among the mighty, O Jehovah." The four letters could be pronounced "*macbi*," and from this the name Maccabeans was derived.

But we return to our subject. The re-dedication of the purified sanctuary took place on the twenty-fifth of Kislev, the ninth month—our December—which the Jews all over the world celebrate to this day by singing the great Hallel, Psalms of David from the 113th to 118th inclusive, and lighting either oil lamps or wax candles for eight nights. The first night one, the second night two, and so on, increasing to eight. This latter ceremony has its origin from a tradition. It is, namely, said, that when the temple was purified the priests searched for holy oil to lighten the golden candle stick, the perpetual (*tamid*) light, but found only a little mug which a priest succeded in concealing from the unclean hands of the enemy. This little mug contained only so much oil which was generally consumed in twenty-four hours; still they filled the lamps and lighted them, trying, meanwhile to obtain other pure oil. But, behold! the oil of the little mug lasted eight days, just long enough until a supply of oil could be obtained.

The little horn spoken of in this chapter must not be confounded with that in the preceding chapter, the first vision of Daniel. That little horn is an offspring of the fourth beast, the nondescript, which represented the Roman universal monarchy, and its history is still in the womb of the future.

I append here a brief extract from ancient Hebrew commentators, their views of the vision related in this chapter, particularly concerning the little horn which came up in the place of one of the four on the head of the He goat.

Aben Ezra says: "This little horn represented Antiochus the wicked, who sorely oppressed the saints, Israel. Not in his own power he will become so mighty, but on account of the wickedness of the people of Israel, that they might receive the punishment through that wicked and cruel king. It was he who killed the mighty and nobles of the people—the stars—which are called the host of heaven. He also shall place a host—a watch—in the sanctuary to prevent worship and offerings, and the truth be cast to the ground, prohibiting by penalty of death the reading of the law. 'But without hands he shall be broken;' so history tells us that Antiochus the wicked went up to the roof of a building, fell down, and in consequence of which, he died. 2300 evening morning are literal days and signified the six years and four months during which Israel suffered under the tyrannical rule of Antiochus. But since the angel told Daniel that this vision points to events which shall take place after a long time from hence, he, Daniel, notwithstanding the received explanation did not understand the vision, and which made him sick at heart."

Saadya Gaon jumps over the Greek and Roman empires, and says that the little horn represents the Saracens, whom he calls "Ishmael," who will reach the host of heaven, that is, Israel and the Romans—under Romans he understands Christians—throw them down, destroy the holy places and sacrifices of the Christians, and builds his mosque in the holy place. That power will not be destroyed by hands, that is, by an enemy, but by weakness he will gradually sink and be no more. Or the stone coming from the mountain without hands will destroy the Saracen power and fill the whole earth.

Rabbi S. Gaon lived in an early century of the Christian era, supposed to be the time when Constantinople was taken by the Turks. He quotes the views from still earlier students of Daniel; but they are in such a confusion concerning persons and times that they would be of no help to a better understanding. That the views of this ancient Rabbi are altogether untenable, I need hardly to say, he is wrong from the beginning in

combining the Greek and Roman empires as being represented by the brass or leopard vision.

New York, Feb. 1877.

Coming Events Cast their Shadows Before.

BY CHAS. T. RUSSELL.

"See thou make every thing after the pattern," was God's command to Moses; and Paul, by the same Spirit declares that "the law was a shadow of good things to come;" and so, now, we find it: these types and shadows, after lying dormant for ages, awake, and speak to *us* with double force as we realize the fulfilment of many and mark the speed with which others hasten toword accomplishment.

Christ came to fulfill the Law and the Prophets; yes, but not all of them. He fulfilled that part of them which referred to His first advent, but only a small proportion of either Law or Prophets referred to that event. The greater are yet unfulfilled; and, that we may not neglect these shadows, it is well that we remember the words of the Master, "not one jot or tittle of the law shall fail, until all be fulfilled:" and, "It is easier for heaven and earth to pass than that one jot or tittle of the law should fail."

Nor must we look for all of them to be fulfilled before Christ's second coming; many of them reach far into the next age. Let us examine, hastily, the first ordinance under the law, given to the children of Israel, "The Passover." This, by many good people, is considered fulfilled already: but Jesus settles that point, for He tells his disciples (Luke xxii. 16), "I will no more eat thereof *until it be fulfilled in the kingdom of God.*" Nor could it be; "Christ our Passover (Lamb) is slain," and we since that event have been eating his flesh, appropriating Him to ourselves, that we may have Christ formed in us the hope of glory; for "except ye eat the flesh of the Son of man, ye have no life in you." As the "fleshly house" of Israel ate the fleshly lamb and sprinkled its blood upon the door posts and lintel, so the spiritual house of Israel eat of the "Lamb of God," and "are made partakers of the Divine nature," and have their "*hearts sprinkled* from an evil conscience. But all Israel were not passed over by the Destroying Angel:—assuredly not; only the *first-born* were in any danger. Mark this, for only the *first-born* of spiritual Israel are on trial now; they are to be unto God "a kind of *first fruits* of His creatures;" the great mass of the family are not *now* on trial; many of them doubtless will be tried during the time of trouble coming upon the world, the possible parallel of the forty years in the wilderness; for, many shall come up out of (or, *after*) great tribulation, having washed their robes in the blood of the Lamb;" yet, there is something which is to *Pass over* these *first-born* of these spiritual Israel. Yes, Jesus knew of it and warned us to "Watch that ye may be accounted worthy to escape all these things coming upon the world, and stand before the Son of man." "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

Brethren, is this time of trouble near at hand? If so, let us lift up our heads and rejoice. The same signs which show it is near, show our deliverance is near also, "even at the doors." Lift up your heads; your redemption draweth nigh. These things are engaging the minds of God's children everywhere,—I mean the "Jewels." There is not an "Anna" nor a "Simeon" waiting for the consolation of Israel, that will not be watching and looking for Him when He comes for those Jewels; for, "It is unto those who look for Him, he will appear.

As an illustration, I recently came to know of four ladies, who, although uninstructed by any one, had come, through studying the Word, to a knowledge of the second coming of Christ, and met once every week for over a year to pray for that event. These dear Jewels belong to various churches, Presbyterians, Methodists, etc., and are evidently children led by the Spirit of God, which is to guide the flock into all *truth*.

Let us, brethren, be on our watch, lest He come as thief. We are not in darkness that that day should overtake us as a thief. Though He comes in this way to all the world, we "are not of the world."

If the Lord permit, we will, under this same heading, take up various types, shadows and parallels, at a future time, and endeavor, by his aid, to trace them to their substance.

Pittsburg, Pa.

"He that Winneth Souls Is Wise."

BY WM. H. SPENCER.

The Messianic command is, "Go into all the world, and preach the Gospel to every creature." Though this command was given specially to the chosen twelve, yet its universal character imposes an obligation upon Christ's embassadors and co-laborers for all probationary time. They are his elect for winning souls.

We are to win souls to Christ by *bearing a Christ-like character*. He is the only perfect pattern for human adoption, and conformity thereto exhibits in a powerfully convincing manner the vitalizing effect of Christian character. Though "despised and rejected of men," "a man of sorrows and acquainted with grief," "in all points tempted like as we are," yet he was "without sin," "holy, harmless, undefiled, separate from sinners." Notwithstanding He mingled with sinners, speaking to them the gracious words of life, and was condemned by the self-righteous Pharisees for eating and drinking with publicans and sinners, still he was truly separate from them. He drank not of their worldly spirit, but with his mind fixed upon heavenly things, the absorbing motive which drew him into their society was to lead them to secure the true riches to be revealed in the fullness of time. Christ took upon himself "the form of a servant;" he was "meek and lowly in heart," "suffering wrongfully," and even in the terrible agonies of Calvary he prays for those who were crucifying Him, "leaving us an example" that we "should follow his steps." When he was reviled, he "reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Oh that Christians would more fully realize that they are the Master's representatives during his absence—living epistles read and known of all men with whom they mingle! "Ye are my witnesses," says Jesus. How are you witnessing for him? Are you daily exhibiting the meek and holy spirit that he possessed? Do you cherish the love which caused him to weep over dying men? Are you proving yourselves truly "the light of the world?" Let the followers of him "who went about doing," think on these things.

Again: The faithful presentation of the truths of Scripture which exhibit the plan of redemption in all its wondrous parts, and reveals God's love and compassion for the perishing children of Adam, is another efficient means of winning souls to Christ. The apostle Paul, in his second epistle to Timothy, affirms that the Holy Scriptures are able to make one wise unto salvation, and are "profitable for doctrine, for reproof, for correction in righteousness." Many object to doctrinal teaching, but I am led to believe that Paul was right. Doctrinal teaching is profitable for winning souls to Christ, for all Christian duties are deduced from some doctrine of Scripture. The duty of loving God is enjoined from the doctrine that "God is love;" that we should love him because "he first loved us." Indeed, how can we in any other way convince the reasoning mind of "the kindness and love of God our Saviour toward man," or demonstrate the freeness of salvation, that he is "not willing that any should perish?"

We but feebly comprehend the great, constraining and sovereign love of God for a perishing race, manifested in the sacrifice of His only begotten Son, that "whosoever believeth on him should not perish, but have eternal life." "God commendeth his love to us, in that, while we were yet sinners, Christ died for us. Were we to be justified through any merit of our own, we might well look with gloomy forbodings to the future. But we can trust the merits of Jesus' blood. "Not by works of righteousnes which we have done, but according to his mercy" will he save us, and "being justified by his grace," we are "made heirs according to the hope of eternal life." "By grace are ye saved." Sovereign love beheld the race sinking in the hopeless darkness of eternal death, but the unsearchable depths of God's grace sent *Light* into the world—hope for a perishing race. The forerunner of Jesus declared at the commencement of his ministry that the words of Isaiah were fulfilled, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Says Jesus: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." He "was the true light which lighteth [shall light] every man that cometh into the world."

Let us then not overlook or forget the fact that he who strives to win souls to Christ manifests true wisdom, "for he that converteth a soul from the error of his ways shall save a soul from death and hide a multitude of sins." Every one we are instrumental in turning from darkness unto light adds one more to the number who shall be "made kings and priests unto God," and furnishes one luminous star to the crown of our rejoices. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Rochester, N. Y.

Rome, not Constantinople, the Fourth Empire.

BY N. H. BARBOUR.

Of the four empires and their locality, Sir Isaac Newton remarks: "All the four beasts are still alive, though the dominion of the first three

be taken away." [This corresponds with the declaration of Dan. vii. 12, "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time." And also with Dan. ii. 39, "Then was the iron, the clay, the brass, the silver, and the gold, and broken to pieces together."]

"The nations of Chaldea and Assyria are still the first beast; those of Media and Persia, are still the second beast; those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt, are still the third beast, and those of Europe, on this side, are the body of the fourth beast. Seeing therefore the body of the third beast is confined to the nations on this side of the river Euphrates, and the body of the fourth beast to the nations on this side Greece; we are to look for all the four heads of the third beast on this side of the Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side Greece. And therefore, in the breaking up of the Greek Empire into four kingdoms, we include no part of the Chaldeans, or Media and Persia, in these kingdoms, because they belong to the bodies of the first two beasts. Nor do we reckon the Greek Empire seated at Constantinople among the horns of the fourth beast, because it belongs to the body of the third."

The above remarks by Sir Isaac Newton appear sound; and more especially as they are so clearly supported by facts, and by Scripture. If the four beasts still live, and are to be destroyed together, where are they, if not on their own original territory?

The bear subdued the lion, but did not become a lion, nor did the lion become a bear. One simply conquered the others. Hence the parts of the fourth kingdom must be looked for, not in Chaldea, not in Russia, not in Grecia, but on its own territory.

It has been thought, by some, that the ten divisions of the fourth empire should be sought for in what men are pleased to call *Eastern* and *Western* Rome. But prophecy says nothing of *two* divisions of the fourth empire.

The image of a man has two legs, I know; and so it has two ears, two eyes, and ten fingers. But it has occurred to no one to make more divisions to Babylon or Medo-Persia on that account. If the prophecy demands a dual division of the empire, because the image had two legs, then it demands a dual division of the Greek empire, for the two thighs, or sides. For notwithstanding a brother in the EXAMINER for December, 1876, very cooly appropriates, "the two thighs," etc., to Rome, in order to help out his dual divisions, God appropriates the thighs to Grecia, "His belly and his thighs of brass." We had always supposed that Dan. ii. and vii. referred to the same *fourth* kingdom; and where do you find the *two* divisions referred to in any part of the 7th or 8th chapter, or in Revelations? And as the prophecy no where hints at any such division, had we not better be content with what it does teach? The two legs, and Canstantinople and Rome look very pretty on paper, and if you insist on having a dual division of the empire because of the two legs, when it is nowhere so applied in the Bible, please let me have *ten* of Medo-Persia, and *two* of Grecia [thighs are plural as well as legs]. If the brother waits till he shall see five of the horns of the *fourth* beast, growing out of the head of the *third* beast, before he looks for his Messiah, the words he puts into the mouth of a certain class, "They say this view of the vision of Nebuchadnezzar would put off the coming of Christ for a long indefinite time," will indeed be true.

Rochester, N. Y.

THE TURKS AND THE JEWS.

ONE of our subscribers asks, "Are not the Turks (to distinguish them from the Arabs) the descendants of Esau,—Idumeans,—consequently is not all prophecy and threatening relating to the Idumeans applicable to the modern Turks?"

To this Bro. Bonhomme replies:—

"The change of so many centuries render it impossible to trace or distinguish the parent source of the so-called Turk. I think it possible the Arabs and the Turks are but synonymous. Ishmael (Gen. xxv. 13–15) and the six sons of Abraham by Keturah (Gen xxv. 2), together with the seed of Esau and of Lot, occupied the parts of Judea. As to their different tribes, they have their traditions and peculiarities; yet as a whole Turks and Arabians are but one people, distinct from all other races of mankind. They all profess the Mohammedan religion; they preserve their ancient manners with singular fidelity. Esau, who is call Edom, settled in the mountains south of the Dead Sea, extending to the Gulf of Akaba, where he became very powerful; this region was called from him the land of Edom, and afterwards Idumea.

As for the origin of the Turks in founding a kingdom, I think the second article on Turkey in the October and November numbers, is clear."

From *Guthrie's Grammar, London*, 1777, we learn that "the Turks or Turcomans, which name signifies wanderers, were originally a tribe of Tartars or Scythians, which extended its con-

quests under various leaders, and during several centuries, from the shore of the Caspian Sea to the straits of Dardanuelles. Being long resident in the capacity of bodyguards about the courts of the Saracens, they embraced the doctrine of Mohammed, and acted for a long time as mercenares in the armies of contending princes. Their chief residence was in the neighborhood of Mount Caucasus from whence they removed to Armenia Major, and after being employed as mercenaries by the Sultans of Persia, they seized that kingdom, and spread their ravages all over the neighboring countries. Bound by their religion to make converts to Mohammedanism, they never were without a pretence for invading and ravaging the dominions of the Greek emperors, and were sometimes commanded by very able generals. Upon the declension of the califate or empire of the Saracens, they made themselves masters of Palestine. In 1357, they passed the Hellespont, and got a footing in Europe; and 1453 they took Constantinople. The conquest of Constantinople was followed by the submission of all Greece, and from this time the Turks have been looked upon as an European power."

The original Turks have undoubtedly become mixed with other tribes and nationalities, particularly with the Saracens, a tribe of Arabs who descended from Abraham by Hager. Indeed, there may not be to-day a pure Turk in the world.

The Idumeans or Edomites as such are no more. Many of them were absorbed by the Jew, and the rest were ultimately mingled with a tribe of Arabs descended from Nabath, a son of Ishmael and were jointly called Nabatheans. So that the prophecie and threatenings against them and their land have been fulfilled. For their violence against Jacob, shame hath covered them, and they have been cut off forever; and there is none remaining of the house of Esau. Obadiah x. 18. Their land also is a desolation, according to Ezek. xxxv: 2—9

The Turk holds Palestine and treads down Jerusalem, according to the words of JESUS: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled." But now, while Russia and Turkey are preparing for war, in case the peace conference should prove unsuccessful, we see accumulating evidence that the day of the restoration of Jewish nationality is not far off.

Hepworth Dixon says of an enterprise started in England:

"Col. Gamler, Capt. Warren, and other gentlemen, have formed a society for colonizing Palestine. Military and engineering science will not be wanting in the Committee of Management. Their purpose is to transfer the dominion of Palestine from the Turk and Arab to the Jew. the means are pacific: purchase of the land, settlement in the towns and cultivation of the soil. Money is to open Jaffa and Acre; industry is to transform the plains of Sharon and Shefelah into gardens; a new race is to drive back the Salhaan Rovers, and to hold the swarthy children of Goblan in check. The wells of Esdraelon are to be cleared out, the vineyards of Samaria to be planted, and the fish of the Genesereth to be caught as of old. Hundreds of cities are to rise on the ridge of Judah, and the voices of the high priests to echo from the synagogues of Zion. Believing not merely in the literal fulfilment of prophecy, but in the duty of coming to the help of Providence, the members of this society are clearing ground and firing opinion for the physical restoration of the Jews to Palestine.

And a correspondent of the *Wochenschrift*, writes in reference to the prospects of agriculture in Palestine: "The Jews of Palestine are at present more inclined to engage in agriculture than at any time previously, and twenty-four of the most prominent men of Jerusalem intend to puy farms near Jericho, 18 miles from Jerusalem in order to establish a Jewish colony. There, orchards of evergreen would be immediately planted, as on the banks of the Jordan, and they would flourish splendidly. At a later time, other colonies could be founded, and the Jews drawn from the cities to the country."

Again, we see it announced that "the Rev. James Neil, B. A., formerly incumbent of Christ's Church, Jerusalem, is to publih immediately in London, 'Palestine Re-peopled; or Scattered Israel's Gathering: a Sign of the Times.'"

The following from the New York *Independent*, bears upon the question:

"We recently mentioned that the migration of Jews to Jerusalem had become very large in the past five years. The Rev. Hunter Corbett writes from the Holy City as follows: "The Jews here greatly outnumber all others, and their numbers are constantly increasing. The aged are return-here to die. Near the Garden of Gethsemane there are a vast number of newly made graves—many as yet not used. In the Jewish quarter of the city are found perhaps the saddest looking people on the face of the earth. Their countenances do not indicate a ray of joy or hope. Not all Jews who come here are poor. Quite a town is springing up outside the north and west walls of the city. Some wealthy Jews are building fine houses with gardens for themselves. One rich man from London has built houses for

one hundred and fifty families of poor Jews. A numbers of houses are already completed, built by a company."

The Turks must be plucked up out of that land, and the Jewish people must be plucked up from among the nations and planted there. At the time apponted, nothing can prevent this. Jer. xii. 14, 15. That the time is near, there can be no doubt. Yea, it hasteth greatly. But what then? Then the Gentile dispensation will terminate. Then the LORD JESUS unseen by the world, will come to the air, or atmosphere, of this earth. Then the first resurrection, the resurrection of the saints, will take place, and at the same moment the living saints will be changed and caught up with them to meet the LORD at his coming.

"Be patient, therefore, brethren, unto the coming of the LORD. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the LORD draweth nigh."

J. G. W.

—*Prophetic Times.*

"PROVE ALL THINGS."

BY ELD. J. PARRY.

"PROVE all things; hold fast that which is good." 1 Thess. v. 21. This is good advice, come from where it will; but the source adds dignity and value to it. It is of universal application to science, government, morals and religion. Those who try to act up to it will find it costs them something; but it is worth all it will cost.

I have for some years tried to act up to it on the most important subject, religion. Now, which, amongst the numerous systems and theories, is the best? This is the question, without doubt, that of the Bible is paramount to all others. Who can doubt it, and lay claim to common sense?

Let it stand then: If there is a God, and the Bible is a revelation from Him, it is worthy of universal acceptation. It is surely best that it should be so. We come to the conclusion that the book we call the Bible is a revelation of the mind and will of God to man. So far, all Christians are agreed we have the best and only true religion.

Now, among all the numerous sects and churches that profess to take the Bible as their guide and teacher of the truth, where shall we find the best? Amongst this multitude of creeds and conflicting opinions, where shall we find the most of truth and light on God's Word? The great majority stay where they were born and educated, and content themselves with the creed of their fathers. There are many great names to advocate all these systems, and many think it is of little consequence which we embrace. Yet still we are told to prove all things, etc. This has been my object for years, to seek and find the good and true way. Amidst conflicting opinions and systems, this is no easy task to have the mind free from prejudice and human influences. After many doubts, fears and discouragements, I have, I trust, cast my hope on a sure and good foundation. The oath and promise of God to Abraham, that in him and his seed all nations should be blessed; if not in this age, in a future one.

The BIBLE EXAMINER has been a great help to me in this search after truth; and I bless God for the light shed on his word through the instrumentality of our dear brother Storrs. May he long be spared to see that he has not labored and toiled in vain to prove all things, and hold fast that which is good.

The gospel preached to Abraham is good news to all people: better than orthodoxy, that consigns the great majority of our race to endless torment; or Adventism, that burns up the world, and all its inhabitants, except themselves, and leaves Christ in the minority, instead of "in all things having the pre-eminence." If the saints are to be kings and priests in the kingdom to come, will there be no work for them to do, no subjects to govern and teach and bring to the knowledge of the truth "till the earth shall be full of the knowledge of the Lord, as the waters cover the sea?" Even supposing (should such an idea enter a sane mind) that religion is a mere delusion, that there is no God, no revelation of a hereafter, that all the wonders we behold happened by chance, and all religion is but the effusion of an excited imagination, or a crafty priesthood, who would be the greater losers in the end, those who cherished such an anticipation, and lived and died under its influence, or those whose best prospect was only this: "Let us eat and drink, for to-morrow we die," and there is the end of us all? Even here, the worst possible case, the illusion would be a blessed one, and its influence would be good for this short span of existence, and we should never know our loss; a perpetual sleep, a universal quietus will close the scene.

But religion is a reality, and not a cunningly devised fable. Nature, as well as revelation, declares there is a God, the Maker and ruler of all things. To know, to love, serve and obey Him

is the best and safest position we can hold forth for this age, and that to come. In these latter days light has been shed on his word. The character of God is vindicated from the dark mist in which it has been shrouded since the dark ages of ignorance and superstition. That his tender mercies are over all his works; that Christ tasted death for every man; and all, in this age or that to come, will have the opportunity to embrace or reject this great salvation. This blessed gospel hope, so clearly expounded in the BIBLE EXAMINER is an anchor, fast on the rock of ages, to unable us to outride all the storms of life, and land us safe at last on the shores of immortality, at the resurrection of the just.

Sandy Hill, N. Y., Feb., 1877.

THE CRY AT MIDNIGHT.

WE have for many years past been persuaded that the cry at midnight, Matt. xxv. 6, heralding the bridegroom's presence, was not uttered by the virgins who waited his coming but by the attendants who were heading the bridegroom's procession; consequently, it cannot be forced to represent a similar cry made by the waiting church during some time prior to our Lord's arrival. The reasons for thus believing are obvious, and may be stated as follows:

First—In the features of the Jewish wedding, drawn upon for the parable in question, the virgins were in waiting at andaround the house of the bridegroom, while the latter with his attendants, having celebrated the wedding at the house of the bride's father, had left that house and were proceeding on the street to meet the virgins and enter the house of the bridegroom, the attendants, *not* the virgins, meanwhile shouting along the street the so-called midnight cry.

Second—The cry was first made by persons awake. But the whole body of virgins, weary at the long delay of the bridal retinue, had fallen sound asleep, and are so described at the very instant the cry was sounded. How, therefore, could these slumbering virgins open the cry? Certainly they would be the last ones to cry it while asleep. Our Lord declares they were all asleep. It was the cry that awoke them.

Third—"The going forth to meet the bridegroom," the original movement prior to slumber and prior to the cry, was founded upon a well known previous understanding and announcement of the approaching nuptials. This was the prime, grand, preparatory movement, made intelligently, made on evidence. This may denote the latter-day, wide-spread, advent movement, occupying some considerable time, but the final "going out" is a sudden movement, marked by excitement and a quick ending.

Fourth—We search the parable in vain to find that a single virgin, who was unready when the cry was made, ever got ready afterwards. All awoke, all stirred the rude lamp, all was haste; but with one class it was too late. Hurry, alarm, seeking there was; but there was no preparation. The true preparation, with lamp, oil, dress, waiting love, and intelligent faith, was made from the beginning. From this very beginning there were "five foolish." These essayed to pass in, but entered not. "Wisdom uttered her voice" for these in vain.

Fifth—An older and doubtless truer translation confirms and establishes this view. The common version misleads in using the word "cometh" or "comes" or "is coming." Its use supposes an event at hand and near to come, but not actually come. The Sinaitic version—the oldest in the world now known—renders it simply thus: "Behold the Bridegroom!" With this agrees the Vatican and Alexandrian, the two next oldest New Testament manuscripts extant. These are of early date and high authority. The thought seems to be, "See, the bridegroom is here; he is come." Just like this was the langauge used by Christ's attendant and herald at his first advent: "Behold the Lamb of God!" That is, Look at him; he is here. John i. 36. In neither instance was he yet to come: he had already come.

Sixth—The Diaglott sustains this view and gives this literal translation: "Lo, the Bridegroom." But this is spoiled by introducing the features of a Hindoo wedding, whereas our Lord refers not to a Hindoo, nor a Persian, but to a Jewish wedding. I have presented the main feature and order of this wedding: for the rest, see "Nevin's Biblical an tiquities."

And so I believe that *men* are not to fulfill Matt. xxv. 6. On the contrary, it is a mighty cry, a shout uttered by the angels, the celestial attendants of the Bridegroom. When that cry is made, probably by Michael, (1 Thess. iv. 16), it will be too late to obtain access to the home of the Lamb and his chosen. Too late! Unquestionably a great warning of the Lord's near approach is to be made prior to the Last Day. It has been made. It is being made. It is right to make it. But the cry in the parable is not its divine warrant. Jesus will come suddenly. The cry at midnight may be heard sooner than the virgin's dream; yea, at the next moment. Who can say, "Ready?"—*D. T. Taylor.*

LETTERS AND EXTRACTS.

FROM NORMAN MCRAE.

BRO. STORRS: This day I am in receipt of No. 5, EXAMINER, which gives me great pleasure in its revelations of opening up, as it were, daily a new fountain of light in the divine revelations of the Word of God, which, in ages gone by, have been kept hid in a mystery of darkness, but now are brought to light by the will of the Father of all mercies, who, in the abundance of his love, hath caused a light to shine in dark places, though the darkness be so great it comprehends it not.

Blessed be God the Father of our Lord and Saviour, Jesus Christ, who hath raised us up, in the person of his beloved Son, a light that lighteth every man that cometh into the world." John i. 9. A light to lighten the Gentiles, and the glory of thy people Israel. Luke ii. 32. And he said, It is a light thing that thou should be my servant to raise up the tribes of Jacob and restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. Isa. xlix. 6. For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited. Isa. liv. 3. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. Isa xl. 5. All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name. Psa. lxxxiv. 9. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations. Isa. lxi. 11. For I will pour water on him that is thirsty and floods upon the dry ground, and I will pour my Spirit upon thy seed and my blessings upon thine offspring. Isa. xliv. 3. And I will pour my Spirit upon all flesh. Joel ii. 28. As I live, saith the Lord, all the earth shall be filled with the glory of the Lord. Num. xiv. 21.

The above passages are but a few of the many golden declarations of God's holy Word, setting forth the glorious triumphal reign of King Messiah on the throne of his father David, wherein he will be acknowledged as King over all the earth, for his dominion is from sea to sea, and to the uttermost parts of the earth.

I give thanks to God daily for his loving kindness and tender mercies towards me, when he has seen fit, in his wonderful love, to reveal those glorious truths to so unworthy a creature as I have been, and to call me out from among many to know Him the only true God and Jesus Christ his Son, who gave himself a ransom for all, to be testified in due time. May God bless you, and prolong your days, is my prayer.

Remember me in your prayers.

Galveston, Texas, Feb. 10, 1877.

EMELINE WOOD, Albany, writes: I hoped to have some money to send, but my work has been so poor that I could just pay my rent and get a little food. Last year I was obliged to ask help of the brethren. I could not pay my way last year; but our heavenly Father has prospered me more this year. The promise is, "All things work for good to them that love God;" and I know I love Him, his ways, his cause, his loved ones, more than all the world can bestow.

I found Him the "friend that sticketh closer than a brother." O, how God does sustain his children under such great conflicts! If any one had said to me, You will have to go through such heavy trials, I could not have credited it! How I have seen God's guiding hand all the way! How He has manifested himself when we had no other help. Then the sweet peace we have in him; how precious Jesus is; then He lets us see how great things He can do when we hold fast to Him; then we have the consoling grace promised O, how my heart praises Him. I pray that God may give you all needed means to carry on His work for the good of mankind. It does my heart good to pray for you and yours, there is so much good in the EXAMINER to comfort and cheer us on the good way. May the everlasting arms uphold you; and may Jesus be ever present to enlighten your mind for His great work He has given you to do. How happy I would be if I could only help the cause; but the gold and silver are the Lord's and he will furnish the means. He does all things well. He is our strength and portion forever.

A good sister writes: O how full, free and abundant to all is the gospel plan! I do rejoice that God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ; and His grace assisting me, I do intend to hold fast that which is good. I have just been perusing your sermon "GOD IS LOVE;" and what shall I say? I feel like praising the Lord for putting it into your heart to write that sermon. I have long desired to hear you preach, and I am privileged in reading now, and blessed while reading. I do rejoice to-day that your life has been precious in the sight of the Lord. O, this *love!* How many sad and fearful hours it would have saved

me, if, instead of having the terrors of hell portrayed, I could have listened to such teaching as that contained in your Sermon. God so loved the world that He gave His only begotten Son as the Redeemer of all mankind. How many more would come to Christ if they were taught to love Him and not to dread Him. I cannot express the language of my heart: I am so thankful that I have been willing to read and ask for wisdom concerning the promises of God. The persecutions and afflictions I endure here, will, in the eternal "ages to come" give me sweet and lasting joys. I do not regret that I ever embraced these views: no! but I rejoice.

A BROTHER, in Iowa, writes: I hope you will soon publish in book form a systematic work on theology. Do not neglect it. Your "VINDICATION," etc., might form some of the chapters. If the book contained but two or three hundred pages, it would be much more easy of access, as a reference work, than to glean your views through the several volumes of the EXAMINER. Besides, it would be a monument to your memory which many would like to possess.

REMARKS BY THE EDITOR.—If disposed to favor the above request, it is hardly possible, at my time of life, to undertake such a work. I have other work to do; and my few remaining days, most likely, had better be otherwise spent. I have no wish to have "a monument" to my "memory." Let Jesus and his words be the PILLAR OF LIGHT towards which all Christians shall continually turn their eyes, and not be turned to any mere human instrument, however *helpful* it may have been in its day. We have had enough of human "theology," and "Standard Works." Let them *sleep* with their authors; and let God raise up new instruments to carry on His work, while more light is yet to be opened to our race regarding the Divine government over the children of men, "*in due time*,"—God's *own* time. Then the greatest human light that has ever appeared will look like a dim taper in the blaze of the glory the "SUN OF RIGHTEOUSNESS," soon to appear, and "with healing in His wings." Even so, come, Lord Jesus."

HUGH BAKER, Mass., writes: The mine is richer as we go deeper. I am old and grey-headed, my beard bleached by the snows of 67 winters. In the treasure of the Lord's word we see things new and old; a mighty source to draw from, while God's ancient covenant people are getting honor in every land where they have been put to shame; and they began, in earnest, to return to the inheritance of their fathers. I, for one, hail the fulfilment of prophecy with intense interest. I fully endorse the belief that the Anglo-Saxons are of the house of Joseph, and largely of the tribe of Ephraim, of whom it is written, "From thence is the Shepherd the Stone of Israel." I think they are now doing the Shepherd's work to the tribe of Judah, and they will be the people, under the Elect, that will break in pieces the wicked governments of earth and completely fulfil the figure, being a portion taken from the kingdom of Israel, as the Stone taken from the mountain without hands, and thus, with the reformed nations, carry out, the order given to Adam to multiply and replenish the earth, subdue it and have dominion.

JANETT A. MAYO, Mass., writes: I have to bear all that I can endure. The times are evil: we have need of ready lamps. It is fifty-four years since I fled for refuge to lay hold of the hope in Christ the Saviour of the world; and I have ever found his grace sufficient: thank my heavenly Father: and I pray that He will show kindness to us old pilgrims that read the EXAMINER. God bless them, is my prayer. We are living in a time of perplexity.

WALTER PATTERSON, N. Y., writes: I value the EXAMINER highly, though I do not see my way clearly to some of your more advanced ideas. I believe in "the ages to come," and believe in probation in those ages. I believe the design of *this* age is to call out a people for the glorious purpose of manifesting a greater display of God's goodness and grace in the ages to come than ever strait-jacket orthodoxy dreamed of.

D. B. SALTER, N. Y., writes: The "Herald of Life," and the "Crisis" folks seem troubled about God's raising up dead sinners. How can God do impossibilities? Can He raise dead sinners when there are none to raise up? for the Word says, "Sin when it is finished bringeth forth death," (James i. 15), and, "He that is dead is freed from sin." (Rom. vi. 7.) Now if a man is dead he has paid the full penalty of the law; and if he has a resurrection into life he is not a sinner until he has transgressed again the law of God.

FROM POLLY G. PITTS.

BRO. STORRS: Again I take my pen to let you and the very dear readers of the EXAMINER know that I am still trusting in the Lord; and as concerning his opening and developing living truth, I grow stronger. My health is poor, but God is my strength and my salvation. I have had some

plain manifestations of His love for me, through Jesus, of late. We have terrible winds sometimes here in Iowa; and knowing God's judgments are abroad in the land, and feeling as David did when he said, "My flesh trembleth for fear of thee; and I am afraid of thy judgments." Last Friday night, the 19th, one of those terrible winds arose, and truly my heart did tremble, and it seemed as though I could not live. (My heart is subject to palpitation.) Then I cried unto the Lord, and He heard me. Oh, bless His Name, with me He calmed the raging wind, and He calmed my fears, and O how quiet my heart became, and even my flesh rested. Oh that men would praise the Lord for his goodness, for his wonderful works to the children of men. Now know I that the Lord hath heard me from his holy heavens, with the saving strength of his right hand. Some trust in riches, some in other things, but I will trust in the Lord. I still feel the brooding of the loving Spirit; and, O, what a comfort to know that the unchanging, living Spirit of the mighty God broods over our minds, impregnating them with light and life, as it did the waters at creation, when it moved or brooded on their face; and afterwards God said, "Let the waters bring forth abundantly the creatures that have *life*." O, bless the Lord; light and life is the fruit of that precious brooding Spirit: then to think that it loves whatever it broods in the highest sense of the ward. O, the Bible! precious Word. Jesus said, it was Spirit and life. Amen. As one hath said,

"Book all other books excelling,
Man's best friend and guide;
Spring, from whose pure source is welling,
Mercy in a crystal tide,
Heaven's sweet light shines all about thee,
Making plain the way to go;
What were this sad world without thee,
But a vail of sin and woe?

God's own word! Life-giving treasure!
Who can set thy price too high?
Who thy wondrous wealth can measure?
Solace when all others fly!
Grief-dispeller,—heart-consoler,—
Faith sustainer,—sorrow's bane,—
Death-destroyer,—sin-controller,—
Soul-enlivener,—foe to pain!

Spirit-stirrer,—vision brightener,—
Sin-expeller,—Sick soul's cure,—
Strife allayer,—burden lightener,—
All-wise teacher,—refuge sure!
Heavenly mentor,—soul wealth bringer,—
Sinners heart's ease,—heaven's chart;
All in all—salvation singer,—
Palm to every broken heart!

Holy Book! How all should love it!
How its words refresh my soul:
Nothing earthly is above it,—
'Tis God's light from pole to pole.
Beauties ever new discerning;—
As I con its pages o'er,
Let my soul have but one yearning,
How to prize and love it more.

—*Selected.*

To the Memory of Mrs. Mary Ann Ray, who died Jan., 1875, Dayton, Green county, Wis. Written by her mother, Mrs. Polly G. Pitts.

1. Thy great day of sorrow is passed,
Thy unconscious sleep has begun,
No more shalt thou bear the rude blast,
For thy tiresome race it is run.

2. Thy heart that so oft heaved a sigh,
Its aching and thinking is o'er,
And the fountain of tears are all dry,
Unkindness shall grieve thee no more.

3. Thy head full of anguish and pain,
Its suffering and thinking is past;
No scenes of temptation again
Shall assail thee with all their rude blast.

4. And all the fair visions of youth,
Disappointment had chased from thy mind
And the friends thou didst fancy all truth,
Has proved to thee often unkind.

5. But the Spirit hath said they are blest
Who have trusted and died in the Lord,
Though lowly in earth be thy rest,
Our Saviour will bring thy reward.

6. And when the great anthem is sung
By the millions redeemed from the grave,
Mayest thou join in the glorious song,
To Him that is mighty to save.

Bro. Storrs: I have had a desire to see the mention of my dear child's death in some place beside a common paper; and if you can put it into the Examiner I shall feel so thankful. She was a lovely woman, converted in youth, a true Christian, I believe; but too sensitive and gentle for this world's rude strife. She went through the trials and disappointments of 1844, and looked for the coming of our Saviour, and believed God word, and trusted in Him. She was a sufferer from childhood with the headache. She suffered much in her last sickness, quick consumption; but patient to the end, and rests in hope.

I remain your praying, waiting sister.

Polly G. Pitts.

Fredericksburg, Iowa, January, 1877.

Bro. S. W. Bishop in Affliction.

It is with deep sympathy for this brother that I give place to the following announcement from him of the death of his only daughter, who has contributed mainly to the support of himself and wife for several years past, during his sickness and feebleness, and that of her mother, who is lame. No wonder, therefore, that the shock of her death has led him to give utterance to the language of his letter to me in these first hours of his great grief. He writes:

"West Meriden, Conn., Feb. 18, 1877.

Dear Bro. Storrs: Our dear Ida has fallen asleep, and the light has gone out in our dwelling. We sit in darkness, and human tongue cannot tell the deep anguish that fills our hearts. Lonely, dark, and dreary must be the remainder of our journey; for we are bereft of comfort in any thing that earth can give.

"There is one consolation in the midst of our great sorrow,—she was all ready for an endless life. She was a great sufferer, but not one impatient word, or look, was seen or heard, and not one murmur or complaint escaped her lips. I conversed with her, faithfully, and found she had developed a perfection of Christian character rarely attained to by any, and especially by one so young; but it was perfected in suffering. She was in her 23d year. She fell asleep Feb. 15, at about 3 o'clock P. M.

"It is impossible to tell you by any words that can be used the death-like despondency and anguish that fills my heart. *Pray for us.*

"Yours, in the darkest hour that I have ever seen; but not entirely destitute of hope."

"S. W. Bishop.

"P. S.—Ida was buried yesterday."

Remarks by the Editor.

These deep expressions of despondency are the natural result of a great affliction following upon a long fit of sickness and debility, which has prevented our brother from going much abroad.

Ida, the beloved daughter, has labored beyond her strength to sustain the family: she overworked, which brought on her sickness that resulted in her death. Now, friends, think of a beloved brother and his wife brought pecuniarily to a state of destitution, and judge if we might not be as despondent as this brother expresses himself. He has refused to have anything said in the Examiner of his temporal necessities, and I speak of it now without his knowledge or consent; but I cannot refrain longer. He and his beloved wife need not only our "*prayers*," which he *asks* for, but some of our *financial* aid. May all our hearts be open to ask ourselves, "What can I do to help, in this time of sorrow and distress?" Bro. Bishop's address is,

"Box 566, West Meriden, Conn."

P. S.—After the foregoing was in type the following was received from Dr. Barker of West Meriden, who was well acquainted with the daughter and her family. Ed.

Died.—In West Meriden, Conn., Feb. 15th, Miss Ida L. Bishop, only daughter of Eld. S. W. and L. R. K. Bishop, aged 22 years and 7 months.

The loss sustained by her family is, in this life, irrepairable. Not until the voice of the archangel is heard in the skies above us, and the "Lord himself decends from heaven," will their heart's sorrow be healed. But hope, "blessed hope," sustains them with supporting grace, for she was not simply prepared to die, but to *live*, when Christ shall come to wake to immortal life the sleeping dead. They rejoice to know that,

"She is not dead, but taking rest;
On the same holy couch where Jesus lay;
Soon to awake, all glorified and blest,
When day has broke, and shadows fled away."

Her life was short, but days were long when measured by good deeds. Her service was consecrated to the care of invalid parents, of whom she was the main support.

Right nobly did she live.

Chas. C. Barker.

GREAT IN MERCY.

The mother not only carries the child in her bosom, she carries its faults. She feels more poignant sorrow in its sins than the child ever feels. By her sorrow she lends to the child her own experience, her love, her purity, her truth. Mothers brood their children out of their faults. That is the true parental nature: and that is the Divine nature. Our God suffers for our sins more keenly than we ever suffer for them; and by his suffering he cleanses us from them.

God is not punitive first and merciful afterward. God is first father; and in the fatherhood of God central stands love. But love itself demands purity, justice, truth, equity, everything that is divine in character; for love is the most exacting of all imperial feelings. God desires all creatures to come up into his presence, and take on his likeness and cast off evil, and darkness, and

rust, and grime, and defilements of every kind, and seek all purity, all sweetness, all beauty. This desire is inherent in God's nature. He is from eternity and to eternity a God that suffers, in the sense in which solicitude and love suffer, for the loved. He is the Divine, the everlasting Burden-bearer.

Now when a man has brought to him this thought: You have a Saviour—invisible, to be sure, but represented in the gospels; you have been brought to repentance by his divine influence; he loves you, sorrows for you, sympathizes with you: give yourself up to him; believe in him; believe that he cares for you; believe that you are dearer to him than to any human being; believe that he loves you as no father or mother ever loved; trust in him; look up to him—when the soul has this truth brought to its consciousness there is brought therewith just the influence which every one needs who turns from sin; namely, that influence which, when he has abandoned the sin of his past life, gives him hope and encouragement in reconstructing the life that is before him. It is consciousness of the love of Christ Jesus that gives power to right living, as it is the consciousness of the love of Christ Jesus that gives release from all the bondage and burden of the past.

No man can become moral from immorality, true from untruth, faithful from infidelity, unaided. No man can become in everything noble and high-minded unless he has something besides his own will to rely on. The will has relation to our restoration and rebuilding; but the will goes up and down like a barometer, according to the pressure that is on it. It is when a man's will is not good for anything that he is liable to be carried away. There are times when it is sovereign, and then he commands and the thing is done; but when the impulse has died away, and there is lassitude and weariness, and overmastering temptations come in upon a man, where is that lion-like will?

Nor will the customs of society and the associations of the church be more than adjuvants. They are important helps and auxiliaries; but the church itself at times is dumb, and cold, and even positively misleading and corrupt; and human sympathy, precious as it is, often fails in the trial hour—in sickness in losses, in the varied conditions and incidents of our suffering life. But there is one thing that never fails: the vital, living, loving power of a present Christ, who comes as light to instruct us, as fire to warm our lethargy and deadness, as a Deliverer to emancipate us from our perplexities, and who works in us both to will and to do, when we can neither do nor even will of ourselves.

Some men are kept away from Christ by a consciousness of past sin; others are kept away by a sense of present imperfection and a fear of future sin. But neither of them understand the infinitely loving nature of Christ, who not only has taken away our sins that are past but who also carries our burdens that are present, and redeems us from our enemy in the future.—*Christian Union.*

SIMPLE FAITH.

Little six-year-old Mary had been watched with that fond care which only a mother knows. She was a sweet, amiable child; every development of the little one's characteristics seemed naturally good; but the time came, "*original sin* cropped out" in the shape of deception. The mother knew that the weed must be rooted out and at once—it was the first growth of evil; So, with but few words she made the child know that she had done wrong and must be punished.

"Don't mamma! don't whip Maimee! Maimee knows she's naughty—Maimee won't do so again. Please don't whip Maimee?"

"Stop my child! You have done wrong, very wrong. Mother must chastise you. Go into the bed-room. I shall whip you. Go! I'll be there soon."

Into the bed-room the child went, and kneeling beside her trundle bed, talked with her Father in heaven.

"Now, God, Maimee knows she's bad girl. Maimee was naughty. She won't be so again. Please, God, don't let mamma whip Maimee?" Rasing to her feet, the child was confident, and waited. The mother soon entered.

"Now, Maimee, mother must whip you."

"No, mamma! No, mamma, isn't going to whip Maimee."

Why not, my child?"

Mamma isn't going to whip Maimee, for Mamma told me when I asked God to do anything, He does it; and I asked Him not to let mamma whip Maimee! so I know you won't whip Maimee.

Mamma didn't whip?

If we may be permitted the expression—God is yearning for human affection. "I call you not servants, but friends," says Christ to his disciples; the appeal to all men is, "My son, give me thine *heart*." God wants our hearts, our affections. Our heavenly Father seeks by every possible means to win us to love Him. He has loved us, and He asks love in return. Shall we not give it? What is more reasonable? What is more ennobling? Abraham was the *friend* of God: God calls him, "Abraham *my friend*" (Isa. xli. 8). What an honor? What joy is connected with the thought! The friend of God! Wonderful! Let us haste to become such.

AN ACKNOWLEDGEMENT.

BRO. STORRS: Permit me, through the BIBLE EXAMINER, to acknowledge with thanks, two pamphlets received from H. Brittain, ("Fellow of the Royal Historical Society") Birmingham, England, entitled as follows:

I. "THE VATICAN KINGDOM, WHOSE CAUSE IS PLEADED BY DR. NEWMAN, NOT THE KINGDOM OF GOD."

II. "ARE CERTAIN HISTORICAL STATEMENTS, MADE BY MR. DAVID KING, IN HIS DEBATE WITH MR. CHARLES BRADLAUGH, TRUE?" "THE IMPORTANCE OF THE INQUIRY IN ITS RELATION TO THE KINGDOM OF GOD."

The above pamphlets are from the pen of Bro. H. Brittain, whose address is as given above.

S. W. BISHOP.

West Meriden, Conn., P. O. Box 566.

NOTE BY THE EDITOR: BRO. BRITTAIN will accept my thanks for copies of the above named works, received.

PRESENTLY after Saul was stopped in the city to hear the word of the Lord, we are told he was led up into "the hill of God." So we are struck down that we may ascend into the mount; troubled, that we may have peace; worried into the rest of our Father's arms. We sin when we chafe against the providential conditions of our lot. Submission is brave achievement. There is no state where you may not win acceptance because there is none where you may not give your affections and "rest in the Lord, and wait patiently for him." If we are obedient in all the gentleness of faith, to the voice that says, "Be still, and know that I am God," then will Christ do more for us than Samuel for Saul, showing us his Word giving us "another heart," and anointing and crowning the least among us, not princes and captains of armies here, but "kings and priests unto God," because servants of himself.

And, finally, remember that it is in the Lord" that we must "rest,"—and that it is for his almighty will that we must "wait." Any other rest will be guilty indolence; any other waiting will be faithless self-love. It must be a religious repose. It must be that holy and consecrated frame in which every subdued and submissive energy shall breathe the consistent prayer, "Thy will be done." This will be casting all our care on him who careth for us. This will be the peace and joy of believing.—*Selected.*

LETTERS RECEIVED TO FEB. 24.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Stephen Hunter (2), E. Chadwick for J. E. Lawrence, Chas. T. Russell, J. A. Spafford for James Bawden, Warren Smith, Cora M. Clemence, Mrs. H. W. Morgan, Mrs. Celina Wood, N. D. Wight, John J. Collins, Jos. Lingle, Janett A. Mayo, C. G. Willey, Seymour Kinney, M. A. Cook, James Field, A. A. Steadman, J. B. Eggleston, E. Owen, Geo. Woolston, H. F. Johnson, Wm. Valentine, Daniel Hogarth, Mrs. Caroline J. Miller, Eliza S. Westcott, Walter Patterson, W. H. Maul (2), H. Baker, Augusta Goodwin, Wm. S. Dibble for C. J. King, D. B. Salter, E. A. Poole, Wm. Lindsay, Chauncey Cushing, E. K. Hill, M. C. Lee, Caroline J. Miller, Dr. W. D. Nelson.

PARCEL SENT TO FEB. 24.

Stephen Hunter, Rev. Wm. Owens Sr. (2 par.) C. G. Willey, Jas. Farnham, Peter Otto, Thos. Scott, A. A. Steadman, J. B. Eggleston, J. Warren White (2 par.), Daniel Hogarth, Mrs. Caroline J. Miller, Mary P. Bush, Wm. Lindsay, Prof. E. K. Hill, Jacob Shafer, Joseph Barnhurst (*bound* Exr.), John D. Hancock.

The Bible Examiner is a Monthly Magazine, *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

"HOPE FOR OUR RACE. or, *Gospel to the Church and World. God's Government Vindicated.* By ELD. JACOB BLAIN, Buffalo, N. Y." A valuable work of 192 pages. *Price*, 30 cents: postage 4 cents; at wholesale, 25 per cent off. Address him as above.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

Vol. XXI., No. 7. Whole No. 319

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 194
PRAYER IN PUBLIC ASSEMBLIES..... 195
"*CONDITIONAL PROPHECY*," *Ed.*,..... 196
CHANGED CIRCUMSTANCES, *Ed.*,..... 198
GOD'S MERCY GREATER THAN MAN'S, *Ed.*,..... 199
SALVATION WITHOUT THE KNOWLEDGDE OF CHRIST, *Ed.*,..... 200
FOLLOWING AFTER TRUTH, *From Henry Dunn's Works*,..... 201
BIBLICAL DEVELOPMENT OF THE AGES, *By J. B. Rotherham*,..... 206
PAPAL CLAIMS, *By Henry Brittain*,..... 209
DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. *By G. R. Lederer*,..... 211
MATTERS FOR CONSIDERATION, *By Eld. N. H. Palmer*,..... 215
THE CHOSEN PEOPLE,..... 218
DID CHRIST DIE FOR ALL?..... 219
FROM POLLY G. PITTS, BIRTHDAY REFLECTIONS,..... 220
LETTERS AND EXTRACTS,..... 187—190

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, APRIL, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

EDITOR'S NOTICES.

"FOLLOWING AFTER TRUTH."—I was happily disappointed, after the issue of the EXAMINER for March, by the reception of "PART THE SECOND" of the above named work, *from* J. and W. RIDER, Printers, 14 Bartholomew Close." I shall resume the insertion of this work in the EXAMINER for May; and though obliged to insert more in each EXAMINER than I intended, yet I do so to complete it in *this* volume. None of the readers of our Magazine will regret this, I presume. Because of the rejection of the foregoing work, I have inserted, in this number, both of the "THREE LETTERS," etc., of MR. DUNN; the "Third" of which was intended for May EXR.

EDITOR.

TO SUBSCRIBERS.—If this Magazine does not reach you in as good order as heretofore, you must not think the fault is mine. The new Postal law, passed early in the last session of Congress, makes it necessary that all *printed* matter should be so put up in wrappers that it can be taken out and examined without tearing the covering. I had supposed this law did not apply to regular publications, and heard no objection to the close manner in which I had sent out the EXAMINER to subscribers. It seems, however, the law was specially intended to apply to all matter sent by Publishers, as well as others, and the law is henceforth to be strictly enforced. Hence, I am obliged to do up this Magazine in a manner which, to me, seems both slovenly and unsafe, besides making more work in mailing. But law must be *obeyed* whatever inconvenience it may cause: so let us be patient. EDITOR.

☞ The Sermon "GOD IS LOVE," has been somewhat revised, and is now published in a "BIBLE EXAMINER EXTRA," as it appeared in the EXAMINER for January, except most of that "*Introduction*" is omitted, and all of the *Appendix*. These omissions are made in order to bring the Sermon into four pages. Only one thousand copies have been printed. They will be sold at two cents a single copy; or, 15 copies for 20 cts.

No more of the Sermon in *Pamphlets* will be printed, and it is withdrawn from our list of Pamphlets on the last page. Those who would like to read or circulate it should order it soon.

GEO. STORRS.

PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with $2, I will give an *un*bound volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with $6, he shall receive, *un*bound, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound*.

3. For *five* new subscribers, with $10, he shall receive *both* volumes 18 and 19, bound.

4. For *eight* new subscribers, with $15, he shall receive *all three* of volumes 18, 19, and 20, *bound*.

In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

VOLUMES 18, 19, or 20 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, $3.25 per volume free of postage; or, $3 when called for or sent by Express.

TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for $5.

TEN will be sent to *one* address for $10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

Please do not forget this.

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for $3.

☞ Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *un*bound of Vol. 20, to part with. I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for $2 per volume, or $1 *un*bound.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From*."

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXI. NEW YORK, APRIL, 1877. No. 7.

PRAYER IN PROMISCUOUS ASSEMBLIES.

Is it warranted by the precepts or example of Jesus? That He gave *thanks* publicly is true; but that He ever prayed audibly, in public, there is no proof; nor is it possible to produce a single instance when He ever did pray with a promiscuous assembly, and but few instances in which He prayed in the presence of His disciples. Nor is it certain that He prayed *with* them, or in their presence; for His usual custom was to separate himself from them more or less whenever He prayed.

I will, however, look at the record in the instances where it seems the disciples were present, or witnesses of His praying. First, however, let me notice the fact that He chose solitude for prayer: "He went up into a mountain apart to pray . . . He was there alone." (Matt. xiv. 23; Mark vi. 46; Luke vi. 12. See also Matt. xxvi. 36-44). In this last case, although He took three of his disciples with him, at a certain point he said, "Tarry ye *here* and watch with me. And He went a little further, and fell on his face and prayed." Then, "He *cometh* to his disciples and findeth them asleep." . . . He went away again the second time and prayed," etc. "And He came and found them (his disciples) asleep again." . . . And He left them and went away again and prayed the third time," etc. (See also Mark xiv. 32 and on.)

Thus far, it is clear that before He prayed He separated himself from the disciples. I might multiply instances of this kind, but these will suffice on this point. Now let us look at the instances where the disciples seem to have been present.

Luke ix. 28 and on: "He took Peter, John and James and went up into a mountain to pray. And as he prayed," etc. It seems as if the disciples heard him pray; but verse 32 says, "But Peter and they that were with him were heavy with sleep; and when they were awake they saw his glory," etc. What! asleep in prayer time, and when their Master was praying with them! It is tolerably evident that He had withdrawn some little from them, as his custom was on other occasions.

Again, Luke ix. 18: "And it came to pass as he was alone praying, his disciples were with him: and he asked them," etc. At first sight this text seems to prove that Jesus prayed with the disciples; but the fact that "He was *alone* praying," taken in connection with the facts already noticed, that He usually withdrew a little from them when He prayed, indicates that the expression, "His disciples were with him," relates to the conversation which followed after He had prayed *alone*. The same remarks are applicable to similar instances where it might seem that his disciples were present and heard his prayers.

But my object is not to show that Jesus never did pray in the presence of the disciples, but that there is no record that He ever prayed with a mixed multitude, or in a promiscuous assembly. I deny that any such instance is on record, and his teaching is clearly against any such method of prayer. Thus, Matt. vi. 5, 6: "When thou prayest, thou shalt not be as the hypocrities; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

If any one can construe this language, or any of the Saviour's words or practices, as favoring, or even countenancing, praying in promiscuous assemblies, he can do what I cannot; and I think the practice is condemned. That the apostles and primitive Christians prayed with and for each other, is admitted, and the practice is good; but that they ever prayed with a mixed multitude remains to be proved; or that the primitive teachers, in apostolic times, ever opened their meetings, consisting of promiscuous multitudes, with public prayer, it seems impossible to prove. The practice is of later date, and, as I believe, a fruit of the apostacy, introduced to give import-

ance to the assumed priesthood of men, who would be "lords over God's heritage," and make the people think they belong to the "mediatorial kingdom," and that their mediatorial services are essential to salvation; thus drawing from the purses of the ignorant that which such a priesthood consume upon their lusts or indolence.

"Men ought always to pray and not to faint." It is public praying, in *mixed* assemblies, of saints and sinners, concerning which this inquiry is made. No Christian can live in the Divine life without continual prayer. Real prayer is *communion* with God in Christ; and a man can as easily live a *physical* life without food as a *Divine* life without daily communion "with the Father and with his Son Jesus Christ." 1 John i. 1-3. But the times and places for prayer—except it should be in "secret"—each individual must determine for himself. By all means, let parents pray with and for their young children, who are thus impressed with a sense of their dependence on God and their obligation to Him. How often and at what times they should do this must be regulated by their own judgment; no direction is given us in the teachings of Christ or his Apostles on this point; but Christian parents cannot but feel the importance of thus teaching their little ones, *by example*, as well as precept, their dependence on God and obligation to love and honor Him.

ED.

"CONDITIONAL PROPHECY."

THE above is a phrase in use among those who cannot see how a prophecy is to be fulfilled which clashes with their theory. It is a phrase as unknown to faith as it is contradictory in itself. All prophetic utterances are God's history of the future, and as certainly true as any history of the past can be; and can no more be set aside than the knowledge of Him who has said, "I am God, and there is none like me, declaring *the end* from the *beginning*, and from ancient times the things that are yet to be done." (Isa. xlvi. 9, 10). Yet men assume that certain prophetic utterances will never have a fulfilment, and that they are only "conditional." They set such prophecies aside as interfering with their views in other matters, and tie up JEHOVAH'S hands from performing what He has declared shall come to pass "in the latter days." (Ezek. xxxviii. 16). Such a method of handling the word of God, if not "deceitful," is destructive of faith in the Divine testimony concerning "the things that are yet to be done."

THE GOGIAN INVASION.

The prophecy of God by Ezekiel, chapters xxxvi. to xxxix., is set at naught by this notion of "conditional prophecy;" especially that concerning the gathering of literal Israel and the *Gogian* invasion of the land after Israel's re-settlement therein. The whole account is thrown to the winds by the teachers of "conditional prophecy."

Disregarding such a summary disposal of a detailed prophetic utterance, because human understanding cannot fully comprehend it, in all its parts, I shall offer a few reflections on the invasion of Gog and his associates.

In the first place: It is certain, it is a future event, because no such invasion has taken place in the past; and God's word will "not return void." Various opinions have been expressed as to the time in the future of its fulfilment. Some suppose it will be before the second advent of Christ. The chief objection to this idea is, it defers the advent to a time that seems irreconcilable with prophetic utterances in other Scriptures, especially those signs of the times which indicate the advent as "nigh at hand; even at the door." The Gogian invasion cannot take place till Israel is restored, and in a state of great prosperity and peace. Their land is "brought back from the sword"—and the people are "brought forth out of the nations, and dwell safely, all of them"—"in unwalled villages . . . dwelling without walls, having neither bars nor gates." (Ezek. xxxviii.) If all this is to be accomplished before the advent, that glorious event must be far in the future. This fact is somewhat against the theory of the invasion this side the second advent.

A second theory is, that the Gogian invasion is after the thousand years of Rev. xx., when Satan is loosed out of his prison. I cannot suppose this theory to be correct; for the display of God's care of Israel, after their establishment in the land that is "brought back from the sword," is designed to "magnify" God, and to make Him "known in the eyes of many nations:" and He says, "I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them: so the house of Israel shall know that I am the LORD their God from that day and forward: and the heathen shall know that the house of Israel went into captivity for their iniquity,"

etc., (chapter xxxix. 21–23). These considerations, with others, lead to the conclusion that the Gogian invasion is not at the end of the thousand years, but at some prior period.

The most likely period in which the transactions of Ezekiel xxxviii. and xxxix. are to take place, is, within the years immediately connected with the second advent of Jesus. Till that time, Jerusalem is trodden down of the Gentiles; and of course, Israel is not in the peaceable possession of the land, as is described in the prophecy.

In the first place: God has pledged himself to give unto Jesus "the throne of his father David," and that "he shall reign over the house of Jacob forever," (Luke i. 31, 32); "and unto Him shall the gathering of the people be," and this shall be when "Shiloh comes." (Gen. xlix. 10). This defines the time of the gathering of Israel: Prior to this event, there will be "distress of nations with perplexity." (Luke xxi. 25). In the midst of these scenes Christ will "come as a thief," (Rev. xvi. 15), withdraw his Bride, who will "be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke xxi. 35). Then will come to pass the testimony of God, saying, "I have set my King upon my holy hill of Zion," (Psa. ii. 6); then will the Lord God give him the heathen for his inheritance, and the uttermost parts of the earth for his possession. (Verse 8.) Then it is, that the land of Israel is restored to a fruitful and peaceful state; and "unto Him shall the gathering of the people (of Israel) be,"—the Redeemer shall then come to Zion and turn away ungodliness from Jacob. (Rom. xi. 26). Here opens the prosperity of the land, and of Israel, gathered out of all nations whither they had been driven while Jerusalem had been "trodden down of the Gentiles." Jesus' dominion is to the ends of the earth, and the nations, overawed, for a time keep from interfering, till the great prosperity of the people, whom they had once despised, excites their jealousy or their envy, and they become restless and prepare for war against that government and people.

Then "the kings of the earth set themselves, and the rulers take counsel together against the LORD, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." (Psa. ii. 2, 3). However this language may have been quoted, in part, in Acts iv. 25, it is a self-evident truth that its perfect fulfilment was in the future, when God should have set his king on his holy hill of Zion; then, when all kings and rulers of the earth will be required to yield obedience and be subject to Him, comes the time of a general coalition of the kings and rulers of the earth against a continued subjection to the King on David's throne; and the execution of their purpose is clearly set forth in Ezekiel's prophecy.

The powers engaged in this coalition are named as Gog, Magog, Mesheck, Tubal, Gomer, Togarmah, Sheba, Dedan, and Tarshish. The Armenian Bible names them, Russ, Land of Russ, Moscow, Tobolsk, Gomer, (or, Germany, Gaul and Spain), Armenians, Turks and Arabians, and the Greeks. Gog was at one time, anciently, the name of the *king* of the Northern country. It seems likely, the Russian Dynasty is now Gog. Mesheck, Tubal, Gomer, and Togarmah were all descendants of Japhet; [see Gen. x. 1–5]. They peopled Europe as well as Asia Minor. The Septuagint places "Rosh" before Mesheck. This fact gives a strong presumption to the idea that Russia is the Gog of Ezekiel.

This combination is formed to destroy the prosperous Israel, and overthrow the government established in the land thereof, or the King reigning on Mount Zion, God's holy mountain. They are warned of the peril they encounter in the following language: "Be wise now, O ye kings: be instructed, ye judges (rulers) of the earth. Serve the LORD with fear, and rejoice with trembling: kiss the Son" (God's King on the holy hill of Zion —i. e., *submit* to Him, or to His government), "lest He be angry, and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him." (Psa. ii. 10–12). This warning, Gog and His confederates disregard; the result is, they go up into the land of Israel, and the King on the hill of Zion "breaks them with a rod of iron, and dashes them in pieces like a potter's vessel;" the destruction is given in detail in Ezekiel's prophecy of the Gogian invasion; and, also, in Joel iii., and likewise in Rev. xix., probably, as that scene is laid *after* the "marriage of the Lamb."

The result of the overthrow of the Gogian hosts is, that God is magnified, and made known in the eyes of many nations, and they come to know that He is the LORD; and God's glory is set among the heathen, and Israel will know that the LORD is their God from that day forward. (Please read the whole prophecy.) From that time war will cease, and men will "beat their swords into plough-shares, and spears into pruning-hooks; . . . neither shall they learn war any more." (Micah iv. 3.)

The view of the subject here given corresponds with the prophecy of Daniel ii., that it is "in *the days* of these kings"—those kings in power after the division of the Roman Empire—that "the God of heaven shall set up a kingdom" which "shall *break in pieces* and consumes all these kingdoms, and it shall stand forever." (Verse 44). The kingdom of God, or the reign of Christ, commences while these earthly kings or rulers are still in power; but, ultimately, those rulers will be displaced or destroyed; and that work is mainly accomplished by the destruction of the Gogian coalition, which will be so complete that another attempt will not soon be made against the kingdom of God, if ever. ED.

CHANGED CIRCUMSTANCES.

Darkness shall cover the earth, and gross darkness the people." (Isa. lx. 2). "Wars, . . . for, nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places." (Matt. xxiv. 6, 7). "The works of the flesh" (i. e., humanity in its natural state) "are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." (Gal. v. 19-21.)

Such has been and still is the state of the earth. Darkness and ignorance of God and his truth have prevailed and still prevail over the vast majority of the human race; and crimes of all kinds continue with increasing horrors: distress, mourning, sorrow and anguish on every side and everywhere; ignorance of the character and government of God, and of His very existence, spread over the earth like the Egyptian darkness, so that multitudes "Seek unto them that have familiar spirits, and unto wizards that peep and mutter" (Isa. viii. 19); with only here and there a pilgrim who rises above these dark clouds by the light of revelation, and beholds by faith a coming day of glory, when all these things are to be changed. Till then, the earth is filled with ignorance, violence, sorrow, and death: filled with sin and wrong.

But the day of change approaches. God has said, "As truly as I live, all the earth shall be filled with the glory of the LORD." (Num. xiv. 21.) Moses asked the LORD, "I beseech Thee, show me thy glory." The answer was, "I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee." . . . "And the LORD stood . . . and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed: The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sins, and that will by no means clear the guilty." (Exodus xxxiv. 6, 8.)

These glorious traits of the Divine character are yet to be manifested in a manner and fullness little thought of even by professed Christians in these days; for, instead of the ignorance and imperfect knowledge of God that has prevailed and does still exist with the mass of the human race," "the earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. xi. 9). This statement admits of no more ignorance of God's character or government in any part of the earth, nor by any of its inhabitants. How wonderous the change; for, then "shall all know the LORD from the least to the greatest." (Heb. viii. 11). Yea, saith God, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (verse 12).

If it be said, these last statements relate to "the house of Israel," I grant it; but the proclamation of the LORD'S *name*, to Moses, and the statement Isa. xi. 9, show that Israel is not alone in the blessing. though she may be *first* a partaker of the blessing; for next to the glorified "kings and priests" comes "the whole house of Israel" (Exek. xxxvii. 11), who are to be brought "up from their graves and brought into the land of Israel" (verse 12); and the LORD adds, "Ye shall know that I am the LORD when I have opened your graves, O my people, and brought you up out of you graves, and shall put my spirit in you, and ye shall live, and I will place you in your own land; then shall ye know that I, the LORD, have spoken it, and performed it, saith the LORD." (verse 13, 14).

"The whole house of Israel," then, is first to have that perfect knowledge of the LORD which is, ultimately, to "fill the earth, as the waters cover the sea:" no place to be found where the true God is not known—no place where His "NAME" is not "HALLOWED"—no place where His "WILL" is not "DONE on earth as it is in heaven." Such is the CHANGE to be wrought in the earth "in the dispensation of the fulness of times." (Eph. i. 10); and so shall He "gather together in one *all things* in Christ, both which are in heaven, and which are in earth; even in Him."

These things are to be accomplished in "the ages to come" (Eph. ii. 7); and in them we and all men, "living and dead" (2 Tim. iv. 1), have an interest; an interest far exceeding all

the concerns of the present state, however important the last named are; we shall and must all be witnesses of those glorious events to our sorrow, as we accept or neglect them.

Who can contemplate the changed circumstances of the earth, from the present to the future, without feeling that "old things have passed away," and "behold all things are become new" (2 Cor. v. 18)? and that God has fulfilled His word, "Behold, I make all things new." (Rev. xxi. 5); then, to know the consummation is, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away." (verse 4).

Truly this will be "a new heaven and a new earth;" not that the present earth is destroyed, but so *changed* in all the circumstances pertaining to it, that it will be seen with new eyes, new thoughts; with new joys and pleasures; all is love, harmony, peace, and good will among all and to all; Christ reigning over all, fully and amply providing for all, and scattering pleasures inexhaustible to all. What shall I say more? Opening His "unsearchable riches" for the delight and satisfaction of all; never, no, never to be lost sight of again! "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." (Rom. xi. 33). "Now unto Him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us; unto Him be glory in the church, by Christ Jesus, throughout the endless succession of ages." (Eph. iii. 21).

Let us seek now that union with Christ which will fit us to ENTER that future state purified, so as to commence it with unutterable joy.

ED.

GOD'S MERCY GREATER THAN MAN'S.

SOME persons admit that God will subdue all His enemies, and the enemies of His people; but because it is said that all things shall be subdued unto Christ (1 Cor. xv. 28), therefore all these enemies will be eternally tormented or everlastingly annihilated. That the perseveringly wicked, who obstinately refuse to be reconciled to God, through the *medium* which God has appointed, viz., Christ Jesus, will be finally exterminated, I have no doubt; for, "It shall come to pass that every soul which will not hear that Prophet, shall be *utterly exterminated* from among the people" (Acts iii. 23). Such is the literal sense of the original.

But that any one will be thus exterminated till infinite wisdom and love have fully proved them with ample means and opportunities to know God and Jesus Christ, is a doctrine that Scripture and reason repudiates, and all true sense of justice condemns. The *spirit* of the whole Bible is against such a conclusion. Let us look at a case in 2 Kings, vi. The king of Syria was baffled in his attempted conquest of Israel; all his plans were defeated by the prophet Elisha keeping the king of Israel informed as to the movements and plans of the king of Syria.

This coming to the knowledge of the latter king, he determined to take the prophet prisoner, and sent an army, who "came by night and compassed the city about," where Elisha dwelt. The prophet's servant was greatly terrified when, in the morning, he discovered this "great host with their horses and chariots," and he cried out, "Alas, my master! how shall we do?" Saith Elisha, "Fear not: for they that be with us are more than they that be with them." Then Elisha prayed that his servant's eyes might be opened: "And the Lord opened the eyes of the young man; and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha." The prophet prayed again, and the Syrian host were smitten with blindness. then Elisha led this host into Samaria, and presented them to the king of Israel, and prayed the Lord to open their eyes to see their situation: their eyes were opened to find themselves in the hands of Israel's king. Said the king to Elisha, "My father, shall I smite them?" Elisha answered, "Thou shalt not smite them; wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them that they may eat and drink, and go to their master. And he prepared a great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master," the king of Syria. "So the bands of Syria came no more into the land of Israel."

The *spirit* of this transaction is the *spirit* of the Bible. God may, in righteous judgment, punish men with blindness for a time; but even this is in mercy, to show them their folly and wickedness; but before He will finally reject them, He will open their eyes to see their wrong doings and the greatness of his mercy; and will set the "great provision for them," before them; and if they partake thereof—as they will be invited to do—they will become peaceable, and no more

fight against "*The King of Israel.*" Some men even professed Christians—are exceeding anxious to "*smite* them:" but God says, "*No;* set the *great provision* before them, that they may eat and live." "*Amen,*" says the enlightened and sanctified heart. Glorious truth, God "willeth not the death of the sinner," but his subjection; a willing service to his Son. That is the *subduing* Christ seeks among the families of the earth; and as He has "tasted death for every man," and "gave himself a ransom for all" (Heb. ii. 9, and 1 Tim. ii. 6,) He will see that these facts shall "be testified" to every man "in due time." Then will their final destiny be decided, and not before. "Praise ye the LORD."

The smiting Christians, who are in an apparent hurry to have all men destroyed who have not been as highly favored as themselves in this life, may yet find that God's mercy is not to be measured by their theories, nor their haste for a consummation. The *spirit* of the Scriptures is against them. The disciples once were indignant at the Samaritans because they did not allow them to "make ready" for their company on their way to Jerusalem, and "They said, Lord wilt thou that *we* command fire to come down from heaven, and consume them, even as Elias did?" What reply did Jesus make? Let all the earth, and especially all Christians, hear it, and learn that God's mercy is greater than man's: "Jesus turned and rebuked them, and said, Ye know not what manner of *spirit* ye are of: for the Son of man is not come to destroy men's lives, but to save them" (Luke ix. 52–56).

The two examples I have given—one from the Old and the other from the New Testament—may serve to show what the heart of God is towards the children of men. Add to these, Jesus' testimony—"The bread of God is he which cometh down from heaven, and giveth *life unto the world* (John vi. 33), and our "eyes may be opened," as the eyes of Elisha's young man was, to see the multitudes of heavenly hosts are all engaged in promoting God's plan in the salvation of *the world;* and they are not to be outwitted nor defeated by the "devil and his messengers," nor by any other *evil* invented by men. One thing, and only one thing, will ever cause the final destruction of any one of the race of Adam; and that is *unbelief* of God's love and mercy after it has been clearly "testified" to them, in God's "*due time.*" "God sent not his Son into the world; but that *the world* through Him might be saved." (1 John iii. 17); and it will be.

ED.

SALVATION WITHOUT THE KNOWLEDGE OF CHRIST.

Some Scriptures appear plainly to show that those to whom the Gospel is not proclaimed in this world may, on the principle of "fearing God and working righteousness," and leading sober and godly lives, be accepted of God and escape the wrath to come; and all this on the principle of grace in Jesus Christ and included in the promise of God to father Abraham. N.

Far be it from me to limit the infinite wisdom, power, and love of our heavenly Father, as to His method of extending His mercy to the children of men. He may have, to us, unknown methods of blessing those whom we may deem utterly ignorant of his plan of salvation by Christ; but that "His tender mercies are over all His works," and that "He is good to all" (Psa. cxlv. 9) there ought to be no doubt; especially, since He has demonstrated His *love* to "the world" in giving His Son to "taste death for every man," and that Son "gave himself a *ransom* for all, to be testified in due time."

If "fearing God and working righteousness" is all that is essential to an ultimate salvation, what need that "Cornelius," who was "devout, and one that feared God with all his house . . . and prayed to God alway" (Acts x. 2), should send for Peter, as an angel, which stood before him, commanded him to do, saying, "He shall tell thee words, whereby thou and all thy house shall be saved." (Acts xi. 14)?

Is it not evident, from this transaction, that a perfect knowledge of Christ and his saving power should be testified to a man, to any man and every man, in order to his final and perfect salvation? And did not Peter testify, on another occasion, concerning Christ, "Neither is there salvation in any other; for there is none other name under heaven among men whereby we must be saved," (Acts iv. 12)? That "*name*" was the great watchword in all the preaching of the Apostles; and they never taught that men could ultimately be saved in any other way than by *faith* in that name; and equally clear is the fact that faith in Jesus was impossible till his name was proclaimed to them. "How shall they believe in him of whom they have not heard?" asked an Apostle, (Rom. x. 14). Christ commands his disciples to "preach the Gospel to every creature," (Mark xvi. 15); and He "Opened the apostles' understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached *in His name* among all nations, beginning at Jerusalem." (Luke xxiv. 45–47.)

Here is but a moiety of the evidence, from the Bible, that final salvation, and, of course, final condemnation, depends on the knowledge of the "name of Jesus;" and the acceptance or rejection of that name when made known; or, in other words, *faith* and *unbelief* in that name as the world's Redeemer, determines the final state of each individual, after the "name" has been made known to him. ED.

"Following after Truth."

BY HENRY DUNN.

LETTER THE SECOND.

THE OBLIGATIONS OF BELIEVERS—ARE WE CHRISTIANS?

This question,—a startling one certainly,—has certainly been put, in all seriousness, by one* who thinks it unreasonable that he should be blamed for rejecting a volume, the *distinguishing* moral features of which Christians do not themselves believe in. He bids us say plainly whether we retain or reject, what may be briefly called, the ascetic element in the Bible? by which he tells us he means, "All the beliefs that gather round the doctrine that man's duty here is not to make the best of this world, but to prepare himself for another."

We are accused of "compromising the matter by retaining a *verbal belief* in doctrines which have been emptied of their old meaning," and by "converting, what was once a disturbing force, into a force identical in its direction with those of earthly origin, although more elevating in its character."

The criticism, whatever may be its worth,—and it is not for me to decide on its precise value,—interprets to a considerable extent, what is meant when it is affirmed that "popular Evangelical teaching, judging it by its fruits, does not produce a *Christ-like* character; and it will be seen that *the test* is our interpretation of, and our obedience or non-obedience to the doctrines inculcated in the Sermon on the Mount."

And here it may be well to notice that *ordinary beliefs* relating to our Lord's wonderful discourse, have recently been expressed, if not by authority, by eminent Clergymen of the Church of England. The Dean of St. Paul's, observing the state of Christian Society, has recently remarked, "Here is the New Testament, the confessed source of Christian morality, with its facts and language about which there is no dispute, and with its spirit and tone equally distinct and marked. And, on the other hand, here is the ordinary life of Christian Society, with its accepted principles, its familiar habits, its long sanctioned traditions; the life of Christian Society, not particularly in this or that age, but as, on the whole, it has been from the time when Christianity won its place definitely in the world. When we put the two side by side, the mind must be dull indeed which is not conscious of a strong sense of difference and *contrast*. The change is not only one of fact, but in the general sense of what is right and lawful in the general view of the conduct of life." This is a striking admission. Yet the Preacher justifies Society, observing, "In all directions we see instances of the necessity of things enforcing an enlarged interpretation of language, and we believe that the common sense and instinct of Christians have (in relation to the Sermon on the Mount) caught its true meaning."

Such being the avowed sentiments, not of the Dean alone, but of others who like him love and preach the Gospel, what reply have we to give to the accusations of the Sceptic? How shall we ascertain whether or no this *apparent* divergence is, or is not, a real one?

Nobody, of course, maintaines that a slavish adherence to *the literal words* is required of us. "The letter killeth, but the Spirit giveth life," is as true in relation to precepts as to statements of doctrine, and would not be the less true if it could be *demonstrated*,—which it certainly cannot,—that we have in Scripture the exact language of the Master.

It is with *the spirit* of Christ's commands that we have to do, and the question with us should not be, "Are we obeying *literally*," but "Are we obeying *really?*" Are we accepting, without evasion, the mind of Christ? Are we living *above* the world and its maxims, to an extent that makes our standard of right and wrong obviously different, and preceptibly higher than that which satisfies men in general? I say obviously and perceptibly, because if the difference in question cannot be recognized by unspiritual men, it is of no value either as an illustration of what true Christianity is, or as an example to them.

A more important enquiry cannot therefore, in my opinion, be entered upon than this,—"What does Christ really expect of His people in relation to precepts which Christians generally now feel justified in diluting to an indefinite extent in order to meet the supposed necessities of Society? A portion at least of the energy now devoted to Christian work could not, I think, be better employed than in considering whether or no there may not be some serious defect in our Christianity which hinders its success."

In pursuing such an investigation the first thing that strikes one is *the utter impossibility* of laying down *any fixed and definite rule*, conformity to which should be regarded as essential to obedience. Had this been either practicable or desirable Christ himself would have done it. All

* Mr. Leslie Stephen.

his teachings relative to conduct would then have taken the form of *rules* rather than of principles: of principles to be applied, not indeed altogether at the discretion of those to whom they are given, but under the guidance of Spiritual wisdom.

Why He has chosen to lay down principles rather than rules is obvious. RULES, hard and unyielding, would have been sure to engender fanaticism, and the result, as has been exemplified by ascetics in all ages, would have been pride, formalism, and an unloving character generally. PRINCIPLES, on the contrary, although often difficult of application, require, if they are to be influential, much forethought; a deep and continued study of Scripture; a thorough acquaintance with its spirit as a whole; and a congenial temper of mind, manifested in humility, candor, and charitableness, since in proportion as such virtues are cherished will truth be arrived at.

But it will not, in every case, be *the same truth* to every individual. It will be *that form of truth* to each separate enquirer, which may be best adapted to his or her spiritual advancement. It is this diversity of result which exhibits and explains the practical difference between rules and principles. Rules for a man's guidance are necessarily definite, unchanging, and altogether independent of the moral state of the person on whom they are imposed. Principles, on the other hand, require both for their discernment and application a right subjective condition in those to whom they are given.

Now the Bible, and emphatically the New Testament, is distinguished from all other books by the circumstance that it is at once clear and dark, and profitable even when obscure, since it is from first to last, a book of principles, to be pondered rather than hastily read. Hence the peculiarity of its structure, so different from what mankind might have expected, and would have preferred. Hence the diversity of men's opinion as to its contents, a diversity which, so far as we can see, will always exist among men who equally desire to obey its injunctions. Hence the existence of commands in it which, although binding on individuals who profess to live for another and a better world, are not so on persons who live only for the outward and visible. Hence what are called *Christian Nations* are not, as such, addressed in the New Testament, and are not expected to act on principles which are nevertheless absolutely obligatory on individuals. Hence, too, the doubts and difficulties which beset so many; and hence the absence of a God-given and infallible interpreter, notwithstanding the presence of much in the book that is difficult to understand.

In all these peculiarities, however, the Divine Wisdom is seen. In all, *the object* of the revelation is steadily kept in view, viz., to form a special order of character, and, by Divine co-operation with the renewed human will, to perfect "the man of God," and to fit him for "every good word and work," calling upon him to "*work out his own* salvation" (his deliverance from the power of evil) "with fear and trembling," (with modest diffidence), because it is God that worketh in him, both "to will and to do of His own good pleasure."

It is this unique characteristic—"spirit speaking only to spirit"—which justifies the observation that Scripture, to borrow the striking words of the Master of Baliol, stands alone. "Other writings," he says, "merely ask for the comprehension of their statements, the exercise of a clear logical faculty; these, mediating between two worlds, the visible and the invisible, often seem to indicate much that can be powerfully felt in the heart, although scarcely, if at all capable of being translated into words, and demand *sympathy*, as an essential condition to the right understanding of passages, beyond the power of philosophy to analyze, yet full of meaning *to him who catches the accent.*"

But what follows if this be true? Clearly the perception that the interpreting of Scripture,—so far at least as its teachings bear upon our personal conduct,—is a most important part of our *individual* responsibility, that it is one of the chief elements of our probation; that, therefore, in this particular the pulpit, however useful in other respects, may hinder, but cannot help us; that commentaries, however sound and good, cannot, for the same reason, do more than perplex us; that nothing, in short, but a prolonged, habitual, painstaking, and personal study of the Word of God, accompanied by meditation thereupon, by prayer for guidance, and by the application of every faculty of the mind to its perusal, will enable each man for himself to perceive what is required *of him*, if he is to make "his calling and election" to rank, and high service in the world to come, "*sure*," and at the same time help him to discover how far *he, in particular*, is required, without judging others, to set at defiance the opinions and practices of the Christian, as well as of the irreligious world, by following a line of conduct, distasteful, it may be, to loved and honored friends, because practically condemning their own course.

I say, in these things preachers and commen-

taries may hinder, but cannot help us, not because I dispise either the one or the other, but because both are necessarily obliged to ignore individuality; since they cannot take cognizance of the subtle but all-controlling influence of the Holy Spirit, which is so often distinctly *personal* in operation, and which, as spirit dealing only with spirit, makes clear to a man a path which no fellow mortal can point out to him as peculiarly *his*.

The moment a preacher undertakes to expound a Divine principle, he necessarily exchanges,—however unconsciously and unintentionally it may be done,—the heavenly principle for a rule of earthly conduct, and in so doing adapts his exhortation to *the many*, but endangers the Divine message to the individual who accepts his interpretation of it, as if it were the voice of God *to him*. It is this inevitable result of preaching in the present day, which,—in consequence of its so commonly taking the place of private study,—tends to make it an occasion of hindrance rather than a help to Christians, *so far as growth is concerned*. It is not indeed easy to believe, says Dr. Mozley, from whose sermons I have already quoted, that something "morally as well as intellectually defective" is not indicated whenever any one man "gives himself up to be moulded by another," since individuality "preeminently constitutes the man," and "the preservation of it is the best security we can have for the continuance of what is most precious and sterling in character."

Hence it is that I have attached, what some will think an exaggerated value to the *individual* study of Scripture; and hence, too, it is—to revert once more to the Sermon on the Mount—that I am satisfied the true meaning of our Lord's words can only be arrived at, by each individual Christian interpreting them for himself by the light of conscience illumined by the Spirit of God.

If this were commonly done I am satisfied that a considerable change would speedly take place in the general view Christians would take of that marvellous discourse; that it would soon become plain enough to them that, without falling into any extravagance, a much nearer approach might be made to what is required, than we have as yet endeavored after; that a far greater amount of disinterestedness might be exercised by most of us with advantage; that our desire for gain is much too inordinate; and our efforts to do good to others too spasmodic and excited. At the same time one can scarcely doubt that, since the unselfishness, the meekness, the charity, and the humility required of the followers of the Redeemer, can never be rightly understood by persons whose characters have little or no affinity to that of Christ, it will be found impossible fully and fairly to act out what He has commanded, without incurring the contempt of a multitude who profess and call themselves Christians. These are, I feel sure, the conclusions to which we should inevitably be brought if we lived in the atmosphere of Heaven; if the Scriptures were not only read, but carefully and habitually searched; if we imbibed their spirit, and interpreted the precepts of the Lord by His own example.

But this independent study of Scripture for personal guidance is just the one thing Christians of the present day will not do. They say they cannot. They fancy they have neither time nor ability to investigate for themselves. They imagine God has set apart an order of men to interpret His Will for them, to supply their want of power, to meet their weakness, and so to keep them in the right path. That the Bible should be read by them both privately and in their families, for *devotional purposes* they do not dispute, but anything beyond this is, they insist, simply impossible.

And yet many of these very persons find time enough for Christian Work, and pursue it as if regard for the best interests of others might lawfully take the place of personal endeavors after Christian Perfection; as if Spiritual Culture might be dispensed with as a superfluity; as if it were a greater and better thing to *proclaim* the Gospel, than to spend time in seeking after the Christian Knowledge, and the "Power from on High," without which it is impossible, *in the highest sense* to *live* it; as if anything but loss could accure from neglecting, if not decrying the *educational* Character of Revelation, by separating its parts, and narrowing its scope.

LETTER THE THIRD.

CHRISTIAN WORK THROUGH CHRISTIAN CULTURE.

It is perhaps needless to say that by Christian culture, I do not here mean the possession of any of the varied attainments that belong to the accomplished theologian. These can only be obtained by a favored few, and are the peculiar property of the learned.

The culture I am anxious to promote, and in the absence of which, as I think, Christian work must be very imperfectly performed, is of a different kind, and is one that may be more or less acquired by persons in all conditions of life. I mean by it that wide acquaintance with the Will of God and the true meaning of Scripture which,

as the reward of diligence, and the effect of reflection and prayer, may be gained by the ordinary reader of an English Bible, in spite of occasional errors in translation, and of sundry liabilities to mistake. I mean by it that indefinite, but invaluable tone of mind, which comes from "spirit speaking to spirit;" that quickened apprehension of Divine things, which is occasioned by affinity with all that is Divine; that purified and elevated state of the whole man which is essential to enlarged spiritual perception, and which, as the result of communion with the Holy Spirit, is, to a great extent, independent of external aids. I mean, in short, by it that power of insight which, while inseparable from profound attention to what is written, and the active use of every faculty we possess, is yet something more, and something higher,—even that "Unction of the Holy One," with the possession of which the Apostle John credited his converts when he bade them "Try the Spirits, whether they are of God," adding, "The anointing which ye have received abideth in you, and ye need not that any man teach you."

Christians, it is to be feared, neglect what is essential to the obtaining of this Divine gift, when they say that such is the incessant demand made upon their time and energy, that it is impossible they should devote themselves to the study of Scripture, to an extent that would justify their forming *an independent judgment* as to what it requires of them. The consequence is that, not unfrequently, persons distinguished by their zeal in the work of the Lord, are singularly deficient both in Charity and in intelligence; are content to depend for such knowledge as they have upon professional instructors; or think it right to adhere, without inquiry to the doctrines in which they have been educated. Some, of course, will reply that they do this because the views of truth to which they cling have come down from antiquity; some, because they have been long honored by the excellent of the earth; and many more, simply because they have been embodied in the written or unwritten creeds of the various churches to which they belong.

Thus *work* takes the place of *thought*, and young persons, instead of being allowed to mature Christian character in silence, by reading and reflection, are prematurely urged to active participation in undertakings which cannot rightly be carried forward without that "Power from on High," which is gained only by experience, by devout meditation, and by frequent prayer. Quantity rather than quality seems now-a-days to be regarded in all Christian work, probably because undue importance is attached to results capable of being numbered, tabulated, and rejoiced over, as most encouraging spiritual statistics.

When I have urged these convictions of mine on some of my Christian friends, I have found myself commonly met by replies of this kind:—"You err in supposing that quiet and research are *relatively* as needful as they once were. Divine truth,—at least as much as we are ever likely to possess,—may now be regarded as in our hands. We live in a time remarkable for progress, and Christians must keep abreast with the spirit of the age. God has cast upon them the duty of conveying the glad tidings of Salvation through Christ to every child of Adam. At home and abroad therefore, we must be up and doing. While we meditate, men around us are perishing, and if we neglect to bring truth home to them their blood will be sprinkled on our garments. God has made the eternal salvation of our fellow men to depend on our zeal, or want of zeal, for their conversion. Beyond the brief period of mortal existence the redeeming work of Christ does not stretch. If, therefore, men are not changed by Divine Grace while on earth, they never can or will be another than eternally depraved and eternally miserable. Faith in Christ *now* can alone save them, and, if exercised, will infallibly bring in its train Divine knowledge, spiritual wisdom, and Holy character. Therefore, putting aside everything else, our message to all should be "*Only Believe.*" So good men often speak, and, with a singular amount of self-satisfaction, call this "the Simple Gospel."

I have often listened to observations of this kind with very mixed feelings. I have been unable to forget that the Scriptures do not present duty to us in this form. I have never been able to rid myself of the impression that this passion for work is strengthened by many secondary considerations; that its encouragement is favorable to the growth of sects, and, indeed to all ecclesiastical interests; that it furnishes an apology for neglecting reflection, a thing singularly distasteful to all whose minds are fashioned by the exciting pursuits of the day; that activity rather than meditation, *even on the Lord's Day*, is in agreeable harmony with the occupations of the week,—flattering men with the supposition that they are accomplishing great things, and fostering that restlessness and love of enterprise which, more than anything else characterizes the the time in which we live.

The assertion that all Divine truth may now be regarded as in our possession, is simply a denial of that gradual development of Scripture

which takes place before our eyes as the ages advance. For proof of this we have only to note that during the last century alone the ethical parts of the gospel, *so far as they bear on human relations*, have become much better understood than formerly. The abolition of slavery, more humane laws, and numberless other improvements have been brought about by the wider diffusion and better understanding of the Scriptures, and we are therefore forced to admit that in these particulars our ancestors, however good they were, held much that was erroneous.

But this improvement has, as yet, only been partial; for, during the same period, no appreciable advance has been made, either as to the better understanding of those *ethical* portions of the Bible which seem to run counter to modern progress, or of those *dogmatical* statements which have moulded our opinions as to what will be *the final dealings of God with the human race*. On these points, with individual exceptions, the Church does not seem prepared to admit the bare possibility that our ancestors can have misconceived the teaching of the Spirit, and so it steadily discourages inquiry.

May I now be permitted, very briefly, and at the risk of being charged with egotism, to narrate in conclusion a few personal experiences.

Pondering what I have stated I said to myself, "God forbid that I should seek to be wise above that which is written, or be foolish enough to indulge in merely speculative inquiries, to meddle with things unrevealed, or to be dissatisfied where Scripture is silent. But let me not be numbered with "the fearful." Let me not *assume* that all truth has come down to us from the days of the Reformation. Let me not, therefore, shrink from examining what I have received because living, as we do, at a time when everything revealed is in the crucible, dangers are many and imminent. If God has more truth to break forth from His holy word, this tendency to question all old beliefs without distinction *may*, for aught I know, be permitted for the eventual strengthening of a faith which is always apt to become relaxed and inoperative. Storms in the physical world deepen and strengthen the roots of our forest trees, and similar agitations in the spiritual world may perchance be essential to the advancement of Divine truth, and to firmness in our hold of it."

Conscience bade me go on. It told me that the searching of Scripture for *hidden* treasure, if undertaken with the fearlessness and earnestness which the miner exercises when digging for precious metals, was a work in which, although I might not enlighten the world, I should certainly benefit myself; the reward being, as in the well-known fable of the farmer and his sons, *in the search itself*,—a process by which insight is developed, patience and dependence brought out, and strength increased through emancipation from that reliance on others which is the source of so much weakness.

Experience has justified the wisdom of the monitor. Passages which had long appeared dark to me, not because I had no eye to discern their meaning, but because, certain animals which withdraw themselves from the light of day, I had, by not sufficiently using the eye of the mind, all but obliterated the power of vision, —became clear; and the habit of inquiry thus stimulated, has been, in my own case, so far as I am able to judge, every way beneficial. My sense of the excellency and infinite value of scripture has been greatly increased; my hold on what I had always considered to be its vital doctrines, has been deepened and strengthened; and if, in some important respects, my conceptions of the *relative* value of what I once thought *ruling* truths has been modified, it has only been in favour of a better balanced view of Revelation *as a whole*, and a higher sense of the Divine wisdom, love, and forbearing pity, in all the Creator's dealings with the children of men.

Especially was this my conclusion after weighing carefully in the balances of the sanctuary what has recently been written by believing men regarding the Eternity of Evil, and the possibility of a great restoration in the world to come through the agency of "the elect," acting as "Kings and Priests" under Christ.

I was led moreover to see, far more clearly than I had hitherto done, that *the perfecting process* in believers, like all the other works of God is *a slow one*, and that no greater mistake can be made than to imagine, as so many do, that when a man is once really converted to God, everything essential to his happiness after death is effected. On the contrary I became convinced that what holds in Nature, holds also in Grace, viz., that God always acts, as if much time and great pains were essential in bringing any of His works to perfection. I now saw, that what I had once supposed to be the end was really *the beginning* of a man's Divine Education, and that it is as unreasonable to suppose that a converted human being, whatever may have been his previous habits, becomes at once a person of strict integrity, truthful, candid, loving, and unworldly, as it would be to imagine that a child, when first born into the world, can exercise at once functions that can only be developed by growth.

When, therefore, the question recurred, as it

often did,—"How can I do most good in the world? How can I best glorify God in my life?" I found myself obliged to reply, "Go to Christ, and seek from Him what He would have you to do. Rush not into the streets to compel men to come in, but stand apart for a while. Avoid committing yourself hastily to any movement originated by others, however good it may be. Seek *maturity* of Christian knowledge and Character and try to find out your own particular work, which may be a very different one from that of others. Instead of following eagerly any banner that may be set up, be quiet until *the heavenly* call comes. Hold yourself ready to do whatever God bids; to speak or to be silent, to be active or passive in His service. "They also serve who only stand and wait." Let then your only anxiety be to *represent* Christ in the world, that so by your heavenly walk you may *win* unbelievers to "the truth as it is in Jesus."

So far as I have been enabled to follow these monitions I have been at rest, and able to look calmly on many things that sadden the Christian heart, without the dismay or doubt they once excited, simply because I am sure that "all things" are under the control of infinite wisdom and love, and that all things,—the sin and perversity of man not excepted,—will work out eventually the counsels of the Divine Will, and be fruitful to those who love God.

The Biblical Development of the Ages.

Old Testament Glimpses of the Future.

BY JOSEPH B. ROTHERHAM.

Having in our last paper* considered some of the footprints of the past discoverable in the elder Scriptures, we may now inquire, in the same Scriptures, after such intimations of the *future* as bear upon the general subject now in hand,—the Unfolding of the Ages. Of the Future, the Old Testament gives us the following Glimpses:

1. The future as *Divine*. Of course we are using the word future with a relative application,—we are thinking of the future of created things: their future is divine, depends on the Divine will; the future in which we are interested, and for which we wait, hangs on the Divine decree, and will unfold the Divine power, wisdom, love, holiness, and glory.

(1.) Isa. lvii. 15: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the heart of the contrite ones."

Mark the phrase,—that inhabiteth eternity, that inhabiteth *adh*: that is, progression, continuance, perpetuity; in other words, that dwells in futurity, creates its riches, spreads them around him, fills them with his presence and glory. This is manifestly the burden of the passage, as appears both from the common usage of the word *adh*, and from the scope of this place: from the common usage of *adh*, which in no single clear case is applied to the "past eternity," in only two or three occurrences out of *forty-eight* is used of the "past" at all, but almost without exception looks forward and onward from the time at which it is employed; also from the scope of this place, where what God would, in futurity, be to the poor and contrite of heart is the burden of the assurance,—inhabiting futurity in all the holy majesty becoming his name, he will yet make his abode with the lowly, this is what he graciously declares. The more lowly and contrite we are, the more ready are we to hang all our hopes of futurity on Jehovah. Let us hear what contrite Israel says:

(2.) Isa. lxiv. 5: "Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth: for we have sinned: in those is continuance, and we shall be saved."

"In those,"—namely, "in thy ways;" in thy ways of judgment and mercy, of humbling and raising, convicting and forgiving; in THOSE,—not in ourselves,—"is continuance" (*olam*), indefinite duration, a distant, a future, even an unending age. There *is* a future for us: we shall not be destroyed, but "we shall be saved." Our future comes from thee. It comes by thine intervention. It comes from thee in a manner worthy of thee, being vouchsafed to us through the orderly channels and according to the characteristic methods of thy redeeming love. Thus does the voice of the lowly confessing his sin, respond to the voice of the Lofty One proclaiming his holiness. They both attest the future to be divine.

2. The future as *Messianic*. The most direct testimony to this effect is, perhaps,—

(1.) Isa. ix. 6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

* That "paper" has been mislead, and I cannot find it; but the following is not the less valuable.—ED. EXR.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."

Our object in quoting this passage is to single out from it the title rendered above "everlasting Father," which, when rendered exactly conveys the very notion to sustain which we allege it. The strictest translation, we believe, of which *'abhi-'adh* is susceptible is "Father of perpetuity." The latitude with which the Hebrews used the notion of fatherhood is notrious. There is no reason, however, for imagining that they went beyond a strictly legitimate figurative use of the term. Some notion of fatherhood was before their minds, which they applied to the matter in hand with more or less of grace and perspicuity. Thus, whether they applied it to a king's confidential adviser (Gen. xlv. 8), or to an inventor and leader of one of the fine arts (Gen. iv. 21), it was a very intelligible service in which they employed a universally familiar word. Now in trying to determine the exact light in which the term "father" is here best to be seen, we may recur to a fundamental law applicable to the interpretation of all figures of speech. It is this: To keep as close as possible to the unfigurative meaning of the word. When we say "as close as possible," we admit, of course, that we may be compelled to turn aside from the central meaning to something in the force of the word more incidental or inferential. We ought, if possible, to make a good figure. But if the most obvious and essential force of the word will at the same time make the happiest metaphor, that, of course, is doubly superior to any other. Now the nearest non-literal meaning we can give to the word "father" is "originator," "producer," "author," just because the most fundamental literal sense is "begetter." Hence the signification of the title before us is, "Author of perpetuity," and, as included in this, "Author of futurity." We say at once "perpetuity" or "futurity," because we have already ascertained that this is the essential force of the word *adh*. "Father," or "Author of *a future age*," is not far from the sense: had *olam* been used instead of *adh*, it would have been the exact and happy rendering. But as it is the more abstract term, synonymous but not identical with *olam*, that is used, we must on this account prefer the corresponding rendering:—than which, we now make bold to say, a more fitting and felicitous one could not be imagined. "Father of perpetuity, Prince of prosperity:" * a crowning couplet of descriptive designations, eloquent with cognate ideas of surpassing comprehensiveness and beauty; applicable — most delightfully applicable—to the strain in which they are here found. When God gives to a people such a "child," such a "son," such a "governor," no marvel that there is in store for that people a future of unlimited prosperity. He who is given is one of themselves, but he is wise, mighty, divine; hence his victorious reign shall secure interminable advancement. He who unites in his own person these attributes is by the fact, no other than the Messiah. Given primarily to Israel, we rejoice to know that he has also been given "for a light to the Gentiles," to be Jehovah's "salvation to the ends of the earth." Well may Israel say, "In thy ways is a future age," when those ways are travailing in birth with the very father and founder of a redeemed futurity, a saved and properous perpetuity. No wonder that in that futurity the holy God of love delights to "dwell."

2. We might add to the foregoing testimony all the passages which, like Psalm lxxii. 7, call the future Messiah's days. They will be "HIS days" indeed, seeing that mediatorially they will owe their very origin to him. As, however, from all points of our subject this will be conspicuous, we may pass on.

3. The future as a *sequel*. It will be a sequel to the past, and not merely a start towards a remoter future. It will close and crown the days gone by, as well as herald further days to come. We lay the more stress on this, just for the very reason that the terms "time" and "eternity," as now popularly used, are scarcely to be found in the inspired vocabulary. We do not, indeed, suppose them to be fraught with ideas exclusively false. There is some truth in the assumptions they imply. Hence we would not, if we could, rudely banish them altogether without first sifting out of them whatever truth they convey. With this qualification, we proceed to say, in terms which will be sufficiently well understood, that the Divine and Messianic future of which the Old Testament treats appears there as the end of "time" no less than as the beginning of "eternity." In other words, the future foretold in the Old Testament is set forth as an after time; and that with some frequency. The phrase commonly rendered in the Authorized Version as "the last" or "latter days, is more

* *Shalom* is more than "peace."

exactly "the latter portion of the days." A brief examination of this appellation of the future cannot fail to be of service.

The word *acharith* is the exact counterpart of *reshith*. As *reshith* is "beginning," so *acharith* is "end." "The eyes of the Lord thy God are upon it (the land) from the *reshith* (beginning) of the year even unto the *acharith* (end) of the year." (Deut. xi. 16.) At the same time, *acharith* means "end" in a broad rather than a narrow sense. Derived from *achar*, "after," *acharith* means afterpart in contrast to forepart, and may describe a line quite as well as a point: "So the Lord blessed the latter end (*acharith*) of Job more than the beginning (the *reshith*)." (Job xlii. 12.) The *acharith* of Job must have extended over a period nearly or quite commensurate with his *reshith*. We know that it did reach along through "an hundred and forty years" (ver. 16). We must beware, therefore, of supposing that "the *acharith* of the days" in the Scriptures must necessarily be short period of time. The word may in one context be equivalent to our phrase "last end," in its more restricted use; even as Balaam exclaims, "Let me die the death of the righteous, and let my last end (my *acharith*) be like his." (Num. xxiii. 10.) But there is nothing in the make or general use of the word to create that presumption. For example, in reading Deut. iv. 30, "When thou art in tribulation, and all these things are come upon thee, even in the letter days (in the *acharith* of the days), if thou turn to the Lord thy God, and shalt be obedient to his voice; . . . he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them; no one would think of restricting narrowly the period of tribulation here spoken of, in the light of the centuries of dispersion through which Israel has passed; and with as little right or fitness could a very brief period be thought of as suited to the fulfilment of the covenant made with the fathers Israel. That covenant could not be fulfilled in a day. Besides when Jehovah himself says to Israel, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness (kindness of *olam*, kindness of an extended, protracted, indefinite, or even perpetual age=age-abiding kindness) will I have mercy on thee" (Isa. liv. 7, 8): when Jehovah says this, we may make bold to affirm that we have his authority for giving a very liberal construction to the duration of "the latter part of the days."

If for a moment we look at the things which are foretold as to come to pass "in the *acharith* of the days," we shall gain further instruction at once as to the scope of the period, and as to its general characteristics. The prophetic Jacob, addressing his twelve sons as to "the *acharith* of the days" (Gen. xlix.), places within that period the crowning development of their descendants, the twelve tribes, inclusive of the advent of Shiloh and the submission of the peoples unto him. Moses speaks of the main burden of Israel's tributation as falling upon them, or yielding penitential fruit in them, "in the *acharith* of the days." (Deut. iv. 30; xxxi. 29.) Using the word *acharith* alone as sufficient explicitly, and at the same time as in some measure movable in its application, Jehovah appears to bring Israel's final recovery and crowning mercies into it, where he exclaims through Moses (chap. xxxii. 29, 30), "O that they were wise, that they understood this, that they would consider their *acharith!* How should one chase a thousand," etc.; for, the inspiration of courage and victory derived by considering it shows, one would think, plainly enough, that here "their latter end" means not their death as individuals, nor their great and long tribulation as a people, but the revealed summit and crown of the national history, in which even *goim* (nations, Gentiles) the summoned sympathizingly to rejoice along with Jehovah's people, for that then he will be "merciful unto his land and to his people" (ver. 43). Isaiah (ii. 1-5) and Micah (iv. 1-4) use the full phrase, "*acharith* of the days," as descriptive of the happy period,—a period of at least considerable duration.—when men shall "learn war no more." Jeremiah uses the term pretty freely. He is concerned for the *acharith* of a people so wicked as his (v. 28-31). Well he may be concerned, for he says, "The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart;" but he adds consolingly, "in the *acharith* of the days ye shall consider it perfectly" (xxiii. 20). This is consolatory, whether the consideration foretold be that of the penitent nation resolving upon its return to its Divine chastener, or the still more perfect—because more calm and illumined—contemplation which the forgiven and restored can direct to their bygone days of sorrow. The almost verbal repetition of this passage in chap. xxx. 24, is worthy of note, not only because of the recurrence of the phrase, "*acharith* of the days," but because of the more glow-

ing connection in which the same thoughts are on this second occasion found. Another parallelism in Jeremiah will repay attention. In chap. xxix. 11 we read: "I know the thoughts that I think toward you, saith the LORD, thoughts of peace and not of evil, to give you an unexpected end;" or, more exactly, "a latter end and a hope" (an *acharith* and a *tiqwah*; for note the same terms in chap. xxxi. 17, "There is hope in thine end (there is a *tiqwah* for thine *acharith*), saith the LORD, that thy children shall come again to their own border,"—a return of Rachel's sons this time plainly transcending that from Babylon, since it is to the "nations" and to "the isles afar off" that Jehovah declares, "He that scattereth Israel will gather him" (ver. 10). Daniel also uses this latter-day word in a very suggestive manner; speaking, in chap. viii. 19, of "the *acharith* of the indignation," and in ver. 23, of "*acharith* of the Grecian kingdom," telling in chap. x. 14, of the visit of the angel to make him understand what should befall his people "in the *acharith* of the days," and how, after the angelic communication has been made, although he has heard he has not understood, but is at least concerned for the issue, asking, "O my Lord, what shall be the end (the *acharith*) of these things?". Especially by noticing the comprehensiveness of the angelic prophecy (x. 18—xii. 4-7), may we conceive of the amplitude of "the latter part of the days:" wars and rumors of wars, the rise and fall of nations, the final time of the bitterest tribulation, the deliverance of Israel, the resurrection of the righteous—all are included. Nay, it might almost seem as though this closing period of detailed futurity should only in a partial sense be a *closing* period at all—as though, in some other sense reconcilable with this view, it should melt away into some new and glorious beginning. What sort of a close must that be which unveils in "the brightness of the (moral) firmament," "the stars" of God's kingdom shining "for *olam* and *adh*" —age-abidingly and perpetually? We may allow Hosea (iii. 4, 5) to terminate our examination of this suggestive word: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without teraphim. Afterwards shall the children of Israel return and seek the LORD their God, and David their king; and shall fear—shall have a salutary dread towards the Lord and his goodness in the *acharith* of the days." Well may such a dread spring from "considering perfectly" the intents of the heart of their God in so long chastening them.

4. The future as *new*. Though never called distinctively a new age, yet the elements of a new time are clearly set forth. Some such references have already been given in passing. Just another or two may be added. Thus we read of a new people, Psa. xxii. 30, 31; cii. 18; new predictions, Isa. xlii. 9; a new song, Psa. xcvi. 1; xcviii. 1; Isa. xlii. 10; a new linking of God to history, Jer. xvi. 14, 15; a new name, Isa. lxii. 2; new heavens and earth, Isa. lxv. 17; a new covenant, Jer. xxxi. 31. These hints will be useful when we advance to New Testament teaching.

5. The future as *abiding*. This attribute of the future, as revealed in the Old Testament, acquires enhanced importance when taken in connection with what was just now before us,—the future as a sequel. If the same events which are to form the crown and close of the days are nevertheless to continue, and that indefinitely and even perpetually, then assuredly we are forced to the conclusion that the close of the old time will be the seed-bed and beginning of a new time. We have already accumulated so large a body of Old Testament evidence in proof of the permanence of the future, that it may now suffice to add the singular and most conclusive circumstance that, while as yet the passing away of the present visible universe has not been spoken of, it is enough to say, e. g., of the Messiah's days (Psa. lxxii. 5), that they shall continue "as long as the sun and moon shall endure:" but that, when the making of new heavens and a new earth has been foretold (Isa. lxv. 17), then THESE are brought forward as *a new standard of continuance*: "As the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain" (lxvi. 22.) The Hebrew Scriptures, therefore, do in the strongest forms of speech known to them affirm the age-abiding perpetuity of the glorious future which they foretell.

(*To be continued.*)

PAPAL CLAIMS.

[Some months since H. BRITTAIN, of Birmingham, England, sent me a Magazine entitled,—"THE UNITED KINGDOM ANTI-PAPAL LEAGUE MAGAZINE," etc. It contains valuable articles

against Papal claims. One is entitled, "*The Key Note; or, the Exposure of the False Foundation of "Vaticanism,"* by "H. BRITTAIN." This article is a refutation of Dr. Newman's claim that "the Papal church is the Kingdom of Christ." I give the following concluding part of Brittain's crushing remarks:

As representing the Papal Church, Dr. Newman says,—"We know the kingdom is still on earth: where is it?" And again,—"With him (the Pope) alone, and round about him, are found the claims, the prerogatives, and duties which we identify with the kingdom set up by Christ." So then, the Papal Church is the kingdom of Christ, according to Dr. Newman.

How shall we settle the claim? Let Dr. Newman decide. In Section 9, on "The Vatican Definition," he thus writes: "This remark, and several before it, will become intelligible if we consider that neither Pope nor Council are on a level with the Apostles. To the Apostles the whole revelation was given, by the Church it is transmitted; no simply new truth has been given to us since St. John's death; the one office of the Church is to guard 'that noble deposit' of truth, as St. Paul speaks to Timothy, which the apostles bequeathed to her, in its fulness and integrity. Hence the infallibility of the Apostles was of a far more positive and wide character than that needed by, and granted to, the Church. We call it, in the case of the apostles, inspiration; in the case of the Church, *assistentia*."

1. "NEITHER POPE NOR COUNCIL ARE ON A LEVEL WITH THE APOSTLES."

2. "TO THE APOSTLES THE WHOLE REVELATION WAS GIVEN.

Serious admissions of Dr. Newman are these statements. Since neither Pope nor Council can claim to be on a level with the Apostles, to whom are we to give precedence? To whose teaching are we to listen, that of the Pope, any Council, or the Apostles? As the Apostles had "the whole revelation" given to them, it is certain that neither Pope nor Council had any further revelation in addition to "the whole revelation." To what then are we to appeal, "the whole revelation" given to the Apostles, or the decrees of any Pope or Council?

There can be no halting between two opinions on these points. Following Dr. Newman's own teaching to a faithful issue, we give the precedence to the apostles, and "the whole revelation" given to them.

The proposition laid down by Dr. Newman is in substance, that the Church of the Papacy is the kingdom set up by Christ. But, on turning to the revelation given to the Apostles, we find not a single sentence which makes any such statement. The Church of the Papacy is never identified by the Apostles with the kingdom set up by Christ. The plain truth is, that the Church —any Church—in the apostolic revelation is never called the kingdom of Christ. Further, there is not a single statement made by the Apostles to the effect that the kingdom of Christ was set up after His resurrection. How Dr. Newman will get over these difficulties I know not. Till they are met by plain proof, and with statements, clear and indisputable, taken from the apostolic revelation, it will be useless to assert that the Church of the Papacy is Christ's kingdom.

It is foreign to this paper to inquire as to the position the Church occupies during the absence of its Head, Jesus Christ. So long as His kingdom cannot be proved (from the authority that is higher than Pope or Council) to have been set up, then indeed the Church of the Papacy is "heir by default." The office of the Church is to transmit and guard "that noble deposit" of truth, bequeathed to her by the Apostles, "in its fulness and integrity." Not to add to, or take therefrom, but to maintain its fulness and integrity. Search as you may amongst that noble deposit of truth, there will not be found, on strict inquiry, one statement which declares, I repeat, that the Church of the Papacy is the kingdom of Christ, or that His kingdom was set up after His resurrection.

The keystone of the claim of the Papal Church falls shattered in the face of the truth, and with it every claim built upon it.

And, in Dr. Newman's own words, condemnation is passed upon the Papal Church. For (section 9, par. 9), he says, "the proposition defined will be without any claim to be considered binding on the belief of Catholics, unless it is referable to the apostolic *depositum*, through the channel either of Scripture or Tradition."

I have said that no proof can be found in the revelation given to the Apostles of the right of the Papal Church to be considered Christ's kingdom; but it necessary also to ask, Where in the annals of tradition is any record to be found that the Apostles ever stated that the Papal Church is or was Christ's kingdom? No such record can be found.

The proposition, that Christ's kingdom is the Church of the Papacy cannot be binding on the belief of Papists, for it is not referable to the apostolic *depositum*, through the channel either of Scripture or Tradition. And no Pope can be the judge as to whether it is referable or not, unless the reference by which he, as a Papist, is bound to abide be easy of reference to other Papists beside himself, who are equally bound by the same reference. And as, by reason of incapability of reference, it cannot bind Papists, how much less can it bind those who are not Papists. I am persuaded that the thanks of all Protestants will be given to Dr. Newman when they perceive the deliverance which he himself has shown them can be obtained from the claims of the Church of which he is a member.

And, to use Canon Neville's words, as "the commission to 'go and teach all nations' is as fully in force to-day as when it was spoken by the Founder of Christianity eighteen hundred years ago;" and as "it commands the truth to be proclaimed as openly in this age as it did in that;" and as it can no more admit of compromise with error, by silence or by connivance, now than it did then;" so we cannot compromise with the Church of the Papacy. The position it has assumed to itself is founded on no certain warranty of apostolic revelation. The message it bears to the world of itself is not from the world's Maker, or, from those who were sent by Him. The distinctive doctrine claimed by it is a doctrine distinct and clear enough, apart from "the whole revelation" given to the Apostles. But it is not the doctrine given to the Apostles. The truth proclaimed openly by the Church eighteen hundred years ago is not the same as the proclamation of the Papal Church of to-day or preceding generations. "Ever the same" stands imprinted on the front of apostolic doctrine, but not on the front of its substitute—Popery. And, as there can be no compromise, or connivance, or silence as to error, so must now, as then, be fearlessly proclaimed the truth; and that truth is NOT that the Papal Church is the kingdom of Christ.

I would point out further, that, as Dr. Newman would fail when trying to produce evidence from the history of the Apostles as to the distinctive doctrine, so also his history appears to me to be defective in other points. I will refer to two instances only.

In paragraph 4, section 3, Dr. Newman writes, "Gregory was considered to have done an astounding deed in the middle ages, when he brought Henry, the German Emperor, to do penance and shiver in the snow at Canossa." This is correct so far, but the account is not carried far enough. In A. D. 1077, Henry IV., Emperor of Germany, did penance to Gregory VII. at Canossa. But in A. D. 1081 Henry IV. invaded Italy, and nominated as Pope Clement III., Archbishop of Ravenna, in opposition to Gregory VII. In A. D. 1083, Clement crowned Henry IV. Emperor, and in A. D. 1084 *Rome was taken by Henry IV.; Gregory VII. had to flee to Salerno, and died there, an exile from Rome*, in A. D. 1085. This looks very much like Henry IV. turning the tables on Gregory VII.

Again, Dr. Newman states, paragraph 6, section 9, "no simply new truth has been given to us since St. John's death." The infallibility of the Pope, then, is no new truth. It is simply the evolution of a doctrine out of the record of the whole revelation given to the Apostles. True it is, that apostolic history does contain the simple truth as to the doctrine of infallibility, and that infallibility attaches itself to a man; but the doctrine was evolved in the days of the Apostles, and was attached to a man by the apostles. That man, however, is not a Pope, but Jesus Christ. IT IS JESUS CHRIST, THE SAME YESTERDAY, TO-DAY, AND FOR EVER. He is the only infallible man that ever existed, or will exist. Set over His own house, He has never yet given his position to another. Made an High Priest, not by any carnal commandment, but after the power of an endless life, we have an anchor sure and steadfast, reaching to the right hand of the Majesty on high, resting in Him. In His own time the kingly power will be manifest, and His kingdom seen here, even when the manifestation of the God has taken place. Till then, the command is,—"Occupy till I come." Occupy against an usurpation of the priesthood given to all who accept Him. Occupy against every attempt to wrest from Him His true position. Occupy in trying to unite His Church, so that it may be armed as one man against all wiles and devices, either of man or demons. Occupy so that no man may take our crown. I speak as to wise men, judge ye what I say.

DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. No. 6.

BY G. R. LEDERER.

CHAPTER IX.

"In the first year of Darius, the son of Abas-

verus." All ancient commentators agree that Daniel was mistaken concerning the termination of the seventy years' captivity. (I have written a long article on the same subject in the "Israelite Indeed," vol. 4, page 178.) Daniel commenced to count the seventy years which were determined that the Jews should be in captivity, from the time when Nebuchadnezzar conquered Jehoyakim the king of Judah, and made him tributary, which was also the time when Daniel and a number of young nobles were taken to Babylon. He counted namely, thus: 8 years which Jehoyakim reigned after his subjugation; 11 years of the reign of Zedekiah; 26 years which Nebuchadnezzar still survived the destruction of the city of Jerusalem and the temple; 23 years of the reign of Evil-Merodach, and 2 years (though a little over) of Belshatzar. These years together make seventy. When, therefore, Darius ascended the throne of Babylon and no decree was issued concerning the restoration of the Jewish commonwealth, Daniel became greatly alarmed, believing that the sins and iniquities of his people were the cause that God allowed the appointed time to pass, and, therefore, he prayed, fasted, ond made confession of sin, etc.

We may fairly suppose, or, I should rather say, we may take it for granted, that the messenger, sent to give Daniel an explanation and to remove his fear that God had put off the deliverance of his people beyond the appointed time, surely corrected Daniel's mistake in his calculations, though it is not expressly stated. (Perhaps the inspired Daniel was ashamed of having made such a blunder, which, by a closer investigation of the passages in Jeremiah, no ordinary Bible student would make." We may suppose, then, that the messenger directed him to read the two passages of the prophecy of Jeremiah with greater attention than before, and he would see that the one (xxv. 12,) speaks of the downfall of Babylon, the termination of the first of the four universal empires—the head of Gold, or the lion monarchy, while the other prophecy, xxix. 10, speaks of the return of Judah from the Babylonian exile.

We must ever bear in mind that the history of the four universal empires became a subject of revelation in the word of God only because of their intimate connection with God's special inheritance, the hold land, the kingdom of God. Each of these empires became "universal" only when it extended its dominion over that land. Nebuchadnezzar, therefore, could not become the the head of Gold, or the representative of the first universal empire as long as a descendant of of David sat upon the throne of David as an independent king. Nebuchadnezzar became the head of gold after he had conquered the holy land and reduced it to a tributary province of Babylon. This took place in the fourth year of the reign of Jehoyakim, and the first of Nebuchadnezzar. Hence, the seventy years spoken of in Jeremiah xxv. 12 commenced with the conquest of Jerusalem, and ended with the conquest of Babylon by the Medo-Persians.

Those seventy years, however, which were predicted as the time for the return of Daniel's people—Jer. xxix. 10—began in the 19th year of the reign of Nebuchadnezzar, when the city of Jerusalem and the temple were destroyed and the principal portion of the Jews driven into exile; and must therefore, end eighteen years after the downfall of the head of gold. And, indeed, in the first year of Cyrus, the Persian, the decree for the return of the people and the re-building of the city and temple was issued, for then the seventy years of captivity ended, as predicted by Jeremiah.

But Daniel labored under another still graver mistake. In his investigating "the books," and finding the promise that God would remember His people at the termination of seventy years of exile in Babylon, he thought that this would be the final restoration of all Israel and introduction of the kingdom of peace and righteousness, the kingdom of God, under the supervision of the "One like a Son of man" and his saints, a kingdom that shall never end, and which was shown him by the little stone in the vision of Nebuchadnezzar, and more clearly in the vision he received himself. In short, he believed that at this time—at the return from Babylon—all the precious promises which he found written in "the books" would be fulfilled. It was this that troubled the mind of Daniel for fifteen years. He said to himself, "If Israel is to be restored never again to be removed from their inheritance; if they shall build the city and the sanctuary, never again to be destroyed; if peace and happiness shall prevail in the land, never to end; what did the terrible vision mean which I saw years ago, and which, when explained to me, (chap. viii. 19–27), caused me to understand this much that at some remote time, untold evil will again befall my people; what does all this mean?" This, too, was an object of Daniel's fasting, confessions, and prayer.

And while he was still engaged in prayer and supplication the man Gabriel, whom he had seen before, came swiftly—as if moved by wings—to relieve the praying Hebrew from his anxiety, and to correct him, particularly respecting the latter mistake.

Gabriel's discourse, in plain English, without binding ourselves on the verbal record;—for it is my honest conviction that most of such records are only brief sketches, the essence of what was really spoken may have been as follows: "Now, Daniel, I am just coming to give thee understanding in matters which seem to give thee much trouble and anxiety. I was dispatched, even at the commencement of thy prayer, to speak to thee; for thou art precious—or well beloved. Now, mark the things I have to tell thee. Thou art greatly mistaken in believing that the return of thy people from Babylon is their final restoration spoken of in 'the books.' Doest thou not know that Messiah must first come and be cut off, not for his own sin, but to transgression, before the kingdom of peace and righteousness can be established? Mark, therefore, and understand what I shall tell thee. Thy people shall return from Babylon at the time appointed and foretold by the prophets, not a moment later. God is faithful to keep his word and would not suffer that His prophets should be charged with having made false predictions; but this will not be that final settlement of Israel in their own land, of which thou readest in the books. There are seventy *Shabooim*, or *Shemittas*—year weeks—set apart for thy people, during which many great events shall take place. The greatest of all those events, however, shall be the coming of Messiah and his being cut off; for by means of his death sin and transgression will be finished." (We shall in the sequel give a detailed explanation of all the forgoing remarks.) "By his resurrection, everlasting righteousness will be brought to light, and by His ascension, He, the Most Holy, will be anointed as the everlasting High Priest and King."

Gabriel gave him some more particulars as to the division of these seventy *Shabooim* and the utter desolation that should follow the cutting off of the Messiah, the troublous and precarious state of his people during the whole period, and, finally, that the latter desolation of the city and sanctuary by a people of a commanding countenance should remain unto the end. That end is understood to be the coming of Messiah in power and great glory, the fulfilment of his former vision (chap. vii.) the investing of the One like a Son of man with unlimited and never ending power. Then, and not until then, the kingdom of peace and righteousness shall be introduced. Messiah shall reign over all the earth, and His faithful ones shall reign with Him. Then thy people shall be restored to their own land to leave it no more.

THE SEVENTY WEEKS. This is the most difficult passage in this chapter, and probably in the whole book of Daniel. There are numberless speculations concerning these periods. The ancient Hebrews agree that the last of these *Shabuim*, or *Shemittas* (year week) was that during which Titus conquered Jerusalem, destroyed both city and temple, and made a total end of the Jewish commonwealth. Christian interpreters differ widely in their views. Some think that the seventieth *Shabeuh*, or the last seven years of the 490, have been detached from that number, to be brought in at the end of this dispensation. But, is there any parallel in Scripture that when a certain time is predicted for a certain events for a certain action, that a part of that time is cut loose and postponed adinfinitum? Here are seventy *Shemittas* appointed for the Jewish people, during and at the end of which certain events are to take place. How, then, shall we believe that after sixty-nine of the seventy *Shabuim* have passed the clock of time is stopped for nearly 2000 years when the pendulum will again be set in motion to finish the last, or seventieth *Shabuah*? This view is the more untenable from the manner in which the seventieth week is mentioned and the events that shall take place during its latter half; for then sacrifices and meats shall cease, utter desolation shall ensue and so remain. Has all this not taken place at the end of the four hundred and ninety years from the time the permission was given to the captive Jews to rebuild their city and sanctuary?

There are some who would connect the first clause of the 27th verse with the first clause of the 26th. Accordingly the two verses would read as follows: "And after the 62 weeks the Anointed One will be cut off, but not for himself (not in his own guilt), but He will stengthen the covenant to many for one week. But in the middle of the week, sacrifice and oblations shall cease; and the city and sanctuary shall be destroyed by the people of the prince to come; but his (people's) end shall be in a flood, and unto the end of the war desolation is decreed," etc. etc.

According to this view, the one who would strengthen the covenant to many would man the Christ, who, after having been cut off, but risen again from the dead, would strengthen the new covenant with his followers. But we know positively that the destruction of Jerusalem took place more than forty years after the crucifixion of Christ, while, according to this interpretation, Messiah was cut off after the 69 weeks, and then comes the week of strengthening the covenant, and in the middle of the week—no matter whether this means the middle of

the seventieth or in that of another beyond the seventy, the destruction which shall last to the end of war—the time of Gentile supremacy—shall take place, which, at most would be but about ten years and a half. Besides, the cutting up of the two verses and putting them together by a different construction is an arbitration to which, I think, no man is authorized.

After careful consideration of all the points which offer these great difficulties, as also the cause of Daniel's anxiety and the explanation of Gabriel, which, of course, would be calculated to set the mind of the beloved man at rest, not because the information was of a cheering character, but because Daniel would see the decree of God and resign his wishes and expectations to the will of his God, we have found an explanation which, we believe, will be as satisfactory to many of the readers of the BIBLE EXAMINER as it is to ourself.

Gabriel, after having shown to Daniel his mistake concerning the termination of the Babylonian captivity, and having given him the assurance of the faithfulness of God in keeping His promise whether the people deserved it or not, he also gave him to understand that this return from Babylon would, by no means, be that glorious restoration and restitution of all things, of which all the prophets spoke in glowing terms. "Seventy *Shabuim* are set apart for thy people; that is, God has given them a time of grace of four hundred and ninety years to end transgression, to seal up sin and to cover iniquity,* to bring in—or introduce—everlasting righteousness; to seal vision and prophecy, and anoint the most holy. If thy people shall, in that time do away with all transgression, sin and iniquity, the everlasting righteousness—the Kingdom of God—will be introduced, all vision and prophecy will cease, because the Spirit of God will be poured out on all flesh."

"But know thou and understand that from the time when permission shall be given to thy people to return and to re-build Jerusalem unto the Prince Messiah are seven and sixty-two *Shabuim*." This does not signify the time of the birth of Messiah, but that time when he will make the public declaration of his high office by proclaiming the approach of the kingdom of God. It matters nothing, we believe, when we reverse the order of the divisions as given in the text and put the division of 62 weeks before that of the seven. Towards the end of the 62 weeks Messiah will appear in public, but will be rejected. The Messiah will urge the people to repent—to end transgression, to seal up sin, to cover iniquity; for the term of grace when the everlasting righteousness should be introduced, will soon expire. But instead of listening to the warning proclamation of the Messiah—after the 62 weeks—which may be in the first, second, or third week of the remaining seven, and not immediately—the Messiah will be cut off; thy people will crown all their iniquities with delivering their Anointed One into the hands of the Romans to be crucified. But even then, God's time of grace not yet being ended, Christ, risen from the dead, will be preached to thy people to the end of the division of the seven weeks. If they would receive Him then, the everlasting righteousness—the kingdom of God—would be ushered in; but no, they will not repent; will persist in their rejection, and thus the 70 *Shabuim*, the 490 years of grace will expire.

The hope of the people will somewhat be revived in the course of the last week by the strengthening of a covenant;* but it will be in vain; for by their rebellion the covenant will be broken, and precisely at the end of the four hundred and ninety years the city and sanctuary will be destroyed by the people of the prince, and the final restoration of thy people and the restitution of all things, that is, the introduction of the everlasting righteousness—the kingdom of Messiah—will be put off to a time known neither to mortals nor to angels, but to God alone.

We may also—if some readers of the EXAMINER prefer it—in accordance with some interpreters, apply the former part of the last verse to

* The words cover iniquity occur in Psa. xxxii. 1. The word "כפרת"—mercy seat—means covering.

* We find in the Talmud the history of the siege of Jerusalem under the Generalship of Vespasianus, the the father of Titus, before he became emperor. It is said that the Great Rabbi Jochanan ben Sakai contrived to leave the city of Jerusalem and persuade Vespasianus to raise the siege. He succeeded in making a covenant with him on account of the message which just reached him that he—Vespasianus—was elected emperor. But the new emperor had hardly left the environs of the city when the zealots, who disapproved of the covenant, broke out in fresh rebellion. Vespasianus who was informed of it, sailed alone to Rome and left the army under his son Titus, who, after about three years---the end of the last week,---accomplished the decree of God by destroying city and sanctuary, and make a final end of the Jewish commonwealth. But long before the end sacrifice and oblations will cease, because the Romans so closely stopped all ingress to the city that they had no animals for the altar, and later even flour could not be obtained for the purpose of offering. "In the middle of the week sacrifice and oblation shall cease."

the Messiah; namely, that for a time many of the people will accept Jesus of Nazareth as their Messiah, and these believers will entertain the hope that the great calamity would be averted and the kingdom of heaven established, as, indeed, all the apostles preached and believed that it was at hand; but this could not prevent the disastrious catastrophe. The prophecy of the seventy *Shabbuoth* of grace was given to the Jews as a nation, and nothing short of a *national* return unto God could bring about the happy state of everlasting righteousness. It will also be observed that the last verse does not relate to a new fact or circumstance but is an explanation of the preceding and should have its place after the clause: "but his end will be in a flood."

Here I append a few views of the ancient Hebrew commentators. Rabbi S. Gaon, the oldest agrees with others that the seventy *Shabbuim* means year-weeks. He thinks that it is the number of years from the destruction of the first temple, built by Solomon to that of the second built by the returned exiles and renovated by Herod. He counts seventy years captivity and 420 years which passed from the rebuilding of the second temple to its destruction. But his explanations are so confused that it is impossible to extract any sensible thought of it.

"After the 62 weeks Messiah will be cut off;" this means, says Aben Ezra, that then, neither king nor prince will reign over Israel.

"To end (complete) transgression, to finish sin and to cover (atone) iniquities," says Rashi: "By this time the measure of Israel's transgression, sins and iniquities will be full and their atonement, by severe punishments will begin, and thus they will be made fit to have brought to them the everlasting righteousness through the Messiah, and to anoint the Most Holy, namely, the temple and altar which shall no more be destroyed."

"To seal up the vision and the prophecy," S. Gaon and Rashi think that it means the entire cessation of prophecy at the completion of the second temple; for the three last of the minor prophets lived at the time its of building and closed the Old Testament canon. Aben Ezra, and another, called Mezudath Zion, (the fortress of Zion), believe that at that time the visions and prophecies concerning the fate of Israel for their ungodliness would be confirmed by becoming facts. The word "desolation" in Hebrew is *Meshomem*, which also expresses "astonishment," meaning, that the desolation will be so utterly that the world will be astonished at it. *So it is indeed to this very day.*

Matters for Consideration.

BY ELD. N. H. PALMER.

Bro. Storrs: Wishing to submit some thoughts for our consideration, I will, briefly, omit many things that would afford me much pleasure to write, and address myself at once to my purpose.

With your permission I desire to quote a paragraph from your article—"The Restitution of all Things"—page 136 of Bible Examiner, for February, 1877.

"It may, perhaps, be safely doubted whether any of the race have the trial which absolutely fixes their final state till *after* the restitution, except such as have entered the strait gate and walked in the narrow way. These *can not die* any more; others may die again if they fail in their trial proper, after the restitution."

I am glad you have spoken so explicitly on this point. We are living in a labyrinth of moral problems demanding solution, and in my judgment the solution of many perplexing questions depends on the truth or otherwise of your proposition.

Suffer me, though at some length, to state the grounds of my rather hearty concurrence with you.

My way will, perhaps, be rendered more easy and direct by quoting some passages from Mr. Dunn, the truth of which I deem indubitable.

"Probation . . . differs so widely both in kind and extent, that it is difficult, if not impossible to speak of mankind generally as subjected to trial in any sense which carries with it the notion of a *common* discipline. Everywhere probation comes before us as *a thing of degree*, involving more or less, according to the various conditions and circumstances of different men."

"Since all probation implies risk . . . it would seem evident that its all but infinite diversity in character and extent must carry with it a corresponding diversity in the actual responsibility and future condition of those who are subjected to the discipline it involves." . . . "The Divine standard of man's accountability is a scale of all but unlimited gradation; (so) the place of every man in the future world will be the exact counterpart of his moral character."—*Bible Examiner*, Vol. XVIII, Page 53.

Now, the facts above stated are stern ones, and the conclusions seem both reasonable and exigent. And it is furthermore incontestably true that there is, for most men, an apparent indeterminateness of the discipline of life.

Now this state of things, existing as it certainly does in this world, all must agree, is both *abnormal and preternatural*. This admitted, it

must appear obvious that man's natural and normal condition would lie, and does lie, in the provisions of that original and Divine economy, which, in its essential elements, was provided for, and tendered to the race in Adam, their *moral* head; and which, on account of his offense, is now suspended in its operation till an end will have been made of transgression; and which is also now the essential subject—matter of the promised restitution.

It makes nothing to speculate or to inquire what, in the contingency Adam had not sinned, would now have been the moral aspects of our race; but it is of vital consequence to admit our fall, and both attentively and devoutly to consider its finalissness.

I, just now, spoke of man's preternatural condition. Now, I do not deem it presumptuous, nor immodest to inquire into the time, manner, and the reasons of his coming into this condition. But I wish to be understood; and lest it be thought that my views are novel, or at least, presented in an unusual way, I will, at the risk of being tedious, take the precaution to state plainly the leading principles that serve as my guide.

It is then incontestable that man is naturally, constitutionally, and normally a moral and social being. Without the social state he can not develop his wonderful capacities and powers,—can not raise himself in the scale of being, nor perfect his nature. But without moral government society can not exist. Government is as essential to the existence and perfection of the social state as this state is to the perfection of human nature. They are coincident in reference to man's nature and end, and are both, therefore, of Divine appointment. Permit me also to give my understanding of some terms which are necessarily often used.

The word "moral" is used primarily with reference to human conduct; a moral person is one whose conduct may be regulated by law. An *agent* is one that acts, and a *moral agent* is one that acts in reference to an enjoined law,—its injunction being essential to support responsibility.

Moral law, in its application, is, as I take it, a governmental influence over moral agents, exerted expressly with the intention of regulating their conduct, of establishing their character by demonstrating their disposition and moral tendences, and thereby determine a just retribution, and fix their future destiny.

It is manifest that as law or government can not execute itself, there must exist somewhere an executive agent or a person having vested rights, powers and functions to judge in all matters of right and wrong in human conduct; to enforce law, and inflict its penalties on offenders. Though God is, and must even be acknowledged as the universal and ultimate sovereign from whom all power and righteous authority are derived, yet it is a germinant error to teach that, in a proper moral government, He governs His creatures by a Divine immediation.

To secure the highest moral ends He constituted the human family an organic unity, and, in matters strictly moral, He deals with the whole (all) as if they were one person, or rather, with one person for all.

In this fact we may discover the law of all our social independence and representative responsibility, as, also, of man's relations to Heaven. It is the essential principle of all social arrangements, whether in the family, the school, or civil government. It is also an incontestable principle in all representative government, that the acts of the ministerial head are, by imputation and legal construction, the acts of the parties represented. But in case the representative incurs moral guilty, his criminality can not attach to them, for his agency does not extend so far; but all the legal consequences of his agency do so attach, for his acts are, constructively, their acts.

It is also a truth, never to be lost sight of, that the Divine law has its course in addition to its *penalty*; and while its penalty is inflicted on criminals only, the curse falls on all alike,—the innocent and the guilt; for, constructively, all sinned. Adam, as the moral head of the race—(I use the term "*moral head*" as in opposition, on the one hand to his natural paternity, and on the other, to the spiritual seed of the woman)—was the only individual of our race who ever had a *personal* probation under the original economy; and, so far as we are informed, it would be sheer assumption to affirm that any other individual, except Eve, ever has, personally transgressed that law. In Adam all others had a representative probation (not excepting Eve) and, consequently, incur the curse, but neither his guilt nor its penalty. I am here treading on safe ground.

Now, it is obviously true that the legal loss or privations of franchise and privileges under law, is *moral death*. In this sense Adam died in the day he sinned, and just in so far the penalty was executed. Having transgressed as a public person, his sin was by imputation the offense of the race, and in him all are morally dead, as being now in a state of disfranchisement.

As in Adam's official demise the race was

bereft of a moral head, there could be no longer any legal administration of the Divine law, till a second Adam should be provided. For this, and for other moral reasons, I can not now consider, that original law stands suspended till "the times of restitution;" and the human family will not enter upon a state of probationary discipline under it till after their resurrection, and its restitution.

But man's nature and the moral exigences of his existence were not ignored nor abandoned.

Life, happiness, and the great ends of existence demand a correspondence between his nature and his condition. He was not, therefore left without law; but he was driven out of the garden—(the garden being here a symbol of the Divine government; and the "driven out," of his moral death)— and was compelled to enter into worldly law, economies and conditions, to battle with natural and moral evils, and under their discipline, to develop his faculties and moral instincts. In respect to the Divine law, man is certainly now dead; but as a creature fitted for a moral and accountable state, he is provisionally placed under worldly and human arrangements,—a state in revelation styled, "the world." By the phrase, "worldly laws," none of the special existing forms of civil government are designated, but only that condition which gives rise to, and makes human constitutions and civil governments, a necessity of mankind. Government of some sort is a felt necessity as being essential for protection, and for any fixed aim of improvement and perfection. These principles, lying imbedded in our nature, have given rise to all existing human governments. They are all more or less moral in kind, while they are imperfect in degree.

I will not, at present, enter into any consideration of the co-ordinate department of religion in the general scheme of providence, nor of the special remedial provisions revealed in the Scriptures, but will confine my remarks, specially to the effects and issues of these provisional worldly conditions on man's future destiny.

Our judgment must be formed from a careful attention to their *nature*, *operation* and *end*.

Firstly: As to their nature. Worldly constitutions, influencing the character and destiny of moral agents, are all distinctively of human origin, of temporary duration, and of political operation, being founded on, and influenced by, what is regarded as good policy in respect to some determinate aim, rather than upon absolute rectitude of principle. It is true they are of Divine appointment, or rather of Divine infliction, yet they are not of such high import and sanctity as a Divine and spiritual law. They determine the nature and extent of responsibility; what shall constitute crimes and offences and their penalties. Their rewards and penalties can neither be spiritual nor eternal, for they cannot transcend their nature in these matters. Physical and mental suffering in this life; moral degradation and ruin, followed by premature temporal death, would seem to be their finalty in respect to penalties. So in this world moral transgressions must affect, in the way of penalty, the conditions of the present life only. Temporal death, which is their ultimate, is opposed to the life that now is, but eternal death is opposed to the life to come. Eternal death will be the penalty of crimes against that Divine spiritual constitution that waits to receive the race after the resurrection.

Secondly: Their operation is partial and oppressive;—not necessarily so I admit, but as an invariable fact. They promote mystery and craft rather candor and virtue. Being largely subservient to human passions, interest and depravity in their administration, as a matter of fact they always gravitate to degeneracy and final ruin. Having divorced religion from its legitimate relations to moral life, worldly economies endeavor to secure, by pains and penalties, a moral righteousness without the qualifications of a spiritual goodness in the hearts of the people. As subversive of man's nature and end in their general operation, they tend to death, and when fulfilled will be abrogated. In their ultimate degeneracy, a condition yet in the future, they are, in revelation, styled, "*sin*," and culminate in "*the man of sin*"—the incarnation of moral and spiritual wickedness.

Thirdly: We must judge of their end, or intention, by considering the most obvious effects they are likely to produce on the race as a whole. Generally,—when this scheme of things will have demonstrated the full consequences of the one offense of one man, it will appear as a terrible moral chastisement of sin. It will demonstrate the exceeding sinfulness of a criminal violation of law in God's moral government. And will there be, in the ages to come, no need of such a demonstration?

Again: Man's conduct under human economies will show that sin, which is "the transgression of law," is destructive of all moral order, law and government, and, hence, defeats the ends of man's existence. It will further appear that, without spiritual goodness, there can be no moral righteousness; and that man does not possess the wisdom, power and goodness, in an

imperfect and natural condition, to prevent or remedy the consequences of his wrongs.

The discipline of the present order of things will develop all but an infinite diversity of moral character and of spiritual condition in the individual aspects of the race; and this diversity will receive, at the hand of the infinite judge, such just retributions that "the heavens shall declare his righteousness."

In the adjudication of all matters pertaining to righteousness in this world, it will doubtless appear that its probation was designed for, and its discipline was adapted to, qualify each individual for whatever position may be assigned him there; while his probation, under that restored and heavenly economy may be, if holding an honorable position to promote it, and perpetuate it; but if dishonorable, to escape by possible improvement. If, however, any shall manifest a spirit of disobedence and transgression, in view of the lessons of the past, he will be adjudged, *then*, to suffer the penalty of that Divine law, which will be death—spiritual and eternal death!

Whitefield Co., Ga., Feb., 1877.

The Chosen People.

[As an addendum to the deeply interesting remarks of Dr. Moody Stuart on Jewish Missions, which we recently published, we give the following verses, with which he closed his address before the Free Church Assembly. They were recited, he said, "in the Stepney Jewish Schools last summer, and look forward to a Messiah that is to bring peace to Israel and to the world. They are blind to the Messiah whom their fathers crucified, and who will bring peace to them and to the world only when they look on Him whom they have pierced, and mourn because of Him. There is much in these verses with which we cannot but have a measure of sympathy, and they are fitted to draw out a fellow-feeling for Israel. Sir Moses Montefiore was present at the examination just before his departure, in his ninetieth year, and for the seventh time, to the land of his fathers. A large number of the Hebrew parents were present, while there was a brilliant assemblage of Jewish gentlemen and ladies, including many representatives of the intellect and rank of the Hebrew community. The sentiments expressed, and especially the hopes for the Messiah, were responded to with raptures of applause, and the subject of the verses recalls the memorable words of Herder, that Israel's still uncompleted guidance is the grandest peom of all time."]

The Past.

"*When I forget thee, oh, Jerusalem!*"

On distant shores, in happier times,
In sterner days, but brighter climes,
The *Jew* upheld with steady hand
The banner of his Fatherland—
The throne of Judah's princely line—
The Temple on the height divine—
The pleasant homes where wife and child
Beneath the hallowed roof-tree smiled.

Oh! lovely land; blithe, bright, and blest!
Sweet cedars capped thy mountains' crest—
What laughing fields! What stately trees!
What fragrant myrtles kissed the breeze!
The purple grape, the golden grain,
Decked grassy glade and pleasant plain.

The Present.

"*We hung our harps on the willows.*"

Where are thine ancient splendour now?
No circlet sits on Judah's brow:
No Temple rears its halls of state,
No high-born elders throng the gate;
No laughing harvests crown the fields,
No sparkling wine the berry yields,
No trade-ships in the harbour dance,
No foeman fears our broken lance.

The raven flies o'er fields unsown,
To brood on Judah's shattered throne!
All, all is lost! Alas, no more
The sounds of life bless Israel's shore—
Our harp is on the willow hung.
All voiceless, tuneless, and unstrung.

The Future.

"*The Sun of Righteousness shall rise.*"

All is *not* lost! In yonder skies
I see the gleams of hope arise.
Star of the East! Thy glimmering ray
Is brightening "to the perfect day."
Again shall Judah's flag unfurled
Wave forth its signals to the world!
Again shall cattle crowd the plain—
Her fields be rich with golden grain—
Her towns with busy voices ring,
Her swains rejoice, her maidens sing.

See in yon *East*, the glowing gleam!
The faith is not false; nor hope a dream!
Messiah come! Rejoice our eyes:
And lo! in yonder Eastern skies
The "Sun of Righteousness shall rise,"
And on its healing pinions bear
Love, Peace, and Joy—for all the world to share.

—*Selected by* Helen Robertson.

Suggestions About Anglo-Saxons.

To Editor of Bible Examiner: *Dear Sir.*—I have been reading an article in your Magazine on the Anglo-Saxons. The writer asks, whether we are not the *literal* Israel as well as the spiritual? To me the one is as clear as the other; and there is not a doubt in my mind of either. He goes on to say, "If they would see what the term Gentile means they would no longer seek indentification with them; but, rather, seek it with Israel, to whom the great and gracious promises are made."

I would like to ask, what the term "lost" signifies, or in what sense the ten tribes are lost? Are they lost to Him who called their father Abraham as the head of that great nation? All will doubtless admit that they are not lost to Him. To whom then can they be lost but to themselves? Now, allowing this nation to be the literal descendants of Abraham, in the line of Ephraim, is it any wonder they call themselves Gentiles, seeing they know not what they are? It seems to me clear, in reading the Epistle of James, first verse, that this nation is largely represented, or rather, the twelve tribes are represented, for that Epistle was written to the "twelve tribes," not in their own land, where the Epistle was written, but "scattered abroad."

Now, the fact that the Epistle is *here* proves one of two things; either the Epistle has been *missent*, or the twelve tribes *are here.*

The light which I have received from the writings of the Editor of the Examiner and others on this subject shines more and more brightly from the Word of God. Oh that Israel might know themselves, and see the value of the promise made to our father Abraham.

While they manifest such blindness and ignorance to the promises made to Abraham concerning his seed, which seed they are, and the promises are to be fulfilled, or realized, in "the ages to come," upon which we are now entering, yet they can and do manifest great wisdom in the things of the world, especially in the accumulating of wealth. If it were announced to-day in the newspapers that a large estate had been left to a man by a certain name, who emigrated to this country in its early history, we should learn that every man and woman by that name were all astir to find some evidence that they were descendants of that family: and, *why?* simply because they can appreciate the value of dollars and cents. But when they read Rom. ix. 3–5, even preachers, professed teachers, can see nothing in it, because they say, "We are Gentiles, therefore it has no reference to us."

Dear Brethren and Sisters, I long for the time to come for the manifestation of Israel; when they shall know who they are, and thus be able to appreciate the promise made to Abraham.

I remain yours for the whole truth.

Springfield, Mass., Feb., 1877.

Did Christ Die for All?

"If Christ did not die for all men, how can it be said that God willeth all men to be saved? Can He will any to be saved for whom there is no atonement?

"If Christ did not die for all men, in what sense is He said to be the Saviour of all men, though specially of those who believe?

"If Christ did not die for all men, how can all be commanded to believe? What are they to believe? Is not this inviting to a supper insufficient to feed all the guests if they came? If it is said, God knows they won't come? I reply, this is charging God with conduct man would be ashamed of. If He died, and they may, yet won't believe, this is moral guilt, not natural inability. It is the guilt of the drunkard who cannot give up drinking; not the guilt of the man without legs who cannot walk, which is no guilt at all."

Remarks by the Editor.—The foregoing is an extract from the writings of Norman Macleod, an eminent Scotch Minister, of Barony Parish, Glasgow. It shows, in few words, the absurdity of supposing that Christ's death was only designed to benefit a few of the human race; and it also shows the blasphemy of the assumption that the mass of the human family are to finally perish without the knowledge that God has made a great feast for all men, and yet suffers innumerable multitudes to perish in total ignorance that any provision was made for them. It is time that such misrepresentations of the Divine character and government were driven from the world as a blasphemy no longer to be tolerated. I am both glad and encouraged in my work to know that some eminent men, like Macleod are found, who come to the defence of truth which has been trodden underfoot by professed Christians for so many centuries past. The day dawns in which the "knowledge and glory of the Lord shall fill the whole earth," and the fact that "Jesus Christ gave himself a ransom for all men" shall be "testified, in due time," to every son and daughter of Adam that ever has or will come into the world.

Happy is the man who has omnipotence for guardian.

From Polly G. Pitts.

Birthday Reflections.

Bro. Storrs: Through the mercies of God I am able to take my pen to address you and the readers of the very dear Bible Examiner. I have purposed, for a while back, that if I lived to see another birthday, I would write, if able, and my subject should be Sowing and Reaping; and as I was born in 1795, Feb. 22nd, I have had a long, long time to sow and reap; and bless God, to-day, I have reaped many of His blessings where I bestowed no labor; and I have sown in tears and reaped in joy. My faith is strong to-day in God's promise that, "He that goeth forth and weepeth, bearing precious seed, shall *doubtless* come again with rejoicing, bringing his sheaves with him." *Doubtless come again!* O, bless the Lord for that promise. And now, through the goodness, patience, long-forbearance, and great love of our God through Jesus Christ our Lord, I stand here at the close of eighty-two years, a monument of His amazing mercy; looking back over the fields that I have sown. Though I can take but a glance, I can take it from very early childhood; and much, O, much, I have sown to the flesh! Yes, especially in my early days, and truly of the flesh I have reaped corruption; and I feel, from day to day, that I have a corruptible body: but I read in God's unfailing word that, "This corruptible shall put on incorruption." "O! thanks be to God for His unspeakable gift." And though it is sown in weakness, it will be raised in power; though sown in dishonor, it will be raised in glory: though sown a natural body, it will be raised a spiritual body." O blessed resurrection! O precious Saviour! help me to sow to the Spirit, that my hope may be like an anchor to my soul at all times, and enter by faith within the vail, and lay hold on thee, and never let go; that when thou shalt reap thine own harvest, that I may reap life everlasting, and be bound up in the bundle of life with thee, and gathered into thine own garner.

I have through life had my sins of youth, yes, of riper years, rise up at times before the mind and cause me shame, and sorrow; and especially through my professing life have they often risen up with power, and though I might have been on the mountain of spiritual mindedness when they arose to my view, how they would take me down! O, how low, how vile! God only knew how they looked to me, and I abhorred them. O, they were misspent days and prayerless days, days of sowing to the world, the flesh, and to evil; but after a while I would overcome them in some measure, and be revived, yes, and even have the assurance of hope, and I would have blessed seasons, longer summers, and shorter winters. But perhaps God would take some precious seed from His word showing the deceitfulness of sin, and plant it in my mind, and then all those sins would rise up in their deformity, and look worse than ever, and late years they grow more vile, and their true character is seen, because God's light makes manifest; and lately I have made physical exertion, before I thought, to shut out the sight; when, suddenly, they arose to mind. But let us rejoice that our God is sowing; yes, "Light is sown for the righteous, and gladness for the upright in heart;" The light of life is increasing, and *we* are reaping, and we can ask the question and answer it with gladness, "What shall the harvest of God's sowing be?" Ans. "Glory, honor, immortality, eternal life." Truly, "God is Love." I would thank my God that others are sowing and I often reap the benefit. A short time ago I took up a paper, a political one, and my eye caught the words "Phantoms: What are they?" Then came a few lines of verse:

"They drift like leaves, about my chair,
My heart grows cold with nameless fears.
I hear their voices on the air---
We are the phantoms of the years---
The phantoms of the misspent years.
Go climb to any lofty height.
We shall follow, and whisper
What better things might have been.

"Go glorify the years to be,
We will stand that thou mays't see
By contrast, all our loss and shame.
Go toil through midnight---
Or take some heavy cross, thou cans't not do
Enough to pay for our loss.
Through life and death whate'er betide
Through light and darkness, smiles and tears
We walk forever by thy side
The phantoms of thy misspent years---
The spectres of thy wasted years."

O how my mind drank in the meaning of those words. Somebody had felt like myself; light had been sown in mercy to the needy. And tho' I had contemplated, times that I could not number, the great plan of redemption, the atonement and reconciliation through the blood of Jesus, and that his blood cleanses from *all* sin, and accepted it with all my heart; yet I never saw it so plain, and so powerful, yet with a still small voice; but I have no language to tell it. But I could say, "O phantoms," or sins of my life, you cannot make me despair; for Jesus died, and he is more to me than a semblance of a Saviour, he is mighty to save; and when you call to mind

his great love, with its redeeming power, spoils all your power to harm; indeed it magnifies the riches of his grace in the great song of redemption: "And they sang a new song, Thou art worthy to take the book, and to open the seals thereof: for thou wast *slain*, and hast redeemed us to God by thy *blood* out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 2-10. O the slain Lamb! the risen and exalted Redeemer is that that will give zest to the Alleluia of the saints. Amen. Jesus when speaking of his death to his disciples, says, "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." O blessed first fruit of thine own sowing! Thou shalt see of the travail of thy soul and be satisfied. Yes, satisfied when every creature is brought in, that is possible for God to bring through thee."

And now dear Brothers and Sisters, let us, in the strength of God, in the morning sow our seed, and in the evening withhold not our hand; and leave the result with God. He will give the fructifying power; yes, to the truth; and let us be sure that we sow the truth, and may it bring forth fruit a hundred fold to the glory of God and the Lamb. I feel new strength to go forth sowing kindness, gentleness, meekness, and long suffering, and forbearance; sowing love for hate, blessing for cursing, and pity and compassion for scorning.

I am often cheered by being remembered in the BIBLE EXAMINER by the dear ones, and it rejoices my heart to know that I have comforted any of God's dear children. Especially was I comforted and strengthened to go on sowing, when I read Sr. T. H. FORD's touching notice on the death of Sr. Susan Coburn: though I had never seen or known that there was such a person living, yet what a joy and gladness sprung up in my heart at the mention of the name; and that I had lived in her heart. O! dear brethren, is it not a foretaste of the joy we shall feel when we shall meet in the kingdom of God? when the living body shall be joined with the living head? O, what a oneness! I bless God for the spirit of that oneness; and what an evidence, yes, an *eternal* evidence, this oneness of this living body will be, to give the world the knowledge that God sent Jesus into the world to save it, and loved it as He loved Jesus. I said of dear Aunt Susan,

> "We shall know as we are known,
> Never more to walk alone;
> In the dawning of that morning,
> When the mists are cleared away."

Think you, dear brethren that the BIBLE EXAMINER can go down? Why, it is the great *means* that God is using to bring His children into oneness on His word, and as a wise Master-builder, He does not begin to build and then is not able to finish; no, never. And I believe that in the Ages to come we shall remember and thank God for the BIBLE EXAMINER; yes, for every means He has used to give us light, life, and immortality; and it will be in the composition of the great Alleluia that John heard. He says, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. O, I must close; forgive me for writing so much; but I can hardly stop now, but I must. I thank God for giving *you* to us so long, my brother; may He grant that we may meet, and join in the great Alleluia, through Jesus Christ our Lord.

"Love to all." Your Sister in the Lord.

Fredericksburg, Iowa, Feb. 22, 1877.

LETTERS AND EXTRACTS.

FROM JOHN S. LAWYER.

BRO. STORRS: Please accept my thanks for book, etc., sent me. I would have acknowledged receipt sooner, but I have been gone a month into new fields—in Central Arkansas. Most that heard of the glorious future rejoiced to see how beautiful is God's design in planning the development of the Ages of Ages. In presenting the restitution, as per Bible, in one neighborhood, eleven leading citizens, believers in the soul's immortality, gave up that theory, who had had the "world burning" theory and the general destruction of all mankind, except the "few saints," at Christ's coming, preached to them.

One friend said he could "See no difference, as to the result, between Orthodoxy, so called, and the Destructionists at the second advent of Christ; as Orthodoxy believed in a conversion of the world before the second advent, and as *that* always had been a failure, as all have not heard of Christ yet; the other class were going to have the world converted after His coming; but, as the whole human family were to be destroyed at His coming, there would be nobody to convert, —as there would be no nations left from which to take the *covering* (Isa. xxv. 7),—no chance for the *residue* of men to seek after the Lord (Acts xv. 17). All had not come to the knowledge of the truth (1 Tim. ii. 4),—the time had not come when one neighbor should not teach his neigh-

bor, nor one his brother, etc. Nations were still learning war."

This friend told me how a teacher tried to explain away Isa. ii. 3, and Micah iv. 2, saying, that the Lord did not say that nations should learn war no more, but the *people* said so; when the context shows that the LORD said so. See Isa. ii. 1, and Micah iv. 4, and context in both places.

Now, when any people become sectarian, they usually fall into the habit of twisting Scripture to hold up their general church theory. The idea of calling the Gospel Age the restitution of all things, is certainly not sustained by surrounding facts. The idea of calling an age like the Antediluvian, when they did just what we are doing now, an age of restitution, seems to come far short of God's designs; as that which was lost is not being restored.

I found other persons (the best thinkers) who gave up hearing truth from anybody who belonged to a Sect, as such had more or less "*theory*" to sustain, and they expected them to so twist Scripture to suit *their theories*. They say, they have no objection to take into consideration anything that may be presented to them from those who have no sect, or party, or creed to sustain, as they found teachers of that class could have no motive to twist Scripture.

A very intelligent southern lady, when she saw the wondrous love of God's design for all her poor sinful brotherhood of mankind, shed tears of sorrow that God's character had been so blackened, that few believed on Him, and many of *them* through *fear*. She thanked God for the light, and that now she should reconsecrate herself to the service of the Master and forsake all; as she could not think of doing anything contrary to such a God as she see He is.

Oh, why are good people possessed of such a spirit as to cry out, "*Universalist*" and "*Infidel*" when we say that perhaps those that have had no opportunity, at all, or even as good as we have, that there may be a "*crumb*" left for them! O Lord forgive them; they certainly do not know what spirit they are possessed of. The Lord's will be done,—not ours or theirs. Yours, in the LOVE OF GOD.

Columbus, Kansas, Feb., 1877.

FROM LUCRETIA B. LAMB.

BRO. STORRS: When reading your account of your eightieth birthday, I felt deeply impressed with the obligation I was under to the great source of light and love, and that it became me to give thanks at the remembrance of my heavenly Father's faithfulness, which reacheth unto the heavens, for the plain Gospel light I have seen through your instrumentality. I can but admire and adore the wisdom, power, and love that led you to see that the God-dishonoring doctrine of inherent immortality was a heathen fable, and has since led you on from step to step amid the opposition of friends as well as foes.

At the age of fourscore, you stand as a valiant armour-bearer; still able to defend and scatter the light, and give "meat in due season," which I earnestly pray you may be found doing when the Master comes, which I confidently expect will transpire ere you pass another birthday. Be it longer or shorter, I trust you will stand having your loins girt with truth, and your lamp burning. Oh, how will the smile of the Master refresh the weary armour-bearer, and the "well done," from His precious lips, cause the triumphant spirit to "mount as on eagle's wings," and the image of the Master be stamped upon him with glory forever!

The "signs of the times" are so ominous, that I think we may well lift up our heads and rejoice, for redemption is drawing nigh.

"Oh, when shall come that moment
When brighter far than morn,
The sunshine of Thy glory
Shall on thy people dawn."

St. Paul, Minn., Jan., 1877.

ELD. H. ROCKWELL, writes from Brookfield Centre, Conn., Feb. 22nd: I find the severity of the winter, which is nearly past, has driven me almost out of every field of usefulness and left me here without strength, courage, or disposition to make a descent into the valleys of humility. Tell the dear lovers of truth, that I am, to-day, eighty-two years and six months old. As I cast a look back, and review the past, I am filled with wonder, love, and praise; for, surely the Lord hath led me in a way that I knew not. O, what shall I render unto the Lord for all his benefits? I will take the cup of salvation and call on the name of the Lord. How charming is Jesus! He is my Redeemer, my friend, and my King. Great and marvellous are Thy works; who shall not fear Thee and give glory unto Thy name? O, let Thy kingdom come. Give us patience to wait the time appointed, which is in Thine own power. We feel sure, blessed Lord, that with thee there is forgiveness and plenteous redemption: for, by grace are we saved, through faith; and that not of ourselves; it is the gift of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the word of recon-

ciliation, to wit, that God was in Christ, reconciling *the world* unto himself, not imputing their terpasses unto them; and hath committed unto us the word of reconciliation. We, then, as workers together with Him, beseech you, also, that ye receive not the grace of God in vain. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; for by the works of the law shall no flesh be justified. I live by the faith of the Son of God, who loved me and gave Himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ died in vain. From your worn-out friend and lonely brother, in hope. Love to all.

DR. W. D. NELSON, Illinois, writes: According to my judgment your views are far more in harmony with the Bible than the eternal torment theory of the churches. But I sometimes think you are a *little ultra* on the sectarians; as they do many good acts; such as institutions of learning, and for the blind, etc. But it may be that I am not an *impartial* Judge in the case, as I am a member of a sectarian Church, and raised a strict sectarian, viz., a strict Presbyterian; consequently, it would not be likely that I would be entirely free from prejudice. But you will agree with me, that we should be very guarded in our words about all *believers* in Christ, whether they "follow with us" or not. You know we are all short of vision in this life, and liable to be wrong; and frequently when we are *confident* we are right. I am of the opinion that sectarians are *entirely* too confident in their views, which is decidedly wrong in them, or yourself, the writer, or, in fact, any one. That the Infinite God should—according to orthodoxy—create millions of beings for *hopeless torment* in a lake of fire throughout an endless eternity, for disobedience does appear to me to be contrary to the attributes of our Father in heaven. For, His infinite love, knowledge, and mercy, would not create *one* person for endless torment; much less *millions*. It is contrary to the Bible, which teaches that Christ came to *destroy* the works of Satan, which would *not be true* if Satan entices myriads into an endless hell! It is not true from the fact, that God pronounced *all* good that he created; which could not, by any twisting of Scripture, be true if the mass went to endless torment. It is not true from the fact that it makes Satan defeat the plans of the great JEHOVAH, viz., the salvation and happiness of all His creatures. Your Brother in Christ.

ARTHUR W. BOGART, California, writes: It has been some time since you have heard from me. My faith was never stronger than now in the great restitution of all things. I prize the BIBLE EXAMINERR, next to the Bible. It gives good satisfaction here wherever it is read. I saw Bro. Iredale since he came from the East: he spoke of seeing you. I think he is fully convinced the Bible is as a lamp that shineth more and more until the perfect day. I am pleased that we are bound to no creeds, but can understand the Bible for ourselves. It says, we shall be kings and priests unto God and reign on the earth; and there must be subjects to reign over. Bless the Lord for this light. This light was given to me in Lynn, Mass., and I brought it with me to this coast. Others have seen it and are glad. May the Lord bless you in your old age in giving more light to this generation. We must not fold our arms and say, there is no more to learn. We are not translated yet, hence we need more training.

J. SHAFER, Indiana, writes: I have just returned from a visit to Stark, Summit, Portage Counties, Ohio. While there I visited an uncle who is a Winebrenarian. We soon got to talking on religious matters. In the evening he sent for his son-in-law to talk with me. The young man was a stranger to me. We talked and reasoned till midnight. I was asked many questions, but I found myself ready to give an answer for the hope that is within me. I found the young man deeply interested in the things concerning the kingdom of God and the name of Jesus Christ. When he left he gave me a hearty shake of the hand and requested me to send him some of our works. I learned, after he left, that he was a Winebrenarian Preacher. Will Eld. S. W. Bishop write more frequently for the EXAMINER? Such arguments as his can't be set aside: for instance; that found in EXAMINER for Sept. 1876, on the wicked dead.

W. H. MAULL, Indiana, writes: The truth advocated in the EXAMINER,—were men prepared to hear it,—would be more suitable for this present time than what is taught in the religious world. I attend church in this place; but I often have my patience sorely tried by the teachings of the ministers. There is so much that looks to me like groundless assumptions, that I wish myself away. There are no Ages to come believers near me except one, and he is three miles away, and I seldom see him, so I have no person of like precious faith to converse with. The EXAMINER, with its editorials, selections, and correspondence, becomes a very welcome visitor. I think if some

of the writers could give, in its columns, some thoughts on the best manner of presenting these truths, such as outlines, or leading thoughts, arranged in such a way as to help such persons as myself, it would be of great advantage. I find constant labor for daily bread unfits me to prepare discourses on these themes in such a way as to inspire me with confidence sufficient to deliver them.

K. S. PETTIBONE, Grand Rapids, writes: All hail. Appearances denote the return of the Jews not far future. Then the coming of Christ, the resurrection and gathering of Israel; but we will wait, for "the end is not yet."

NORMAN MCRAE, Texas, writes: Religious matters are running high in Galveston just now. Both Catholic and Protestant Churches are holding a series of revivals; both trying their utmost to see who can make the most proselytes; and when they are made, *what then?* The truths of God are set aside by men's traditions. But, praise God, we believe his *word* will yet prevail, for it shall not return void; but will accomplish that for which He sent it.

BRO. J. BLAIN, Buffalo, N. Y., writes: "My health does not allow me to write long articles. I hope to do something more for our good cause, though now past eighty-five years. I find it still necessary to say to brethren who love our new truths, I need help to live while life is so prolonged. The times, or some other cause, have nearly stopped donations on which I had relied for many years."

NOTE BY EDITOR.—I hope friends who are able will not forget Bro. Blain in his old age and necessities.

OBITUARY.

HANNAH, wife of G. B. MARTIN, Goldfield, Iowa, fell asleep in Jesus, Feb. 23d, in the sixty-fifth year of her age. She manifested strong confidence in her Lord and Saviour. She expressed that confidence to her husband in strong language, just before her death. Bro. Martin writes: "She was a kind and friendly woman; kind to every body,—lived a consistent Christian over forty years. Death has parted us, and I am here alone to mourn her loss; but hope to meet her in the glorious coming age. A good and appropriate discourse was preached at her funeral, to a large concourse of people, from James iv. 14, '*What is life?*' by J. C. Robbins."

LETTERS RECEIVED TO MARCH 31.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Lizzie A. Harrison, Jos. Mott Jr., Lucretia B. Lamb, Mrs. M. McClean, N. B. Stewart, O. F. Yale, Wm. Sunter, M. A. Fletcher, Lovilla. Fidler, J. S. Lawver (8), Peter Jeffrey, Abram Sharick, H. K. Foster for Theo. Bruback, B. F. Gifford, Mrs. Dr. Buxton, James Pollock, Dr. F. Bruns for the poor, K. S. Pettibone, M. C. Harriman, Mrs. M. P. Addus, R. R. Gaither, Mrs. P. A. Krise, Mrs. H. W. Morgan, J. N. Jerome for three new subscribers (all sent), Delos Johnson.

PARCEL SENT TO MARCH 31.

N. B. Stewart (bound Exr.), John S. Lawver (by mail), B. Dilworth, Henry Seitz, Jos. Doollen, Ira Kellogg, Alex. Turney, H. K. Foster, Theo. Bruback, A. A. Steadman, B. Gifford, Dr. P. P. Rossman, Mrs. Wm. H. Powell, Alex. Fowler, James Pollock, John S. Lawver (by Express), Mrs. P. A. Krise (bound Exr.), P. K. Sharpe, Delos Johnson, John Grady, I. Bouroughs, J. M. Sweet.

The Bible Examiner is a Monthly Magazine, *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 *Hicks St.*, BROOKLYN, N.Y.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp octavo. Price, 10 cents.

"HOPE FOR OUR RACE: or, *Gospel to the Church and World. God's Government Vindicated.* By ELD. JACOB BLAIN, Buffalo, N. Y." A valuable work of 192 pages. *Price*, 30 cents; postage 4 cents; at wholesale, 25 per cent off. Address him as above.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

Vol. XXI. No. 8. Whole No. 310.

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 226
THE NON-RESURRECTION DOCTRINE. Ed.,..... 227
CHRIST'S MEDIATION UNENDING. Ed.,..... 229
MY WORK IS IN ADVANCE. Ed.,..... 231
HAS THE KINGDOM OF GOD BEEN SET UP? Ed.,..... 231
IN THE AGES TO COME. Ed..... 231
FOLLOWING AFTER TRUTH, From Henry Dunn's Works,..... 233
DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. By G. R. Lederer,..... 242
COMING EVENTS CAST THEIR SHADOWS BEFORE. By T. C. Russell,..... 245
BIBLICAL DEVELOPMENT OF THE AGES, By J. B. Rotherham,..... 246
LETTERS AND EXTRACTS,..... 251
MHE POOR AND AFFLICTED,..... 255

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, MAY, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ONTARIO, N. Y.

EDITOR'S NOTICES.

THE BIBLE EXAMINER.—Two-thirds of the present volume have now been issued: four numbers remain to be issued. Shall they be delayed by lack of funds to complete the volume? There is due from subscribers and pledges enough to enable me to complete it free of debt, and without delay. Unless these dues come in soon there must be delay, if not suspension. I simply state the facts. Nothing is asked nor expected from *the poor* to whom this Magazine is sent without charge. EDITOR.

If any subscriber has failed to receive a number of this volume of the EXAMINER, it will be supplied without charge if notice is sent me.

I deeply regret the bad *typographical appearance* of this Magazine for April; as, also, the errors in other matters of *words*. I have "*scolded*" the Printer a *little*, and hope he may be benefitted by it. He has been removing his place of business from Rochester, N. Y., to ONTARIO, N. Y. That was the cause of the mischief last month. He assures me "it shall not occur again." I hope it will not. ED.

THE EDITOR of this Magazine, the Lord permitting, will visit Philadelphia about the 10th of this month (May), to see friends; and, if desired, will give a Lecture or two on the Divine Government of the human race, provided a place is secured for that purpose.

PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with $2, I will give an *un*bound volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with $6, he shall receive, *un*bound, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound*.

3. For *five* new subscribers, with $10, he shall receive *both* volumes 18 and 19, bound.

4. For *eight* new subscribers, with $15, he shall receive *all three* of volumes 18, 19, and 20, *bound*.

In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

VOLUMES 18, 19, or 20 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, $3.25 per volume free of postage; or, $3 when called for or sent by Express.

TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for $5.

TEN will be sent to *one* address for $10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

Please do not forget this.

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for $3.

☞ Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *un*bound of Vol. 20, to part with, I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for $2 per volume, or $1 *un*bound.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From.*"

R. R. GAITHER, Peoria, Ill., writes: "I am in the furnace of affliction, but the 'form of the *Fourth*' is with me. My wife has been sick going on fifteen years. She cannot turn herself in bed, nor help herself, nor take a cup of tea without some one to hold it for her. I state this simply that you may know that I am in the furnace, and may the only true God bring me out as gold purified. The presence of the blessed Redeemer keeps me from being consumed. These 'light afflictions, which are but for a moment,' compared with eternity, will 'work out for us a far more exceeding and eternal weight of glory.' 'Pray for me."

NOTE BY THE EDITOR.—I insert the foregoing from a *private* letter, that we may all feel to pray for our afflicted brethren and sisters, and strive to help "bear one another's burdens." These are times of trial, and it is a comfort to know that praying souls remember us at a throne of grace and love.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXI. NEW YORK, MAY 1877. No. 8.

THE NON-RESURRECTION DOCTRINE:

ITS ORIGIN, CAUSES, AND DEFECTS.

It originated in a struggle; which has been going on for centuries, in the minds of thinking men, who have been held in chains by the doctrine that this present life is the only probationary state for any of the human race, and that at death their final state was unalterably sealed, without regard to their unavoidable ignorance or lack of opportunity "to know the only true God and Jesus Christ."

It was assumed that men were immortal by nature or birth; and as this life was the only period in which reconciliation with God could be effected, if they died unreconciled they must be the subjects of eternal and hopeless torments; and that, as only a few were supposed to be thus reconciled at death, the vast multitudes of the race were to be the subjects of endless misery, without any mitigation of their woe. Such doctrines were promulgated by the apostate church for centuries; and when the "Reformation," as it is called, broke upon the world, these same horrible tenets were retained, though good and pious men struggled hard to reconcile their minds to what was apparently so irreconcilable with the truth that "God is love." Tradition and priestly authority, however, prevailed, and these horrible views of the character and government of God seemed destined to continue as "the law and the testimony" to which all must submit, though not without many minds calling them in question.

At length the Bible was translated into the language of the common people, and these hard views of the Divine administration caused many to search diligently to see if these things were so; still, the fear and dread of error, which might make our eternal torments a certainty, held men from exercising the faculties of their mind on these subjects as they would on other topics. This dread was cultivated by the priesthood for good or bad reasons, of which God is the judge.

Agonizing centuries passed on from the time of the Reformation down to a late period; while pious minds turned in every direction to find relief from sorrows which overwhelmed them in view of the multitudes around them, many of whom were intimate friends, neighbors, and even their own children, who were hastening to remediless woe. Such was the impenetrable darkness that overspread the Christian world, even the most pious and devoted among them. This fact is remarkably illustrated in the case of the late Rev. ALBERT BARNES, of Philadelphia, a most pious and intelligent student of the Bible, who published extensive comments on the same. In his "Practical Sermons," speaking of the ordinary "Evangelical" theology, in its bearings on the unconverted, he utters the following language:

"These and kindred difficulties, meet the mind when we think on this great subject, and they meet us when we endeavor to urge on our fellow-sinners to be reconciled to God, and to put confidence in Him. I confess, for one, that I feel them, and feel them more sensibly and powerfully the longer I look at them, and the longer I live; I do not know that I have a ray of light on this subject that I had not when the subject first flashed across my soul. I have read, to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments, for my soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewed with the dying and the dead, and why man must suffer to all eternity.

"I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind, nor have I an explanation to offer, or a thought to suggest, that would be of relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the anguish of spirit which I have: but I confess, when I look on a world of sinners and sufferers, upon death-beds, and graveyards, upon the world of woe, filled with hosts to suffer forever, when I see my friends, my parents, my family, my people, my fellow-citizens,—when I look on a whole race, all involved in this sin and danger, when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and

yet He does not do it, I am struck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it."—*Practical Sermons*, pp. 123-5; 4th edition, Boston, 1858.

Such is the natural result of the theory of inherent immortalty, probation ending at death, and endless misery to the unregenerate. Such is the anguish wrung from the heart of pious, thinking minds; such in some form and degree are the feelings of all sober men. From these awful reflections many have sought relief equally in vain as Albert Barnes.

Those now involved in the Non-resurrection theory, first found relief from Mr. Barnes' difficulties in the rejection of the doctrine of inherent immortality and endless misery, and the adoption of the final destruction and annihilation of all the wicked, who die in their sins, still retaining their resurrection for the purpose of being judged and suffering more or less according to their deeds, and then to die the second death in the lake of fire, having no opportunity, after their first death, to secure exemption from the second death. Such views gave relief from the horrible doc- trine of eternal torments, but retained the shocking element of hopeless torture for an unknown period.

At length this latter view became almost as irreconcilable to the minds of thoughtful men as the previous one of eternal torments. They could see no reason for, nor object to be gained by the reliving of the wicked dead merely for the purpose of inflicting pain on them not intended nor allowed to produce any state of mind beneficial to the sufferers, and it seemed wholly inconsistent to their minds to suppose that "God," who "is love," could so administer His government over the creatures His own hands had made. This led them to further investigations to relieve their views of such an unseemly load as that of a hopeless revival from death only to torment and inevitably destroy, in a most awful manner, those who had not formed a spiritual union with the LIFE-GIVER, Jesus Christ, in this life.

The result of this investigation was, that none would be revived from the dead but those only who had formed this spiritual union with Christ in this life; still retaining the doctrine that the present life was the only period of probation for any of the race, and that all raised from the dead would be immortal, deathless; thus excluding all suffering from a future or resurrection state. That this theory is far more honorable to the character and government of God, than either of the previous ones, I have not, to this day, a shadow of doubt; but that it is, therefore, the truth does not follow. It was in advance of the others, but when viewed in the light of the perfections and character of God, as brought to view in His word, it has great and terrible *defects.*

1. It represents the all-wise, all-loving, and almighty God, the CREATOR of all men, as giving over the mass of the human family to the eternal dominion of *evil—d'evil.* Evil triumphs over the mass of the work of God's hands; which implies, defect in His wisdom, knowledge, power, love; or, in His administrative abilities; none of which implied defects can for a moment be admitted without planting the seeds of Atheism.

2. The theory of Non-resurrection makes void the declaration of God to the Serpent, in Eden, that the seed of the woman should bruise its head. The head of that serpent is *evil*, with death as its result. God is pledged to destroy death, and that which has the power of it. (See Gen. iii. 15; Heb. ii. 14; and 1 John iii. 8.)

3. The theory overlooks the promise and oath of God to Abraham, that in him and his seed all families, kindreds, and nations, should be blessed; which promise has never yet had a fulfilment and never can have if the Non-resurrection theory is true.

4. The next defect is, the theory neccesarily excludes all children, dying in infancy, from the mercy of God, and shuts them up in eternal bondage to evil; thus excluding them from Christ's embrace, who said, "Suffer little children, and and forbid them not, to come unto me" . . . "And He laid His hands on them and blessed them." (Matt. xix. 14, 15). But Non-resurrection, like the disciples in their ignorance, *forbids it.*

5. The doctrine makes God's professions of love for "the world" liable to the impeachment of insincerity, if not, of hypocrisy and wilful deception; professing to love the world so that, for their rescue from evil, He gave his only begotten Son to bestow on men life everlasting, if they would believe in Him; and at the same time, so ordering His administration that the mass of men should never have an opportunity to believe in the Son of God, as facts clearly demonstrate, if the present life is the only probationary state.

Such are some of the defects of the "Non-resurrection" theory; defects which speak to condemnation of the theory, as such, and make it

irreconcilable with the general testimony of the Bible in relation to the character of God and his government over the creatures He has made. I repeat, it is more honorable to God than the two previous theories named; but nevertheless, not defensible. It overlooks the union of Christ with the race as a whole, whereby He "tasted death for every man," (Heb. ii. 9); was the "propitiation for the sins . . . of the whole world," (1 John ii. 2); "gave himself a ransom for all," (1 Tim. ii. 6); "died for the ungodly," (Rom. v. 6), and like testimonies, all of which must be set aside, and made of no effect to sustain the theory in question. The motives of those holding the doctrine were pure, and arose from an earnest desire to vindicate the character of the God of love from the horrible aspects presented by the other theories named; yet it would never have come into existence but for the retained theory that death closed probation to every soul of Adam's race: an idea without one text in the Bible to authorize it; more baseless, in fact, than the doctrine of the inherent immortality of the race of Adam. The theory which maintains there is no probation to any one after death, or in a future life, is the foundation of most of the errors of the present age. EDITOR.

CHRIST'S MEDIATION UNENDING.

It is said, "There can be no age of probation after the second advent of Christ, for he leaves the Mediatorial seat and ceases to be a Priest at that time." This I consider an unfounded assumption, and a palpable contradiction of the promise and oath of God to Messiah himself; which speaks as follows:

"The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." (Psa. cx. 4).

Such is God's testimony concerning the Priesthood of Messiah, David's Lord, who is the Christ; and the quibble of some persons that "forever" (Heb., *leoulom*) means "for the age, i. e., the present age, and that only," is too insignificant to reply to. God's oath makes sure that Christ's Priesthood is unchangeable and never to pass away; for God has sworn to it "and will not repent," or change His mind: the thing is as fixed and eternal as it is possible to be made. "The law maketh men high priests which have infirmity; but the word of *the oath*, which was since the law, maketh the Son, who is consecrated forever more." (Heb. vii. 28). There is no limitation to the Son's priesthood here: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he *ever liveth* to make intercession for them." (Heb. vii. 24, 25). Here is no limit to the priesthood of Christ, unless he shall cease to live: if He can die, his priesthood may end; not without.

He is made a Priest, by the oath of God, after the order of Melchizedek. This personage was "King of righteousness, and after that also King of Salem, which is King of peace; . . . having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." (Heb. vii. 2, 3). Here is no countenance of the idea that the priesthood of Christ is ever to end, but the reverse. The date of the commencement of the priesthood of the Son of God and its end (if it ever is to end) is clearly hidden from view. In this character, He hath "neither beginning of days nor end of life," so far as is revealed, but "abideth a Priest continually." Whoever attempts to limit it, undertakes to "be wise above what is written," and should be careful that his theory does not set aside the oath of God.

Christ, during this present age or dispensation, is a Priest upon his Father's throne: but the time will come when He will sit upon his own throne—that to which He is heir, viz., David's throne. I have sworn unto David, my servant, thy seed will I establish forever, and build up thy throne to all generations." (Psa. lxxxix. 3, 4).

"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me; it shall be established forever," etc. (Verses 35–37). But this throne has been "overturned" for more than two thousand years; yet God's oath secures its re-establishment to Him "whose right it is," viz., David's Son, Jesus the Messiah. (Ezk. xxi. 27). This throne is Jesus' own throne; and, when re-established, is perpetual and eternal. That throne is upon this earth, for David never had a throne in heaven, nor in what some people call "the new earth"—meaning a literal new earth, formed after this earth has been dissolved by fire. If such an earth ever exists, David's throne never did exist there, and never will, unless it is removed from the scene of David's rule. But be that as it may, David's throne is secured to an heir, which all admit is Jesus the Christ.

The question then arises, Will he exercise the office of his priesthood on his own throne? Let JEHOVAH himself answer. "Thus speaketh the LORD of hosts, saying, Behold a man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon his throne; and He shall be *a priest* upon his throne," etc. (Zech. vi. 12, 13).

I do not care whether the temple here spoken of is the literal or spiritual temple. If it is the spiritual, then we must look beyond this age for its completion, when all the materials are collected by a resurrection from the dead; and His sitting and ruling upon *His throne* is when the temple is completed; "and He shall be a *Priest* upon his throne:" hence his priesthood continues into the ages following the present, or the kingdom of God. The next age commences the kingdom of God, which is to follow the present "wild beast" governments. Then will David's throne be re-occupied by its rightful heir, and his priesthood continue; "for the mouth of the LORD hath spoken it."

Then, and not till then, if ever, will a mediatorial kingdom be established. God offered to ancient Israel to make them "a kingdom of priests," (see Ex. xix. 5, 6), if they would obey His voice. But they did not, and that kingdom came not into their hands, but God visited the Gentiles, to take out of them a people," (Acts xv. 14), which Peter characterizes as "a royal priesthood." These are being trained, in this dispensation, to be rulers in "the kingdom of God," or dispensations to follow the present: for saith Jesus, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne." (Rev. iii. 21). So, if a mediatorial kingdom is ever to be established it will be when the royal priesthood" sit down with Christ on his throne, where he will still exercise the office of High Priest, and his brethren, honored with a place on his throne, will exercise the office of subordinate priests.

This order of things, like all other good things, the papists have attempted to forestall, by their human arrangements, by calling their mode of operations the "Mediatorial kingdom;" (and Protestants have borrowed their phraseology), thus "making the words of God of none effect by their traditions;" displacing God's arrangements of the ages, or dispensations, to exalt themselves in this mortal state.

I have not designed to give more than an outline of this subject. I trust I have said enough to set candid inquirers after truth to thinking. By prayerful thinking we shall "grow in grace, and in the knowledge of our Lord and LIFE-GIVER, Jesus, the Anointed." (2 Pet. iii. 18). Let no one suppose they have come to know all the truth; for, at present, "we know in part," said the Apostle to the Gentiles. The ancient Jews stumbled and fell at the doctrine, brought out by the Apostles, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel," (Eph. iii. 6); it was "the mystery, which in other *ages* was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit," (Eph. iii. 3, 5). Let us see to it that we do not, like the Jews, stumble and fall at the doctrine of the great blessings to come to the Gentiles (who have never yet had the gospel) when the dispensation of the kingdom of God is opened; which is now nigh at hand. ED.

CHURCH ORGANIZATION:

OR, SECTARIAN COMBINATIONS.

As to any formal "organization Jesus Christ established," there was none. "By this shall all men know that ye are my disciples, if ye have love one to another," said the "Lord and Master" John xiii. 35. If that test had always been observed, instead of making formal organizations, the church of Christ would not have been that *invisible* body it now is; but would have been "known and read of all men." (2 Cor. iii. 2). "Known," not by the outward rites and ceremonies, but by that love one for another, and to all men, which characterized their "Lord and Master." Whenever and wherever the professed followers of Christ commence their formal organizations, there begins the death blow of brotherly love; because all such proceedings lead to a contraction of brotherly love, and confines it to a sect or party, which virtually says, "We are holier than others." Their plea is, "Union is strength." A good plea, but no truth was ever more perverted than by the formal organization of so-called "churches," brought together on some supposed important difference from other Christians. "Union *is* strength;" but no bond of union is Christ-like which is not made by love to all who manifest that Christ has received them. "Receive ye one another, as Christ also received us to the glory of God,"

says the apostle Rom. xv. 7. These human organizations, called "churches," are all founded on principles adverse to the spirit of love, and opposed to the unity of Christ's body. That they are not conscious of this great sin may be freely admitted: but nevertheless, every one of those organizations are schismatic in their character, and rend the body of Christ: they all make some one particular feature of theology a test of brotherly love, instead of the fact that Christ has received them; thus bartering away the bond of love for the bond of a theory.

All these efforts have proved "a failure" in the promotion of "LOVE," or a God-likeness—for "God is love; and he that dwelleth in love dwelleth in God, and God in him." John iv. 16. These human organizations seem to have come into existance much as "Aaron's calf" did. Moses had tarried in the mount with God till the people thought he had abandoned them, so they make themselves a god and worship a calf to their shame. Christ has tarried away at God's right hand longer than was expected, and professed Christians seem to think He has abandoned the care of His church, and they must take the business into their own hands to organize it. How much such organizations resemble Aaron's new made god, I will not say; but I look to "the ages to come" for the true church of Christ to be manifested, then all these other counterfeits will be rejected and disappear forever. May the Lord hasten it in His time.

ED.

MY WORK IS IN ADVANCE.

APPLICATION is sometimes made to me for works which I formerly published. I am not printing any of them, and cannot supply orders for them. Some of them I would reprint if I had funds. My conviction is, I am called to a work in advance of most of my former labors. That there is no immortality in sin and suffering has long been settled in my mind *beyond a doubt*.

But how extensive are the means and opportunities to obtain immortality in holiness, is now of vastly more importance, as I regard the matter. Immortality is a free gift of God: not by creation, but by regereration, or the renewing of the Holy Spirit through Jesus Christ, the Second Adam, the Head of the "New Creation." How great God's love is, in this direction, is what now occupies my thoughts and studies: but, alas! it is too true that many reject the glorious theme of God's work in human redemption, as some did, in the days of the apostles, the testimony that God had mercy in store for Gentiles. Concerning some such Paul said to them, "Beware lest that come upon you which is spoken of in the prophets, Behold ye despisers, and wonder and perish; for I work a work in your days, a work which ye will not believe though a man declare it unto you." (Acts xiii. 40, 41).

It seems too marvelous to think that God's love and mercy to the human race is so much greater than we have heretofore been taught to believe through the corruptions of the "Apostacy" which has "changed the truth of God into a lie, and worshipped" a deceived priesthood, and "served the creature," fallible man, "rather than the CREATOR," (Rom. i. 25). Such a priesthood has represented the "Just God and Saviour" as a Being of like passions as their own; and have kept the people in awe by their denunciations; creating in the mind a revolting idea of the Being men were called to love and obey; so that hatred, instead of love, has been begotten in the bosom of the multitude; and ignorance of "the only true God and Jesus Christ" has been the characteristic of centuries past by means of the haughtiness of those who claim to be the "Divinely appointed expounders of God's word." This priestly claim will die hard; but die it will; for, God "*will* have all men come to the knowledge of the truth" that "Jesus Christ gave himself a ransom for all;" which truth shall yet reach every man, in God's "due time," in this life or in "the ages to come;" no soul of man shall ever finally perish without this knowledge, and an opportunity to accept Jesus Christ as his redeemer and Lord to the glory of God the Father. Such an hour, or period, will come to every child of Adam. Neither past unavoidable ignorance, nor death itself, can prevent this, "God's will," from being accomplished; and if man finally dies, past recovery, it will be brought about by a *wilful* refusal of Christ as his LIFE-GIVER *after* that truth has been fully made known to him. My work now is, to aid in making known this glorious purpose of Divine love in the provision He has made for every soul of man. ED.

HAS THE KINGDOM OF GOD BEEN SET UP?

A GOOD brother, has solicited me to insert ar-

ticles advocating the idea that the kingdom of God and the reign of Christ was established at the first advent, though still invisible. I have thought, and still think that such a view is a disregard of the plainest prophecies of the Bible, and hence have declined discussion on the subject. Daniel too, gives us, in the *Image*, a history of this world down to the setting up of the kingdom of God. That history locates the setting up of the kingdom of God in the divided state of the last, or Roman empire. It carries us down to and into the "toes" of the Image, and tells us, "In the days of these kings shall the God of heaven *set up* a kingdom," etc., not in the days of the undivided Roman empire, as our brother's theory would have it.

Again. Dan. vii. teaches the same fact as to the time when the kingdom of God is set up. It was not till "the Ancient of days did sit." Then Daniel says, "I beheld till the beast [the 4th beast, or kingdom] was slain, and his body destroyed, and given to the burning flame." Then it was he "saw one like the Son of man come with the clouds of heaven, and came to the Ancient of days . . . and there was given him dominion, and glory, and a *kingdom*," etc. This is further stated to be after the fourth beast, which "is the fourth kingdom upon earth," had finished his reign, and "ten kings" had arisen out of the ruins of the fourth kingdom; after which "the judgment shall sit," which is to take away the "dominion" of the "little horn"—Papacy—"to consume and destroy it unto the end." Then, and not till then, was "The kingdom and dominion . . . given to the people of the saints of the Most High," etc. How any one, with such a clear statement of the time when the kingdom of God is to be set up, can throw that event eighteen hundred years behind us, and several hundred years before the 4th kingdom was even divided, and before the "kings" had appeared, "in the days" of which the prophecy says, "the God of heaven shall set up a kingdom," to me appears mysterious; and I think no good can arise from the discussion of a subject so clearly at war with the plainest prophecies of the Bible.

If my brother's position of the kingdom's being set up eighteen hundred years ago be true, the Lord's prayer has been out of date that length of time, and we all should stop using it, or alter it to suit the changed position, as he would have it yet to be developed, or made manifest, though set up hundreds of years since. No, brother, I cannot accept any such interpretation of the words of truth. "Thy kingdom come" is still my prayer; and when it does come, "Thy will be done on earth as it is in heaven" will surely be fulfilled also. ED.

"IN THE AGES TO COME."

This expression of Paul, (Eph. ii. 7,) is a clear statement of what so many deny, and think they are doing God service in sneering at those who believe in those ages to come. Paul states, definitely, that God is "quickening" some, in this present age, who "were dead in trespasses and sins." This, he tells us, is "by grace;" not of ourselves, but by God's mere favor: not so much for our own sakes, but "That in the ages to come He might *show* the exceeding riches of His grace in his kindness towards us through Christ Jesus." "Show" to whom? "To make *all men* see what is the fellowship of this mystery, which from the beginning of the world (*aionon* the *ages*) hath been hid in God, who created all things" . . . "According to the eternal purpose" (literally, "According to the purpose of *the ages*") "which He purposed in Christ Jesus our Lord." Eph. iii. 9, 11. Paul concludes this chapter as follows: "Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus throughout the endless succession of ages, world without end." Says Dr. Bloomfield, in his critical notes, "An exceedingly strong expression, signifying, through the succession of all generations, unto the latest period of eternity."

From this we learn, that the church, or body of saints, gathered in this and the previous ages, have been gathered by the *grace* of God: favor freely bestowed on such as were "dead in trespasses and sins;" and that this gathering is for the purpose to "make all men see," at some period, "in the ages to come," "the unsearchable riches of Christ," (verse 8;) and "the mystery of His will, according to His good pleasure which He hath purposed in himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. i. 9, 10. ED.

The Redeemer's ability and his willingness to keep his people go together. He has but to have a soul committed to him to preserve it for ever.

"FOLLOWING AFTER TRUTH."

"*Being Extracts from the Published Writings of* HENRY DUNN, (*of England*), *from* 1856 *to* 1875. *With Additional Papers and Editorial Notes.*"

[NOTE BY THE EDITOR OF THE BIBLE EXAMINER.—I am happy to be enabled to go on with these interesting and instructive extracts. No one can read them without benefit if desirous of an increase of Divine knowledge and grace, though they may not agree with every expression or sentiment.]

VII.

THE HOLY SPIRIT.

PRELIMINARY.

FROM the passages which follow it will not be difficult to preceive what are the views of the writer relative to the work of the Holy Spirit, and wherein they differ from those which are ordinarily held by divines.

The main point of difference, it will be seen, relates to the action of the Spirit on the human mind; the author maintaining that such influence is not on the intellect but on the heart. That its work is not, as St. Basil puts it, to give "intellectual light, affording illumination to every rational faculty in the investigation of truth;" but to purify the human spirit, removing pride, prejudice, and uncandid habits, and giving love, joy, and holiness; that it is, in short, far from being (as Dr. Chalmers incautiously puts it in one of his Tron sermons) what the telescope is to the naked eye, or what reason is to an idiot. He holds that, as supplementary to the work of the Spirit *on the heart*, we have every reason to believe that angels, "ministering spirits sent forth to minister for them who shall be heirs of salvation," not unfrequently *suggest* good and true thoughts, just as bad spirits constantly suggest falsehood and evil. But that which is true of the one is true also of the other. In both cases these suggestions are *probationary*. The evil spirit cannot, and the good spirit will not *compel* us to receive what they bring; the injury or the benefit that in any instance accrues therefrom will always be found to depend on the state of heart which characterizes the recipient at the time they are offered. A true work of the Holy Spirit therefore should never be imagined to involve that sort of semi-inspiration which is so often made an apology for presumption; nor should good men conclude too hastily that they must necessarily arrive at right conclusions if they read the Bible on their knees, or if they set apart weeks of fasting in order to discover the Divine will. Ignatius Loyola prayed much and fasted long; but the end of it all was that he fancied he had a vision of the Virgin, and founded the order of the Jesuits.

Dealing with the subject generally, a distinction is first drawn between the Holy Spirit revealed as "Power" and as "Life;" then as "the Comforter;" and finally as the source and spring of spiritual joy, peace, and light.

The many and serious *mistakes* which are commonly made regarding the Spirit are then briefly referred to and effectually met.

—EDITOR.

POWER AND LIFE.

THE first thing that strikes us in examining the testimony of Scripture relative to the work of the Spirit is, the revelation of its twofold manifestation; viz., as POWER, and as LIFE.

We cannot search the Bible with any care without observing that in some cases the heavenly gift is seen simply in the bestowal of *Divine power*, while in others it is as plainly the gift of a *Divine life*. In the one case, the action of the Spirit seems to be exclusively on the intellect; in the other, it is as exclusively on the heart, regarded as the seat of the affections. As power, the gift imparted enables the man *to do* that which otherwise he could not accomplish; as life, it enables him *to be* what God would have him to be.

The recipients of the Holy Spirit AS POWER may be supposed to include such men as Bezaleel and Aholiab, who were endowed with "wisdom, understanding, and knowledge, in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass," that they might fulfil the will of God in relation to the construction of the tabernacle; all persons invested with ability to heal diseases, to work miracles generally, or in any other way to accomplish acts beyond the range of human capacity; all persons endowed with the power of predicting future events, whether under the Old or the New Dispensation, and all who were called to teach men truths which could only be known by immediate revelation; to record conversations or actions, discourses or events, intended for the instruction of future ages; to write history, poems, proverbs, or epistles, which should authoritatively guide men through all time; and to expound things which were for some years but partially revealed to the Church generally. Among these may be numbered apostles, evangelists, psalmists, and probably, *in degree*, the primitive elders or rulers of the infant Church.

Now let it be distinctly noted—for it is of great importance to mark such peculiarities—that in all these cases the Divine gift is simply POWER,—power bestowed *for a certain time*, and *with a definite object;* that it is never given or used for the individual benefit of the recipient; and that it contains in itself no moral or spiritual element whatever. In apostolic estimation all these gifts are counted as nothing compared with love.

That their possessors were *generally* partakers also of the higher and more spiritual donation is certain. But this is by no means universally the case. Of the moral and religious character of such men as Bezaleel we know nothing. Cyrus, anointed to be a "shepherd" to Israel, was a heathen; Samson, though a judge, was a semi-barbarian, and can scarcely be regarded as a spiritual man; Balaam was a *type* of evil; Judas probably worked miracles; and a human, if not a sinful element seems sometimes to have blended with inspired songs, such as that of Deborah and some of the Psalms. Everywhere we are taught that the possession of Divine POWER, whether it be to build, to govern, to fight, to predict, to teach, to heal, to work miracles, or to speak with tongues, is not *in itself* proof of a renewed heart, nor is it *of necessity* moral and spiritual in its nature.

The *second* form in which the work of the Holy Spirit is revealed to us is that of LIFE—Divine life, implanted in the soul of the individual man, and productive, in various degrees, of moral and spiritual blessing.

Yet here also a *twofold* operation is plainly revealed.

Our Lord himself has drawn the distinction to which we advert. The Holy Spirit comes, we are told, to *convict* some, and to *renew* others; perhaps we might say, without blame, to renew *the few*, and to convict *the many;* to make the one class, even now, "partakers of the Divine nature," and to prepare the rest for that future, whatever may be its character, in which their eternal destiny will be adjudged.

That in many cases conviction is but the prelude of conversion, and that in others it is the the first step in the regeneration of the entire nature, cannot be doubted. But it is not always so. Christendom, in centuries long past, was as a whole *converted* from heathenism to the worship of God, the living and the true; but comparatively few were *renewed* in the spirit of their minds.

The *higher gift*, involving peace, purity, and joy, belongs only to the believer. It is seen when the early Jewish churches, walking "in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied;" when they consisted of men upon whom was "great grace;" men whose religious history was distinguished by joy, and the character of whose life was everywhere manifested in praise and thanksgiving.

It is seen, too, in those Gentile fellowships of whom it could be said, "Ye have received the spirit of adoption;" "The Spirit beareth witness with our spirit that we are the children of God; and if children, then heirs,—heirs of God, and joint heirs with Christ." It is seen in all of whom it can be affirmed, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you;" "Ye have an unction from the Holy One, and ye know all things,"—*i. e.*, all things which "pertain unto life and godliness" (comp 1 Ep. John ii. 20 with 2 Pet. i. 3). It is seen *in all* who, in every age, bring forth "the fruits of the Spirit, which are love, joy, and peace in the Holy Ghost;" for such have, as the result, *not as the cause* of their faith, been "sealed" for God. "In whom also, *after that ye believed*, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

Beyond these forms, Scripture reveals no work of the Spirit of which we have a right to speak, or on which we ought to rely. And, with few exceptions, all Christians are agreed that it is only as *Divine life* that the gift of the Holy Ghost is permanent, or in any intelligible sense promised to ourselves.—"*The Destiny of the Human Race.*"

THE COMFORTER.

THE Holy Spirit is first called "The Comforter" by our Lord, when, consoling His disciples for leaving them, He promises another guide and friend who shall abide with them for ever. It was this gift that made the absence of Christ an advantage to His followers, and indeed necessary to the expansion of their spiritual life. Had He remained with them, it is difficult to see how the new nature could have been developed; how their faith could have attained vigour and maturity; how they could have been trained by discipline to "endure" that "hardness" which is necessary to the Christian warfare; how they could have learned to live under the influence of the invisible; or how, without losing the man Christ Jesus, they could ever have found the incarnate Saviour. To *them*, however, with their imperfect knowledge and feeble appreciation of His true character, the withdrawal of the Master must have appeared the greatest of

calamities, and it was therefore necessary that their hearts should be sustained, as well as their minds enlightened, by the donation of "The Comforter."

This special gift of the Holy Ghost is clearly distinct from miraculous endowment on the one hand, and *distinguishable* from that blessed influence on the otber, the loss of which David so earnestly deprecates. It is a gift belonging exclusively to the New Testament dispensation; a gift which was not bestowed until after the ascension of the Lord; and although *offered* to all believers, is yet, unhappily, and through their own fault, not enjoyed by all. It is not essential to salvation; it has frequently to be gained long after conversion, and it may be lost without involving the ruin of the soul. If I were to express its character in one word, I should call it *the gift of an indwelling God*, and therefore of an indwelling gladness—in Scripture language, "The Comforter."

It will, I know, be denied by some that we have any reason to believe that the "*indwelling*" of the Holy Spirit is enjoyed only by *a portion* of the redeemed family; that it is a blessing which is often times not received until long after conversion, or that it may be lost without the destruction of the soul, since St. Paul seems to identify its possession alike with the conversion and the safety of all believers. "*If any man*," he *says*, "*have not the Spirit of Christ, he is none of His.*" Nay, more, he seems to associate its reception with the resurrection of the body,—the mortal putting on immortality. "*If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.*" He writes as if the body could not be quickened in the absence of the life-giving Spirit.

I reply, it is unquestionably true that a man altogether destitute of the Holy Spirit is not Christ's disciple; yet it does not thence follow that every man who owns Christ's Messiahship, or even recognizes Him as "God manifest in the flesh," is part of that "building" which "groweth into an holy temple unto the Lord." No one imagines that the words of St. Paul would justify us in concluding that only believers rise again from the dead; we know, on the contrary, from other portions of Scripture, that "we must *all* appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

If, however, it is merely affirmed that the Holy Ghost is in all believers *potentially*, just as some maintain that the power of working miracles is in the Church potentially, *i. e.*, as a slumbering power which will one day be developed, I do not care to dispute the point. I speak only of that which is actual, and more or less recognisable either by ourselves or others. *In this sense* I have no question whatever of the truth of the assertion, that the *indwelling* of the Holy Ghost is not enjoyed by all believers, and is not essential to safety—*the very contemptible end for which too many of us are content to live.* I say contemptible, because it is so narrow and selfish. Safety is not *the end* of or religion; it is only the starting point. Nothing is more melancholy than to see followers of Christ praying every day and all their lives for the salvation of their souls, instead of believing those blessed words, "*He that is washed needeth not save to wash his feet*,"—to cleanse his daily walk, to purify his desires and conscience from daily sin,—and then with grateful affection showing the thankfulness of the heart by living happily in God's service. The *pretext* for this unbelief is humility; the *cause* of it is either unloving conceptions of the Divine character, or conscious inconsistency. The *cure*, whatever be the cause, is direct acceptance of offered pardon "without money and without price," leading, as it certainly will, to new views and increasing strength.

Divine Fellowship.

The fact that all believers "have not the Spirit" *in the sense of which we are speaking* is, I think, scarcely to be disputed. If every ignorant convert, uninstructed it may be in the very elements of the Gospel; if every uncharitable and unsubdued believer, if every inconsistent backslider, is to be spoken of as "*filled with the Spirit*," a "temple of God," the abode of the "Holy One," words lose their value, and spiritual distinctions are at an end. On the other hand, if all such are to be regarded as "*without Christ*," and "*without God in the world*," the Church is a desolation and the Gospel a failure.

How many, alas! listen to the apostolic blessing with which Christian congregations are commonly dismissed—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all"—without the slightest recognition of what is implied in the words, "the communion of the Holy Ghost"!

How few remember that "the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the

prophets," is a real living, loving, acting, ever-present Being,—One who may be spoken to, though He cannot be seen, and who may be listened to and loved though He cannot be touched! The prayer is, that with this Being we may hold fellowship. But an unconscious fellowship with either God or man is simply impossible. I may unconsciously *obey*, I may unconsciously be *acted upon*, but I cannot hold unconscious communion with any one. If the term does not imply exchange either of thought or feeling, it is stript at once of all meaning, and had better be abandoned.

Let me not be mistaken when I speak of conscious communion. The believer is *conscious* of communion with God when, in answer to prayer, he finds himself in sympathy with the Divine character,—full of love to God and man, confiding in his heavenly Father,—calm, peaceful, assured,—free from doubt,—*desiring*, and not despairing of entire conformity to His holy will. Surely it is not a rare thing, although, certainly, not co-extensive with the reception of the Gospel, for Christians to be conscious of this oneness with Christ through "the Comforter"?

Only let there be in connection with the absolute surrender of every habit and mode of thought or feeling known to be offensive to God, a firm faith in Christ's own words, and a believing confidence that God *does* manifest Himself to His children as He does not unto the world, and the manifestation will be both known and felt.

I say emphatically the absolute surrender of every mode of thought or feeling known to be offensive to God, because *the state of the mind* has more to do with the matter than outward action. Grave and serious errors may be committed without the consequent loss of spiritual peace and joy; but an habitually wrong state of mind is fatal to its possession. For as a man "thinketh in his heart, so is he." To *pray* even for a spirit of love, while we are nourishing and cherishing anger or bitterness in the heart, is but half-conscious hypocrisy; to imagine that we can at the same time really desire moral purity, and yet revel with a mad pleasure in the unbridled wanderings of a lawless imagination, is a not very innocent delusion; but to suppose that God will specially manifest Himself *by smiles*, in a soul thus preoccupied by the anticipated satisfactions of its covetousness or vengeance, is a folly that has at least one element of harmlessness about it—it can *decieve* no one.

Mysterious indeed is it that evil should have such mighty power in the world, that its seductions should be so wonderfully adapted to our nature, its pleasures so varied, its fascinations so great; but, believe me, the mystery of godliness is greater still, its power wider, its pleasures higher, its adaptations more complete. Evil has nothing to offer which can be compared for a moment with that holy calm which, in the expressive language of Scripture, is called "the peace of God, which passeth understanding." *Then* is it that passion subsides, and sin loses its attraction, and holiness becomes inexpressibly desirable, and doubts cease, and fear is exchanged for filial confidence, and joy wells up from the very depths of being, and God is so loved, that His love to man becomes the love of the sinner to his fellow offender. This is no exaggerated description. I speak of the advent of a King, before whom birds of night flee in terror and dismay. I speak of Royal bounty, for it is God giving to a redeemed man a foretaste of "the earnest of his inheritance," making him to understand what it is to have an intellect unclouded and a heart at rest.

I know well enough, and thankfully acknowledge it, that there are many who live calm and happy lives, fearing God and doing His will, who have yet no distinct perception of the indwelling of the Spirit, nor probably any definite idea on the subject, beyond a general recognition of the duty of seeking, through Christ, the Divine aid at all times, and a firm belief that, doing this in dependence on Him, they obtain it. And doubtless they do so. God deals with His children after various methods, adatped to their peculiar temperament, circumstances, and character. There are lambs in the fold that are simply carried on the Redeemer's shoulders, and there are wandering sheep who must be brought home torn and bleeding. But, we may rely upon it, the highest development of Christian character is not unconscious development, nor are those the richest spiritual joys which fall into our lap unperceived.

I do not say that this conscious blessedness, for which I contend, is invariably enjoyed by any one, for we all "grieve the Holy Spirit" by our folly, and force Him to be "a God that hideth Himself." To how great an extent hab its of watchfulness, purity, and benevolence would secure the retention of such joy, we shall discover just in proportion as we live up to our convictions.

If our first thought in the morning was of the God within us and about us, our first consciousness that of rest in His affection, our first desire to keep constantly within His atmosphere, what a different world would this be to us! With what peaceful delight should we go forth to

duty! With what a joyous heart should we accept our blessings! With what a noble disdain should we avoid frivolous pleasures, or still more frivolous asceticism! With what a Divine confidence should we rely on the right, and with what a fearless charity should we look abroad on all,—committing every living thing to One whose love is infinitely greater than our own! In no other mood, depend upon it, can we ever thoughtfully face the mysterious problems of the universe, and yet be happy. In no other light is it possible to realize the tremendous extent of sin and sorrow without being either hardened or overwhelmed.—"*The Comforter, or Joy in the Holy Ghost.*"

JOY AND PEACE.

To trace the Divine gift of the Spirit after the Ascension we must turn to the early annals of the faith. It there bursts upon us at once, in accents of praise and thanksgiving.

Churches have now sprung up in Judea, and the first thing that meets us in their history is their joy. "Walking in the fear of the Lord, and in the comfort of the Holy Ghost, they were multiplied." "Great grace was upon them all." They ate "their meat with gladness and singleness of heart."

It is the same with the Gentiles. There, too, the experiences of the Church sound like a song of triumph. No more slavish fear, says St. Paul. "Ye have received the Spirit of adoption;"—"the Spirit beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." "Sufferings" are "not worthy to be compared with the glory which shall be revealed in us." "Who can separate us from the love of Christ?" "The kingdom of God is joy in the Holy Ghost." And so he prays, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." And so he exhorts, "Rejoice in the Lord always and again I say, Rejoice."

It may be said that this is no peculiarity of the Christian dispensation. Joy breathes in the Psalms, was echoed in the temple, lingered on the hill-sides of Judea, abode in the tabernacles of the righteous. It was spiritual joy, too; for it arose from hearts resting in God, and it was the fruit of holy obedience. Was there, then, any material difference between the joy of the first churches and that of Anna, "rejoicing in the Lord;" of Mary, "in God her Saviour;" of David, in salvation; or of Israel generally, when, obeying God, they found "gladness in all they put their hand unto, they and their households, wherein the Lord their God had blessed them"?

I should reply, perhaps, not emotionally. But the joy of the Christian was peculiar, since it included two distinct elements of its own, viz., first, a sense of certainty as to Christ being the "Son of God with power;" and secondly, a consciousness of an indwelling Spirit, never experienced by Old Testament saints. The *one* might be regarded only as the counterpart of of those deep convictions which always distinguished the Jew,—for in the mind of a believing Israelite, whatever might be his inconsistencies, doubt seems scarcely to have found a place; the other was unknown to the ancient dispensation.

Without the gift of the Holy Ghost Christianity would have been a religion of deep gloom,—little else, indeed, than darkness and painful mystery; for there are *elements of sadness* in the Christian dispensation, of which Judaism knew nothing. The Christian Church is essentially a *bereaved* church, and but for the gift of the Holy Ghost, believers would be "orphans." Its Lord is absent; and explain it as we may, were it not for the hope of His return, and the assurance of His *ultimate* triumph, despair would be the appropriate, as it would be the actual condition of its members. But the Holy Spirit is the "Comforter." He "takes of the things of Christ, and shows them unto us," and then light dawns and hope is enkindled.

Again, the standard of personal excellence under the Christian dispensation is very much higher than it was under the Jewish. Christ has given a breadth and depth to the moral law of which the Jew had no conception. But human nature is not changed: man is as frail as ever; temptations, instead of diminishing, multiply around us; and "sorrow dogs sin" as relentlessly as it ever did. If he who contemplates human nature even in the best, is apt to find so much to grieve over, how can he be otherwise than sad when, *turning homeward*, he is led to ponder over his own shortcomings? In all he needs a Comforter. Find me a man who feels no special need of the Holy Spirit, as support and consolation, because he is a Christian, and I will find you one who has yet to learn some of the first principles of the Gospel of Christ.

In nothing, perhaps, is the distinction between Judaism and Christianty more marked than in this greater susceptibility to sorrow. A Christian is a man who lives and suffers for all. The Jew lived only for himself and his nation. Judaism was all but exclusively a national thing;

the idea of brotherhood, as connected with surrounding nations, was unknown. So far from yearning over the spiritual condition of other lands, Israel too often proudly exulted in her own privileges, and rejoiced rather than lamented over the condition of the heathen around her. Vicarious suffering formed no part of the religion of the Jews.

Not so, however, is it with the true followers of the Lamb. Like Him, they all bear in some degree the burden of a world's sin. And it is not too much to say, that but for the gift of the Comforter, that burden would be heavier than they could bear. It is the *pressure* of the new commandment applied to all mankind, "Love one another, as I have loved you," and it is peculiar to the Gospel.

It is deeply instructive to observe how clearly St. Paul in his epistles brings out the peculiar character of Christian joy. The "sealing" Spirit is the evidence which nothing can gainsay. "After that ye believed," he says to the Ephesians, "ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance." "Grieve not," then, "that Holy Spirit, whereby ye are *sealed* to the day of redemption." So again to the Corinthians, "Now He which hath anointed us is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." And then, as if even this were not enough, he rises to the contemplation of the indwelling of the Holy One in the redeemed, as the completed work of the Saviour. "Know ye not," he says, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Know ye not that your body is the temple of the Holy Ghost which is in you?" "Be not," I beseech you, "unequally yoked together" with heathen idolaters, "for what agreement hath the temple of God with idols?" "Ye are the temple of the living God." Can anything be more sublime?—*Ibid.*

Heavenly Light.

But let us not forget that the Holy Spirit is *light* as well as joy: that He *enlightens the intellect* through the moral nature, removing obstacles to the free and healthy action of the understanding, but not giving to it any additional power. Many delusions among men are based on the error that the action of the Holy Spirit on the mind is immediate and direct, enlightening it as to the will of God by means *separable*, if not distinct, from the purification of the heart and the elevation of the character. Yet is it not the less certain that guidance as to truth is as near as comfort, and *certainty* as attainable as joy?

Continual evidence of this may be found among the pious but uninstructed poor:—

"Yon cottager, who weaves at her own door,
Pillow and bobbins all her little store,
Is for her humble sphere by nature fit,
Has little understanding, and no wit;
Yet knows, and knows no more, her Bible true,—
And in that charter reads, with sparkling eyes,
Her title to a treasure in the skies."

How comes this to pass? There can be but one answer,—she *realizes*, though perhaps unconsciously, the truth of the apostolic promise, and by "*an unction from the Holy One*" knows all things.

The apostle would seem to imply in the text quoted that the persons to whom he wrote were so filled with the spirit of purity and joy, that it was impossible for *them* to be misled by false teachers. Their *moral condition*, in and by itself, would seem to be regarded as affording full and adequate security against their falling into error; and this may be said now of every real Christian who is alive to his privileges. When the apostle John says, "*Whosoever abideth in [God] sinneth not*," he is not speaking of ideal persons, nor yet of angels, but of frail and erring mortals like ourselves, in whom, by Divine grace, the love of God is perfected. And in the same sense in which he speaks of human perfection in character he affirms the possibility of absolute protection from error. By *sinning not*, he means freedom from that *servitude to evil* in which sin consists. By *knowing all things*, he implies the possession of that *spiritual instinct* which, given to all believers, and *infallible as far as it goes*, is quite sufficient to preserve spiritual life, health, and joy, and fully able to distinguish food from poison.

Many theological mistakes may be made by such persons without any serious evil resulting therefrom. Theology is not life, it is *pasture*. One spot of ground may afford better and more nutritious food than another, but *no particular kind* of herbage is essential to existence. Particular sheepwalks, like particular sheepfolds, have their special value; but it is only a *relative* value after all. It is the Shepherd, "the Good Shepherd," who "giveth His life for the sheep," in whom alone they live. "This" only "is the bread which cometh down from heaven, that a man may eat thereof, and not die."

I think we all greatly exaggerate the importance of what we call sound theology. Religion does not consist either in *right views* of sin or in *just conceptions* of the Atonement; in *the*

acceptance of the doctrine of justification by faith, or in the *belief* that all Scripture is given by inspiration of God; but in that *vital union to Christ through the Holy Spirit*, which causes us to *know and feel* that we are sinners,—to *appreciate* redemption by and through Jesus,—to *see* the goodness of God in thwarting our evil inclinations,—and to desire perpetual growth in goodness and love. The devout study of the Scriptures promotes this new and better life, because its inspired truth fully harmonizes with the spiritual consciousness of the renewed soul, satisfies its cravings, and at once enlightens, sanctifies, comforts, and controls. But it does this quite independently of its verbal inspiration, its freedom from scientific error, or the exact accuracy of its translation into the English tongue.

If it were otherwise,—if life were dependent on anything but the Life-giver, what would become of the poor and the ignorant? How could the millions who, in past ages, lived and died in the faith, rarely hearing the voice of a living teacher, and unable to read a manuscript if it fell into their hands, have ever been Christians at all? Or how could we explain the fact that, at the present day, some of the noblest examples of simple faith and piety are to be found in negro slaves, in peasants' huts, in spots where controversy never comes, and among persons to whom, if it reached them, it would be but as the jargon of an unknown tongue? How, I say, could all this be, if believing "*with the heart* unto righteousness" were not a totally different thing from holding, as it is termed, the analogy of faith? I would not for a moment undervalue *just views* of truth, but let it not be forgotten that, as Perthes says, "orthodox propositions are sometimes only stone tables, which do not come even from Sinai."—*Ibid.*

Common Mistakes.

Mistakes in relation to the work of the Spirit are many. I can only notice one, viz., the notion that the Holy Spirit resides in the Church collectively rather than in the individual, and that He *directly* acts on the judgment of such an assembly.

All Churches, *more or less*, claim to be guided in their decisions by the Spirit of God. And yet the thoughtful observer cannot conceal from himself that these bodies corporate, if so they may be called, are, *as Corporations*, destitute of all moral character whatsoever; that they are but associations of individuals having *some common interest*, and united for the purpose of pursuing a common end, in connection with common views. It matters not how good that end may be. The agency is human, and selfish aims necessarily intermingle. Hence the ever-recurring complaint that such assemblies are anything but free from craft, ambition, uncharitableness, and self-seeking.

Nor should such a charge either excite surprise, or be regarded as obviously unfounded, for, *as a great fact in humun experience*, there is commonly more self-deception in a crowd than in solitude; more vanity and ambition *in a class* than in any separate member of it; more worldliness in an ecclesiastical council than in the closet of the priest when the door is shut; and probably far more hardness of heart and deadness of conscience, more delusion and deceit, in the meeting of a propaganda, than was ever found in the individual experience of any separate member of it. How much all this evil is aggravated by the persuasion that where "two or three are gathered together," for the promotion of any object supposed to be pleasing to God, *special light is vouchsafed to the majority*, is best known to those who have been persecuted for their dissent.

That indications of the Divine will may frequently be found in those hindrances, or facilities, for the accomplishment of any object, which often unexpectedly present themselves to the Christian, there can be no doubt, and these are sometimes strikingly providential. But *the right interpretation* of such events, mainly, if not exclusively, depends on the state of mind in which they are viewed. To the selfish and self-willed they may be but as the "lying prophets" of the Old Dispensation; to the lowly and the meek they are often as the voice of God. Who has not had to lament over the errors of many *good* men, who, after diligently seeking Divine guidance, have been left to blunder on, until, by stupidity, indolence, or folly, their ruin, or that of others, has been consummated? They have expected providential interference, but it came not; and now they stand aghast, the sceptical among them abandoning a faith which has been found wanting in the day of trial; the trustful only clinging the more closely to their Saviour, under the assurance that "all things work together for good to them that love God, to them who are the called according to His purpose;" the truth being that neither the one nor the other had any right to expect the kind of guidance they sought, or to look for anything in reply to their supplications beyond the removal of disturbing forces from the judgment,—the emancipation of their natural faculties from the clogs

and chains which sin and selfishness impose. Had they simply sought to be freed from a wrong bias; to be enabled to look, not on their "own things" merely, but "on the things of others;" to be delivered from ambition, or indolence, or self-seeking; to be pure and lowly, they would have found, by happy experience, the fulfilment of the promise, "The meek will He guide in judgment, and the meek will He teach His way."

The same principle applies to the preaching or hearing of the gospel and to every appointed means of spiritual improvement. In relation to them all we pray, and pray aright, "Open Thou mine eyes, that I may behold wonderous things;" but we err greatly if we suppose that this enlarged spiritual discernment is gained by the donation of anything previously withheld by God. The process is one of subtraction rather than of addition. The accession is obtained simply by the removal of films which obstruct healthy vision. The eyes are anointed "with eyesalve," that they may see. If it were otherwise, the much-vaunted right of private judgment would be to all, as indeed it is to many, a mockery or a snare: a mockery, because the masses of mankind are alike unable and unfit to exercise it; a snare, because it could only engender a system of private interpretation more or less fanatical in character, by placing the weakest intellect on the same level as the strongest, each being, on this supposition, but a passive recipient of light from heaven. Infallibility necessarily attaches to such a revelation, whether the channel through which it be conveyed be the mind of a sage or a simpleton. But we "have not so learned Christ."

To anticipate, in answer to prayer, the special illumination of the intellect (except under miraculous, and therefore temporary, conditions), is an enthusiasm which soon becomes fanatical: it is a delusion that begins with the indulgence of the imaginative, and frequently ends in inflaming the malignant emotions. But to expect purity, love, and joy, as the fruit of mysterious union with the exalted Redeemer, is only to obey a Divine command, and to claim a promised blessing. Imagination then becomes the purifier of the affections, instead of the inflamer of the passions, and, as "the chief connective link between the visible world and the invisible," no more turns away from its *appointed task* of "spiritualizing the senses," to perform "the ignoble drudgery of sensualizing the spirit."

Finally, the blessing of which I speak is given only to the trustful; it is withheld from the unbelieving. We thankfully accept those blessed words, "As many as I love, I rebuke and chasten;" why, then, should our faith waver, when the same ever lasting Friend lovingly adds," "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with me"? Doubtless it is good to say, "Lord, I am not worthy that Thou shouldst come under my roof: speak the word only, and my servant shall be healed;" but surely it is better, with Zacchæus, to make haste, and come down, and receive Him joyfully.—*Ibid.*

Protestant Errors.

Perhaps the most striking instance of the perpetuation, among Protestants, of a claim to spiritual power, originally founded on a misconception of Scripture, is furnished by the retention in the Ordination Service of the English Church of the following words:—"Receive the Holy Ghost, for the office and work of a Priest in the Church of God, be now committed unto thee by the imposition of our hands. "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained;"—words supposed, in some sense or other, truthfully to express the kind of official authority with which the presbyter is invested by the bishop.

A little consideration would suffice to show, that as a part of such a service they can have no meaning whatever, since they obviously belong to that miraculous and therefore temporary condition of things under which the Christian religion was first planted in the earth.

Nothing can be plainer than that, under the Jewish theocracy, God did from time to time, either directly or by his prophets, miraculously inflict special punishment for special sin. The cases of Miriam, of Gehazi, of Azariah, and of Uzziah, will at once suggest themselves as instances in point. Let it be observed also that inflictions of this kind—direct and Divine—could only be withdrawn by God himself. There is no instance on record of their ever having been removed by human agency. The cure of Naaman is no exception, for the leprosy seems in his case only to have been natural disease. The removal of Miriam's was by the Lord himself. Hence, when Christ on healing the sick man was heard to say, "Thy sins be forgiven thee: rise and walk," the Jews exclaimed, "Who can forgive sins but God only?" They understood Him, and rightly, to claim power to remove what they regarded, whether truly or not, as a Divine infliction for sin.

The entire history of the planting of the Christian Church forms one continuous illustration of the *meaning* of Christ's word when He gave this

power to the apostles. Everywhere we see them smiting and healing; everywhere using the power with which they were invested for the purpose of asserting their apostolic authority, and of sustaining by this penal discipline the purity of the church. Nowhere do we find them absolving from sin except in that declarative sense which makes the announcement equally true and equally trustworthy, whether it come from the mouth of a spiritual prince in his palace or from a tattered Lazarus at the gate.

Ananias and Sapphira "lie to the Holy Ghost," and are struck dead at the word of Peter, and "great fear" comes "upon all the church." Elymas seeks to turn away the deputy from the the faith, and Paul smites him with blindness "for a season." No one will dispute that these were inflictions on account of sins, the remitting or retaining of which was in the hands of the apostles. What they thus bound on earth was bound in heaven; and what they thus loosed on earth was loosed in heaven.

That the same power was habitually exercised in the *Gentile* churches by St. Paul is clear from his epistles; that it was brought to bear upon the *Jewish* fellowships is equally evident from of St. James.

In the First Epistle to the Corinthians, Paul, complaining of some that were "puffed up," writes, "What will ye? shall I come unto you *with a rod*, or in love, and in the spirit of meekness?" and again, in reference to a gross case of immorality, "I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." So when he rebukes their terrible perversions of the Lord's Supper, he tells them in plain terms, "For this cause many are weak and sickly, and many sleep." In other words, they sicken and die judicially. What can all this mean, if it is not an exhibition of apostolic power binding and loosing? What is it if it be not the true interpretation of the Saviour's words, "Whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained?"

In his second epistle to the same church, having assured himself of their obedience, he speaks of having forgiven the offender "in the person [or place] of Christ," lest Satan should get an advantage;" while to those who said, "His letters are weighty and powerful; but his bodily presence is weak, and his speech contemptible," he has this message,—"If I come again, I will not spare: since ye seek a proof of Christ speaking in me."

In the Epistle of St. James passages occur which it is impossible to explain, except on the supposition that they refer to penal diseases, inflicted by those who were entrusted with the maintenance of church discipline and authority. "Is any sick among you?" he says, "let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Here, the promise being distinct, we are shut up to the conclusion, either that the supplications referred to as saving the sick were powerful only when the infliction was judicial, or that the laws of God in reference to mortality were suspended in favor of these early believers,—a notion which finds no evidence for its support either in the past or present experience of the Church.

The apostle John is more explicit still. He says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death;" which means, I suppose, that for such an one he shall not ask in vain. He adds, however, "There is a sin unto death,"—a sin which God punishes by the shortening of life,—"I do not say that he shall pray for it," for in such a case he has no promise that his prayer shall be heard.

Jude also, in his epistle, seems to recognize similar distinctions when he bids the churches "have compassion" on some, "making a difference," and tells them to "save" others "with fear" (or, as Dr. Burton reads it, by terrifying them), "pulling them," as it were, with personal effort and danger, "out of the fire," yet without sympathy with their sin, or thinking lightly of it,—"hating even the garment spotted by the flesh."

Now, reviewing the whole of these passages, it certainly seems to be plain enough that the apostles, in the exercise of the miraculous power committed unto them, *did* bind and loose, *did* remit and retain sin in the sense of inflicting or removing disease or death. It is equally clear that *they did not* even hint that the remission of sin generally was in their power, nor did they ever intimate that transgression could be blotted out, or the *assurance* of forgiveness be obtained, except in connection with that faith in Christ which it is at once the duty and the privilege of every Christian to exercise.

Why, then, should Scripture be strained, and

common sense be violated, in vain efforts to sustain an error which can really find no basis for support, except *the pretence* that miraculous powers are still continued in the Church?

The most common form of delusion, however, is that which supposes that the Holy Spirit, *in some special manner*, accompanies and gives effect to sacred oratory; that He co-operates with animal excitements, exaggerated appeals, and inflated eloquence; that He gives *power* to all the various devices by which men, with the best intentions, and under the influence of the purest motives, are ever seeking to awaken and alarm the thoughtless.

This, and many kindred errors, will never vanish until texts are interpreted more soberly than they are at present, and their bearing controlled by the context; until this dispensation is viewed in its true character, as one marked rather by selection than by universality; until the age to come is connected with the age that is; and the distinction drawn in Scripture between the glorified Church and the "nations of the saved" is fully and fairly recognized. Then will it be seen that Christ is indeed the Redeemer of *the world;* that mankind form *a community*, common participants in the miseries of the fall, and therefore common sharers in the blessings of the recovery; that Satan's *apparent* triumph is unreal and but temporary; that Divine love is wider and deeper than we are apt to imagine; that "all things" are working together for good to them that love God; that Christ, raised from the dead, is not only in this age, but also in the age which is to come, Head *over all* things for the exaltation of the Church, and that what we know not now we shall know hereafter.

But this can never be, so long as we persist in maintaining that the conviction of the world by "the Comforter" is but aggravated condemnation,—that God has no blessing for an Esau,—and can show no favor to any man short of absolute union with Himself.—*Ibid.*

NOTE.—The necessity that exists for warning good men against the errors referred to in the last section is, even in the present day, painfully obvious.

One of the most eminent of the Wesleyan ministers, only a few years ago, bade his brethren beware of preaching either from a manuscript or from memory. He charges them to trust for utterance to help from above.

An equally eminent Congregational minister, in a widely circulated address on Preaching, says, "There are times when a power which is not our own takes possession of us. We cease to originate our own thoughts. We listen in silence to supernatural teaching. The people know when these visions have come to us. The words which we speak when under the inspiration of the Holy Ghost move the very depths of their spiritual life."

It is only needful to reflect on what these claims involve to perceive the error that underlies them.—ED.

DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. No. 7.

BY G. R. LEDERER.

CHAPTER X.

IT has been said by many commentators that the information of the great calamities which should befall his people—as recorded in the preceding chapter—and the indefinite time which should pass before their final restoration should take place, caused Daniel to mourn and to fast, seeking for another revelation. But considering that the time in which Daniel received that discouraging information was in the first year of the reign of Darius the Mede, should we suppose that the prophet would have postponed the season of his mourning and fasting till the third year of Cyrus the Persian? I think not; we must, therefore, look for some other reason which caused so much trouble and sorrow to Daniel, the man precious to God.

It must be borne in mind that in the first year of Cyrus the Persian, permission had been given to the Jewish people to return to their own land and to rebuild the city of Jerusalem and the sanctuary. It was now nearly three years since that gracious decree had gone forth from the king; but how did things stand in Daniel's beloved fatherland? Very discouraging, indeed, especially to him, the man whose whole heart was with, and for his people and their land. In the first place, of all the multitudes who were carried down into captivity, but a few, comparatively, returned when the trumpet of liberty sounded; and those who followed the great leaders, Ezra the scribe, Jehoshnah the priest, and the two prophets Hagai and Zechariah, led a miserable life. All that had been done after the lapse of seven months, was the erection of an altar and the celebration of the Feast of Tabernacles. It was the reluctance of the people to leave the flesh pots of Babylon and to go to re-occupy their own blessed soil where the graves of their fathers, their kings and their highpriests were. It was the lukewarmness of those who did go up with which they went to work in re-establishing the sacred institutions of their worship; it was these circumstances which caused Daniel to mourn, to sigh and to fast, and in consequence of which he

received another vision and another message through the man Gabriel. That it was Gabriel who spoke to the prophet, is but a suggestion, which, I think, occurs to every reader of this chapter, because it was he who had spoken to him on several previous occasions.

The most remarkable feature of this chapter is that the informant of Daniel, who on former occasions had appeared to him as a man like himself without particular decoration or splendor, appeared this time in such a dazzling and awe-inspiring form that the beholder fell down senseless until some other personage touched him several times by which he recovered so far as to be able to stand on his feet and listen to the message that the shining one had to deliver to him.

That the personage who touched Daniel first, which strengthened him at least to get up on his knees; then the second time, touching his lips which enabled him to express his fear and his inability to stand the awful sight, and, lastly, by which he recovered his full strength, was altogether a different one from the one whose appearance so greatly terrified Daniel, is evident from the different expressions of the Hebrew word for "man." In verse five, where the prophet describes the vision of a man dressed in fine linen, the word "*Ish*" is employed, while in verse 16 when he says; "and behold one in the form of the children of men touched my lips," he uses the word "Adam;" and it is an acknowledged fact that the word "*Ish*" signifies a higher character than the word "Adam." The former signifies man in his govering capacity, the being that has been appointed to rule over all things in creation, while the latter, (Adam) is the name of the race, reminding him of his origin from "Adamah," the earth.

Daniel was on the banks of the great river Chidekel—probably the river Tigris—not in the spirit, as was the case in the vision recorded in the eighth chapter, on the banks of the Uloi, but bodily; for he speaks of men who have been with him, and who, though not seeing the vision, were so terrified that they fled to hide themselves some where. The appearance of Jesus to the apostle Paul—then the persecutor Saul of Tarsus—on his way to Damascus, was in like manner. The difference, however, between the two visions is a vast one. In the appearance of Jesus to Paul he spoke to him in such plain and simple language, that it was immediately understood and acted upon, while the revelation of the one in white linen was so shrouded in obscurity that, after all, Daniel, who certainly was a lettered and a wise man, could not make anything out of it, and it has since that time engaged and troubled the minds of thousands of learned men, honest seekers of truth, without any one of them having been able to disentangle the confusion in the speech of the angel, except so far as history has solved the mystery.

There is a class of learned men, Jews and Christians, to whom this chapter offers another and very perplexing difficulty; namely, the mention of the princes of the nations here represented; the Persian, the Grecian and Israel. Who are these princes? and what was the object of the contest between the one speaking to Daniel and that of the kings of Persia, and, afterwards—as can be easily understood by the context—with that of Javan? We speak here of that class who do not believe in the existence of personal angels who dwell in the light and who can assume the appearance of different beings according to the charges they receive from God.

Some say that the princes here mentioned are the kings themselves of those empires or nations, and that the informant of Daniel was some one in high station at the court of Persia. He contended with the king who was influenced by the Samaritans and other foes of the Jews, in favor of that people. But there are many points to be considered in connection with this question which prove that this view is untenable. First: The speaker could not have been a mere human being because of his superhuman appearance, the restoring power of his touch, and, principally, because he expressly said that he came to tell Daniel what should befall his people in after days, which, surely, is not in the power of man, be he ever so wise or ever so high in position. Secondly: The messenger speaks of the prince of Javan,—Grecia—which country at that time consisted of a federation of a number of petty kings and princes, and its appearance on the stage as one of the prophetic universal monarchy was not even dreamed of. Thirdly: Who is Michael whom the informant calls "your prince," and in another place (xii, 1,) "the great prince who stands for thy people?" And, lastly; If the word "*Szar*"—prince—means the king, why did not the speaker say "king" at once? Why did he wrap the dignity of royalty in an obscure dress? and is, or ever was, Michael king of Israel?

Some interpreters maintain that this vision, like several previous ones, is but a vision; there was nothing real. The princes here spoken of were intended to represent the spirit that governs individuals and nations. Daniel is told—in the spirit, of course,—that the well meaning which the Persian king entertained towards Daniel's people, and which he had proved by the

issuing of a decree, proclaiming that they were at liberty to return to their land and build their city and sanctuary, battled with a bad spirit of enmity which inspired the king by the influence of the enemies of the Jews, who labored hard to prevent them from rebuilding Jerusalem. This theory also is untenable for the same reasons which do not admit the first view, and an additional difficulty is, that the whole tenor of the event as related by the prophet does not admit the spiritualizing of the vision. The circumstances of the occurrence are too plainly related to be misconstrued. Daniel was, at that time, near the great river Tigris, perhaps on an official tour; several men were with him upon whom the appearance, though not visible to them, made such an impression that they fled, seeking for some hiding place. The vision, therefore, cannot be vaporized, but must be taken as literally as it is related by the inspired historian.

For those, however, who believe that there are real beings called "angels" (which also signifies "messengers") who are employed by the Creator in different ways and with different charges, there is no difficulty in believing also that there are such angels who have particular charge of the affairs of the different governments, though we have no revelation in what these charges consist. If the existence of such beings were mentioned in the apocalyptic book of Daniel alone, unbelievers would have, at least, some excuse; but this is not the case. There is hardly a book in the Old Testament in which we do not find mention made of angels and of commissions they received to carry out among men.

But even for us there are difficulties in this chapter which does not contain any revelation but forms a kind of introduction to the following, the eleventh. What was the cause or the object of contention between the angel-princes? Why was that one sent to Daniel detained by the prince of the kingdom of Persia? The explanation of the popular Hebrew commentator, Rashi, (whose views we will give in full in the sequel,) is nearest the one which, we think, removes the difficulty, namely, that the angel-prince of Persia pleaded for the retention of the Jews in captivity; for he, the angel—to whom the final end was not revealed—thought that with the liberation of Israel, Gentile supremacy will cease, and the same was the object of the coming of the prince of Javan. We think, however, that the pleading of these princes was not, as Rashi says, before the throne of God; for He takes no counsel from any created being, not even from the highest angels that surround His throne. We think that the angel prince of Persia endeavored to inflame the fire of animosity against the Jews at the court of Persia, which the one who spoke to Daniel labored to counteract and in which he was aided by Michael the angel prince of Daniel's people. And it is a similar case which the informant mentions in the last verse of this, and the first of the following chapter, (which properly belongs to the tenth,) namely, that in the first year of Darius the Mede, the spirit of hatred against the Jewish people manifested itself, as we have seen in the snare which the satraps laid to destroy Daniel, when he, the angel speaking to Daniel, stood to strengthen the king in his good opinion and love he entertained towards his prime minister, and to counteract the plan of the enemies of Israel, in which, also, he was assisted by Michael, the prince of Daniel's people.

In the 20th verse it is recorded that the messenger wanted to ascertain whether Daniel had sufficiently recovered his strength and able to listen to the message. He asked, therefore, "doest thou know to what purpose I came to thee?" He then said, that he must soon return to the court of Persia to continue his contest with the prince of that nation; but even then his work was not done yet. For when he shall come forth—a conqueror—from the court of Persia, that empire being then dissolved, he will have the same contest with the prince of the new empire, that of Javan, the brass, leopard or he-goat of former visions. We now append the views of some ancient Hebrew commentators. Verse 1. "True is the decree and great the calamity." The word "*Tzaba*," generally translated "host," is here translated by Gesenius *calamity*, with good reason. Remarkable is the interpretation of Rashi of the last clause of the last verse of chapter 9. He had already remarked that the city and sanctuary would be destroyed by a people of commanding countenance, which means the Romans under Titus, "whose end shall be in a flood," the Roman power, the last of Gentile supseme power in its different divisions, will be swept away by the Messiah at his appearaece. Then, he says, this last verse gives only some more particulars of what was said in the preceding. Titus will make a covenant with the nobles and leaders of the people, as the word "*rabbim*," translated "many," can also be translated "lords," "masters," or "nobles" for one week; but about the middle of the week he will break his covenant, besiege Jerusalem, and the sacrifices will cease. Then "upon the wings of abominations desolation"—the desolation of the city and sanctuary—will follow as brought on by wings of idols—people who worship them—and until the utter

and severe sentence which is decreed upon the enemies will come upon them the desolation will last.

Verses 12 and 13. Saadja Gaon says, Gabriel declared to Daniel that he would have come to speak to him at the time when he began to pray; but he was detained by the prince of the empire of Persia, with whom he battled 21 days, until Michael, the prince of Israel, came to assist him. Now, however, he has come to reveal the mystery of some of the visions which appeared to him. To this Rashi adds: The prince of Persia appeared before the throne of God soliciting a prolongation of Judah's captivity under the reign of the Persian monarchy, which Gabriel contested and which caused the battle between them. The angel now adds that, after he shall have given the information to Daniel he would return to heaven to continue the fight with the prince of Persia; and that he knew well that while he went forth the prince of Javan—Greece—would come for the same purpose as that of Persia. In all these contests Michael only was on his side and aided him.

Aben Ezra expresses nearly the same views; but he connects the first verse of the next chapter to the last of the tenth, saying that Gabriel accuses the prince of Persia of ingratitude, for he said that he aided him against the prince of the Chaldeans in the first year of Darius the Mede in conquering Babylon.

From these remarks it is evident that these commentators believed that every nation has an angelic protector, or advocate at the throne of God, called *Szar*, or prince. It is a hard thing for one philosophic generation to believe in personal angels as representatives of the nations of the earth at the court of the Most High; but if the sayings of him who was sent to enlighten Daniel do not mean what the Hebrew commentators say, what do they mean? I frankly confess that if I am to give up the belief in personal angels, I do not know what to make of the greater part of Daniel and of numerous other passages of Scripture.

Before we take leave of this chapter I beg the attentive reader to observe that not a word of the message which Gabriel was commissioned to deliver to Daniel was as yet spoken. Besides the description of the dazzling appearance of the messenger and the terror that seized the prophet at the sight of him, the chapter contains only the mysterious communication of the battles he, the messenger, fought with other angel-princes, and which he will have to resume after he shall have delivered his message and return.

The next chapter, the eleventh, that vast field and rich mine of speculators will, I expect, make three articles of a good size, since the explanation we are about to give necessitates to consider it almost verse by verse, and accompany it with facts from history.

Coming Events Cast their Shadows Before.

Abraham's Sacrifice—The Smitten Rock,—Moses' Vail.

BY T. C. RUSSELL.

(*Continued.*)

The light of Divine Revelation, in the providence of God, almost every Bible truth is to cast its shadow: hence, "the Law is a shadow of good things to come;" "there shall not one jot or title of it fail until all be fulfilled." The Gospel (good news) was preached to them (those under the Law)as well as to us;" but they failed to receive it, not mixing with it faith in that to which it pointed. Let us recognize not merely the letter of the Law but that which it teaches also.

Abraham, as a type, represents God: Isaac, Christ. As Abraham offered up Isaac, his only begotten son, (Heb. xi. 17) the head of the promised seed, so God freely gave His only begotten Son to die, "who is the head of the Church"—the God seed—Christ the head, we members of His body. Isaac was under condemnation to death three days during the journey to the mount of sacrifice. Jesus was under the dominion of death three days. God raised him up from the dead,—Abraham received Isaac from the dead in a figure, Heb. xi. 19. Again, Abraham chose a wife for Isaac. God is choosing the Bride of Christ. He has visited the Gentiles to take out of them a people for His name; they are called and chosen and faithful; and Jesus testified, "no man can come unto me, except the Father, which sent me, draw him." Abraham sent his servant for the Bride of Isaac. God has sent His servants, the apostles, and prophets, etc., to call the Bride of Christ. Paul says, "I have espoused you as chaste virgins unto one husband, even Christ." (2 Cor. xi. 2.) And oh! how sweet the thought, to those who love his appearing, that this people taken out for *His Name* are soon to receive it. (Rev. ii. 17.) "Let us be glad and rejoice and give glory; toGod for the marriage of the Lamb is come and His wife hath made herself ready." (Rev. xix. 7.) Even this union of Christ, the second Adam, and his bride, seems shadowed

forth in the first Adam and his wife. Eve was made of Adam's rib; bone of his bone. We, the Bride of Christ, are formed of God in Christ a new creature. We are made partakers of the divine nature; for if we have not the spirit of Christ, we are none of his. Adam, the first, created in the flesh. Christ, the beginning of the new creation of God, the spiritual. Adam the father of all earthy; Christ, "shall be called the Everlasting Father" of the spiritual family. Eve was "the mother of all living:" the Lamb's wife, the "New Jerusalem," is to be the mother of all who shall enter the spiritual life; and none of the children can enter life until the Bride is united to Christ: then "the Spirit and the Bride will say, come, and whosoever will may come and the water of life is free." (Rev. xxii. 17.)

A type of the unpardonable sin is found, I think, in Num. xx. 11, where Moses smote the rock with the rod twice. St. Paul says, that rock was Christ. (1 Cor. x. 4.) The prophet said they should smite the shepherd of Israel on the cheek; and we find it was literaly fulfilled, but only *once*. Some, according to St. Paul, crucify Christ afresh and put him to an open shame. (Heb. vi. 6,) therefore committing the sin unto death," they cannot enter the Heavenly Canaan. Moses did this, in type, and on that account was not allowed to enter the goodly land. Another thought which this suggests is, the sanctity in God's sight of types. Moses' sin was in spoiling a type. If baptism is a type of our burial and resurrection, it makes the form of more consequence than many have supposed it to be. Instance: Christ was not buried and raised three times; hence trine-immersion, to the writer, would appear to spoil the type.

The Vail of Moses.

Moses exercised the offices of prophet, priest, and chief ruler, and was, as such, a type of Chrst: "A prophet shall the Lord your God raise up unto you like me." When Moses came down from the Mount, from the presence of the Lord, his face shone, so that the children of Israel could not steadfastly behold him; and by divine command he put on a vail, so that he could communicate with them.

We understand that Moses typified the glorified *body* of Christ, (the church of the first born) in their intercourse with the nations in the flesh during the Restitution Age. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." (2 Cor. iii. 9.) Notice how beautiful the type appears to fit. Many Scriptures plainly inform us that the saints are to be kings and priests and reign on the earth, over the nations in the flesh. Yet we know that if a glorified spiritual body, such as John saw Christ to be, (and "we shall be fashioned like unto His glorious body,") at whose feet he falls as a dead man, (Rev. i. 17,) or such an one as Daniel the prophet saw, of which he says, "Straightway there was no strength left in me," before whom he falls as dead; or like our Lord as seen by Saul of Tarsus, shining above the brightness of the sun at noonday, so glorious as to blind him; I say, if such beings were to appear to the natural man, the very object would be defeated—he could not receive *instruction* from such a being; and yet that is as certainly to be our appearance as that "as we have borne the image of the earthy, we shall bear the image of the heavenly," and be like unto the angels of God." But we shall appear to mortals, of the next age, as angels did in past ages, i. e., *under the vail*, that is to say, the flesh. (Heb. x. 20.) In this way the Lord and two angels appeared to Abraham as common men; and so Jesus, after His resurrection, appeared to His disciples; and so I understand the saints, (as did Moses in the type,) when in communication with mortals, appear under the vail. When not so engaged they can enter into that within or beyond the vail—the presence of God their spiritual condition.

Pittsburgh, Pa.

The Biblical Development of the Ages. No. 4.

New Testament Teaching: General Conclusions.

BY JOSEPH B. ROTHERHAM.

He who has well studied the Old Testament is prepared for the New; and he that has marked the use of *olam* by Moses and the prophets can at once appreciate the use of *aion* by Christ and his Apostles. Between the completion of the Hebrew Scriptures and the commencement of the Greek, a connecting link was forged by the Alexandrian Jews who translated their Hebrew Bible into the Greek tongue, and who executed their version, known as the "Septuagint," prior to the time, and ready to the hand, of the apostles of our Lord. The Septuagint using *aion* for *olam*, led the Greek word into the inheritance of

the Hebrew, and conveyed to the immediate possession of the new appellation those rich domains which the old had taken centuries to acquire. The *Septuagint* translators assumed that the two words corresponded so nearly that the one could stand for the other: at least they let fall the mantle of the elder on the shoulders of the younger. The four hundred instances of *olam* taken up, with substantial uniformity, by *aion*, must have created a correspondence if they had not found it. An absence of slavish uniformity in style indeed is noticeable; but the divergences are microscopic, and the resemblances all the more striking.

Like *olam*, *aion* is found definite and indefinite; singular and plural, applied to both past and future, and both are intensified in the same fashion so that as lately we had "the olam of olams," so now we have "the aion of aions." Like *olam*, *aion* is strongly tinctured with the meaning of "indefinite duration," and can justly be rendered "age" only by the help of some such expanding adjective as "indefinite," "remote," "latest," or even "perpetual." Like *olam*, *aion* in the singular occasionally submits to the yoke of the age-meaning, if not girt too tightly therewith; and in the plural will take no other, so that, as we have nothing better than "ages" for *olams*, neither have we anything more acceptable for aions: we can do with "eternities" for neither the Hebrew nor the Greek plural until we have shorn the "eternities" till they mean no more than "times." Finally, when either *olam* or *aion* is used as an adjective or supplies us with one, the qualifying epithet is of broad and not narrow significance, meaning age-measured,—measured by the age, in contrast to the day or the year,—rather than age-bounded—ending with the age,—instead of only leading to a visible shore, it conducts into the midst of an age-marked but still on-flowing stream: in point of fact, that which is *olamic* and that which is *aionion* are alike broadly "age-abiding" rather than narrowly age-lasting, whether the thing so qualified is tribulation or joy, death or life.

Thus taught by the Old Testament, written in Hebrew and in Greek, the learner advances into the New Testament, where he is charmed with a combination of "old things and new." The old style greets him at every turn; the old ideas are still current; and with Hebrew thoughts in Greek words he is soon at home. But all is not old. Something new awaits him. He opens wide his eyes to see in sharp outline close before him, what he can only have dreamt he saw in hazy distance after spending an evening with the prophets. He beholds a clearly marked line of demarcation which from Genesis to Malachi had never been drawn,—a line of demarcation between two ages whose junction, though still lying some way before him, is brought sufficiently near and set in a light sufficiently strong to enable him to point to each in succession, and to describe the differences characteristic of the two.

The New Testament speaks of "this age" and of "that which is to come." It does this in two cases without further description of the ages intended, offering the distinction as one by this time well-known. We refer to the words of our Lord recorded in Matt. xii. 32, and used by the Apostle Paul in Eph. i. 21,—"this age (*aion*) and the coming."

The fact that a distinction so important and so new could thus simply be made, may perhaps best be accounted for by the facts collected in our last two articles, which went to show that, although the distinction before us was never actually made by any of the Hebrew prophets, yet the materials for it were little by little accumulated as their visions extended in range and their discoveries advanced in fulness. They looked forward to the days of the Messiah,—they anticipated the unequalled glory and blessing which would characterize those days—they knew that those days would not be fleeting but would abide, they would be "days of *olam*" running on into a distant, indefinite futurity: but the *olam* would be another, not this; a new one, not the old;—this was the feeling that grew upon them. The feeling found expression. A new formula was framed. It was appropriate, and became current. "This *olam*," "this *aion*," they said,—and thereby they summed up all the past, present and impending days of failure, humiliation, subjugation, sorrow and waiting: "that *olam*," "that aion," they went on to say, —and in that designation they comprehended all they had been taught by their prophets to expect under the sway of their promised "Prince of peace." The contrast went to their hearts, the formula expressing it was often on their tongue. History attests the fact that by the time of our Lord the phrase had obtained currency. The great Teacher, finding and approving it adopted it: he had new things to tell, more light to give concerning both "this age and the coming."

We pause here for a moment to ask—though not just yet to answer—the question, how it was that our Lord did not at once change the phrase, make the old age "*that*—the bygone," and the new "*this*—the present." Suppose this question answered by the common, easy reply that our Lord stood on a border land transitional from the one age to the other; and that the change in

fact not being complete, the change in style would have been premature, or at least could be left to follow in due course:—suppose this reply given so far as our Lord is concerned, yet what of the Apostle Paul,—why does *he*, years after the ascension, still write "this age and the coming?" Let the true answer stand deferred. Meanwhile let us trace the line of demarcation of which we have spoken. We have more than a phrase to deal with. This age and the coming one are characterized in so many ways as to settle conclusively that the answer just dismissed was *not* the true one. Let us now briefly trace the outlines of the two ages as they appear in the New Testament.

I. This age—*how characterzied.* (1.) By *anxieties* besetting those who received the word. "The cares of this age (*aion*) and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becomes unfruitful." (Mark iv. 19.) (2) By *persecutions* for those who faithfully follow Christ. "He shall receive an hundredfold now in this time . . . and persecutions, but in the age (*aion*) to come," &c. (Mark x. 30.) (3) By the *intermingling* of the sons of the evil one with the sons of the kingdom in the field sown by the Son of man: "Let both grow together until the harvest—the harvest is the end of the age (*aion*). (Matt. xiii. 30, 39.) (4.) By *Christ-crucifying princes.* "The princes of this age (*aion*) . . . crucified the Lord of glory." (1 Cor. ii. 8.) (5.) By *Satanic ursurpation.* "In whom the god of this age (*aion*) hath blinded the minds of them that believe not." (2 Cor. iv. 4; cf. John xii. 31; xiv. 30; xvi. 11.) (6.) By the *predominance of evil*: "Who gave himself for our sins, that he might deliver us from this present evil age (*aion*)." (Gal. i. 4.) "In trespasses and sins . . . ye walked according to the age (*aion*) of this world." (Eph. ii. 1-2.) (7.) By the Christian obligation of *non-conformity* to it: "Be not conformed to this age (*aion*)." (Rom. xii. 2.) "Teaching us that, denying ungodliness and worldly lusts, we should live soberly righteously, and godly, in this present age (*aion*)." (Tit. ii. 12.) The candid will at once perceive how closely this series of characteristics hangs together. No wonder that anxieties and persecutions await the faithful during the continuance of an age in which evil is the ascendant, in which Satan is god, in which the Caiaphases and Pilates are typical princes; no wonder that, living in such an age, Christians should be charged to abstain from its seductions and defilements; no wonder that ere surrendering so strong a realm its monarch should with all stealth and cunning work counter to him who came to sow the word (Matt. xiii. 19), and the heirs (ver. 38) of a better time.

II. THE AGE TO COME—*how characterized.* (1.) It will bring to the faithful the reward of *eternal life.* "He shall receive in the age (*aion*) to come eternal life." (Mark x. 30.) (2.) It will be attended by a *resurrection* from among the dead. "The children of this age (*aion*) marry and are given in marriage: but they which shall be accounted worthy to obtain that age (*aion*) and the resurrection from among (*ek*) the dead neither marry nor given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx. 34-36.) (3.) It will be ushered in by the *return* of the Lord. "That we should live soberly, righteously, and godly in this present age, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ" (Tit. ii. 12-13); "They that are Christ's at his coming." (1 Cor. xv. 23.) These characteristics also are indissolubly conjoined: each implies the others. The bestowment of eternal life, as a future and final reward, implies resurrection from the dead: resurrection from the dead implies our Lord's return. There are no doubt, other characteristics of the age to come, to which the above-named naturally lead the inquirer. For our present purpose, however, it may well be that those just given will suffice; seeing that they are well-marked, and cannot fail to distinguish in a signal manner the age to come from all ages that have gone before it. We are sure that the age to come has not yet come; because we are sure that our Lord has not yet returned, that his sleeping ones have not yet been raised, that the final inheritance of age-abiding life has not yet been conferred.

We now return to the question which we asked before but did not answer;—Why did our Lord not change the phrase which was originated by reflection on the predictions of the Hebrew prophets? Prior to his advent men had learned to say "this age and the coming one;" and by "this age" they meant the bad age in which they then lived and by "the coming age," the age of their Messiah, the good time of the latter end of the days:"—why, we ask, did Jesus not change the phrase, so as, in a word, to speak of the good age as already come, and not merely still to come? It is evident by this time why it was:—he could not; it would have been premature. He did not then raise the dead as a body and grant them life eternal. He did not at his first coming bring in the new age. He brought in the fuller tidings

of it—the fruitful seeds of it—the heavenly pledges of it; but the new age itself he did not, in his humiliation inaugurate. He did not bring it in by his resurrection—by his ascension—by the sending of the Comforter to the waiting disciples. Hence the Apostle Paul continued the style which his Master while on earth had adopted: he spoke of the glorious age as still to come. He conceived himself as living in the very age that had crucified his Lord. We may add—and this for many reasons is as important as it is obvious—the ages were not changed at the destruction of Jerusalem: the Lord did not return then, the dead were not raised then, the crown of life was not bestowed then. In a word, —the age current before the days of our Lord, and during those days, and after them; before the destruction of Jerusalem and after that very significant event;—*that* age is current still, it is our age. We know it by its own proper characteristics: we are beset by its anxieties, subject to its persecutions, intermingled with its lawlessness, fighting against its prince, and obliged at our peril to deny ourselves and refuse to co-fashion ourselves to its ways. We also know that the same age is current because the next age has not even yet been brought in: the Lord has not yet returned, the righteous dead have not yet been raised, the crown has not yet been placed on the heads of those who have loved his appearing.

Let us add that this New Testament waiting sits the more easily on the Old Testament hope, because the latter did not and we may believe could not distinguish between the first and second advents of our Lord; or better still to say, the Old Testament prospect was one of a present Messiah, present on earth, on the throne of David, among his people and princes, ruling and judging as KING of kings and LORD of lords; and so it did not note and could not see (save by a disjointed and mysterious glimpse, Psa. cx. 1) the absence even in heaven of the promised Prince of peace.

The living seed of a new, glorious, and endless age was planted by the Son of Man when he first appeared; but still the old bad age went on, doomed but not destroyed: the coming age will truly, fully come when he appears again. All essential explanation lies here.

Before passing on from this brief notice of "the age to come" it may be well to recall the Old Testament view of "the future as a sequel" on which we have already dwelt at some length. The reader is earnestly requested to go through the process familiarly known as "putting this and that together." How often, until this is done, may an inquirer be on the very threshold of a discovery, and yet not dream how near he is! We have seen that "the age to come will be ushered in by the return of our Lord Jesus we had previously learned that the age to come would not only constitute a new age, but be the close and the crown of previous ages; that it would embrace "the latter part of the days" of Old Testament revelation: it follows that "the latter part of the days" will be inaugurated by the return of the Son of Man from heaven. The reader may hesitate to found an important conclusion upon the Apocalypse; may think it unwise to harden a mere casual (perhaps a very mystical) reference to a thousand years to such a degree as to speak of "the millennium" as of a thoroughly ascertained and definite period; and may therefore feel unable to affirm that the Second Advent will be "pre-millennial." Be it so. Without entertaining the scruple, we can respect it. But we can change the form of the question to suit such a case. We can put it thus,—Will the Lord return to bring in the latter days or will those days come in his absence? The materials for reply are lying around us. Those days of peace, restoration, triumph, and glory, to which Jacob, Moses, David, Isaiah, and Daniel pointed constitute the age to come; the age to come will be opened by the glorious appearing of our great God and Saviour. The bright future of the prophets will be introduced by the Second Advent.

We would now bring these articles to a conclusion by a brief allusion to several points of general or special importance.

1 *The* SUBDIVISION *of the ages.* We have seen something of this in the course of our inquiry. In the Old Testament we have met with the *olams* of the past instead of the customary *olam*, and in like manner with the *olams* of futurity—instead of the *olam*. We have also had the *olam of olams*, which besides meaning the most extended of all olams might possibly include the conception of an all-embracing *olam*, a perpetual *olam* including an endless series of *olams*. In the New Testament we have something similar; for, over and beyond the stereotyped *eis ton aiona*, "to the (indefinite or perpetual) age," we find *eis tous aionas*, "to the ages," as well as *eis tous aionas ton aionon*, to the ages of the ages." This idea of a subdivision of the ages assumes some importance in relation to two or three passages, as contributing something to their exact exposition. (*a*) As to the *past:*—the great Time or Creature age may be resolved into such subordinate ones as the pre-cosmic and the cosmic (thinking of cosmos as the finished, beautiful earth). So

again, we may think of the antediluvian and the post-diluvian. In like manner we may apportion the periods of Hebrew history,—if not indeed into such small parcels as from jubilee to jubilee,* yet at least into such characteristic portions as the age of the patriarchs, the age of the judges, the age of the kings, the age of national independence, the age of Gentile domination, &c., &c. Perhaps it is in the spirit of the last generalization that we should understand 1 Cor. x. 11: "Unto whom the ends of the ages extended." As tributary rivers and recipient lakes unite their waters in the mighty flood that rolls on to the ocean, so all the great periods of sacred story were conceived by the Apostle as sending forward and uniting their stores of admonition for the service of those to whom he wrote. It is perhaps needless to think of a subordinate age in Matt. xiii. 39 ("The harvest is the end of the age"). If indeed we could be sure that our Lord wished to imply a comparison between the age of which he was then speaking, as a whole, and the agricultural year, we should in that case be compelled to view that age as one of the many ages into which the long age of evil is subdivisible. The case would then stand thus: After several sub-ages of evil have passed away, there comes another; a final sub-age of the same general character, in which are found in collision the beginnings of triumphant good, counteracted by an extremely cunning activity of wickedness. As however, even so, the close of the final subordinate age would be coincident with the close of the entire longer age of which it forms the last link, this question can scarcely be said to have any material bearing on our inquiry.

It is otherwise with the *Great Commission* (Matt. xxviii. 18-20); though, happily, as light is more needful there, so it appears to have been more freely given. Our Lord there gives his great commission to "disciple the nations," and promises his spiritual presence to his disciples in the forth-carrying of his commands: "I am with you all the days until the conclusion of the age (*aion*)." There can be no question that the promise was intended to be co-extensive with the commands, or that, with the obedience of the servants, should go the presence of the Master: "And lo!" (on this condition, while you are doing this work,) "I am with you" (there is your encouragement). But now, strange to say, whether from fear of pope or presbyter, whether from distrust of ordinance or church, it has been said that the age here intended was the *Jewish* age, and that, as its conclusion came with the destruction of Jerusalem, this commission had force only till A. D. 70. On the face of it this opinion carries the look of extreme improbability, and must we think be definitively rejected. If we had any precedent—which we have not—for drawing a line between the Jewish age and the Christian age, we must still believe that Jesus was promising his spiritual presence to the end of the incoming Christian, and not merely to the end of the outgoing Jewish age; inasmuch as (*a*) THAT would be offering his spiritual presence for the whole period of his bodily absence, which would certainly appear to be the natural and only adequate consolation; (*b*) THAT would be coupling his spiritual presence with the spiritual age he was then according to this hypothesis actually creating; (*c*) THAT would be stamping the work of discipling then commanded with an adequate permanence of authority, lacking which we should find ourselves in the present day in the very awkward dilemma of having no positive commission to make disciples among the nations at all; for, if this commission will not give us authority, it will be very difficult to find any other that will; and then we should be left to drift along through the remainder of this evil age with no task assigned, no Master's presence promised. We now go on to confirm these considerations by affirming boldly that no such application of the phrase *sunteleia tou aionos* to what is called the Jewish age is to be found in the Bible. The nearest approach to it is decisively against it. When the four disciples asked, Matt. xxiv. 3, "What shall be the sign of thy coming and of the conclusion of the age," they could only mean the conclusion of the age of Jerusalem's *desolation;* they knew that when their Lord did come it would be to heal and restore, not to destroy! The only "conclusion of the age" the New Testament knows aught about is that which is coupled with our Lord's return. Hence, if *till then* he promises his spiritual presence, what is that but to say, "Occupy till I come: there is your work, and there is your encouragement. I will be with you in spirit to help until I return in person to reward."

2. *The* CONJUNCTION *of the ages.* The word *sun-teleia*, literally "joint-ending," seems to be

* Not from jubilee to jubilee; for two reasons. (1.) Because of the shortness of that period; it would be unprecedented to apply *olam* to so brief a portion of *national* history. (2.) Because of its *definiteness*: an exactly measured and uniformly recurring 50 years could never be conceived of as an *olam* by the Hebrew mind: it would be repugnant alike to the fundamental idea and the constant usage of the word.

well enough rendered "conclusion," in Matt. xiii. 30, 40, 49; xxiv. 3, and xxviii. 20; and its implied reference to something in the plural, susceptible of *joint*-ending, may be easily wrought out by applying it to those streams of tendencies flowing simultaneously on through any age, those threads of historical events carried on side by side and giving to any age its complex character, which at the close may be regarded as knotted and bound about ready for a new departure. But in Heb. ix. 26, we meet with something unique, inasmuch as we there find the "*sunteleia* of the *ages*," in the plural. It is true, indeed, that though new in form this may be nothing new in fact or substance. The previously named subdivision of the ages may satisfactorily account for it: "Now once in the conclusion of the *bygone* ages" may be the meaning. There is, however, a better, because a bolder, more congenial, more adequate account of this plural to be given. A joint-ending may be witnessed when the last end of one line is made to overlap the first end of another; as, for example, when a person overlaps his own forefingers. Now we have already advanced the idea that, although the first advent did not end the old age of evil, yet it did bring the seed and pledge of the good age to come. There you have the conception of a joint-ending. The spiritual, but not less real beginnings of the eternal age took root while Christ was on earth. He, the Maker of the ages (Heb. i. 3), "the Father of Perpetuity" itself (Isa. ix. 6) sounded the death-knell of the old *aion*, and spoke living words that struck root, that grew, that are growing still, ready for a sudden outburst and display which shall astonish the universe when he bows the heavens and comes down. Here then, right in the essential midst of all ages past and to come, as the grand key and harmonizer of old and new, of time and eternity, was planted the cross on earth, appeared the High Priest in heaven:—"now once in the CONJUNCTION of the ages."

3. *The* NON-ENDING *of the Ages.* That the ages in their utmost prospective extent are endless has come out in evidence again and again during the progress of this inquiry. Even in the Old Testament we met with "the ages of perpetuity." In the New Testament we again and again read of "the ages of ages" (e. g., Gal. 1. 5; Rev. xxii. 5); as much as to say "ages onward indefinitely." In both Hebrew and Greek Scriptures we find the notion of an end negatived:—"Of the increase of his government and peace there shall be *no end*" (Isa. ix. 7); "Of his kingdom there shall be *no end*" (Luke i. 33); "This mortal shall put on *im*mortality" (1 Cor. xv. 53); "An inheritance, *in*corruptible, *un*defiled, *un*fading" (1 Pet. i. 4); "There shall be *no more* death" (Rev. xxi. 4). The ages of the future, then, *will* be endless. (1.) We may regard this as a WARNING. The fig-tree under the *aionion* curse never bears fruit again; destruction from the presence of the Lord, being *aionion*, can never give place to restoration. The fig-tree may cease—its fruitlessness never; the the man may cease—his destruction never. That which is truly *aionion* cannot be reversed. Christ can never cease to reign: saints can never cease live. That the punishment will be mainly the punishment of *loss*, could never seem trivial if it were remembered that it will be *the loss of life*—the age-abiding loss of life, the loss of the blessed life which blooms to the ages of perpetuity, which never ends. (2.) We may regard it as a *consolation*. The reward will be age-abiding—that is the positive side of its durableness: it will be end*less*—that is the negative side of its perpetuity. Strange, humbling fact;—my strongest assurance, it may be my sweetest solace, is a negative. Be it so: it is enough. "There shall be no more death." If this gives me no *positive* conception, it nevertheless gives me the strongest I can embrace. But the positive idea—age-abiding—is in its own way peculiarly blessed. I look forward to no infinite stagnation. I simply look forward from age to age—till I am lost; with the final and pleasing bewilderment implied in the phrase, "and yet more ages to come." Be it, that "age" is a word dating from creation and cleaving to it—the better so. By that very fact "the ages to come" are, to the apprehension of my mind, filled with life. They image forth an active, a producing, an unexhausted God. They prophesy of boundless possibilities. They bespeak new things to spring forth into being; more to learn, more to enjoy, more to become—and (to conclude with the idea, almost the very word, of the Septuagint in Exod. xv. 18) *kai eti*—and yet—and further—still more beyond!

JOSEPH B. ROTHERHAM.

—*The Rainbow.*

LETTERS AND EXTRACTS.

FROM J. S. LAWYER.

Advent and Orthodox people claim that there are, and will be, only two classes of the human family, viz., the *lost* and the *saved*: that the con-

dition of the lost is alike; and that the condition of the saved is alike. That being the case, as the majority of the race have died in heathen darkness, and are saved or lost according to a "law unto themselves," does it not make God a liar? (See Acts iv. 12, and John xiv. 6) making *two* ways: and then, why the great outlay of blood by the Son of God, and trouble and money in this life? If there are none to be saved to an honorable position as kings and priests by the narrow way,—if all are to be *alike*—why not have them all saved at once, by the "law unto themselves?" They say, "the 1000 years of Revelation is a mistake—an interpolation"—that "Revelation is not to be relied on always:" that is, *only* when it will help "OUR theory:" then it is reliable! Say they—"Don't trouble yourself about the heathen,—make *your* calling and election sure!" Election to what? to nothing: just to keep from being burned up, or cast into torment. The Christian world, so called, is to-day in as dark a place as in the 12th century.

I have just been to the Court House (our town is the County Seat) and preached to a large audience of my neighbors on the subject—"*Character of God* and His designs of the ages." My neighbors were much pleased. Many of them expressed themselves to me that it did certainly seem reasonable. If every speaker in the United States was to commence and study the design of God and speak out *at once*, what a sympathy would be created for GOD.

Columbus, Kansas.

REMARKS BY THE EDITOR.—"O that men would praise the LORD for his goodness, and for His wonderful works to the children of men." (Psa. cvii. 15.) But, alas, they have so long heard of Him as a "*hard* Master; reaping where He had not sown," that *we* seem to them as insane to ask them to believe HE IS LOVE. And then, there are so many would-be-leaders, who think their sectarian "craft is in danger," that they are continually crying out, "Great is Diana of our Sect;" and thus working to bolster up their theories, which they adore, thinking it is doing "God service" to keep their "bundles together" thus striving to show men there is no truth beyond what they possess, forgetting the Apostolic injunction to grow "Grace, and in the *knowledge* of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18.) Bigotry, sectarianism, and pride, prevent many professors of religion from opening their eyes to the glorious truth of God's purposes of love to our world in "*ages to come*." But let us be patient; for in "due time, we shall reap, if we faint not," and see a harvest that will cause men to praise God for his "wonderful works to the children of men."

FROM ELD. J. T. DIXON.

How painful to me to witness the perversion of Scripture, or else the lamentable ignorance of both Priests and people, as I listen to their teachings at funerals, on the state or condition of the dead, especially infants.

At a recent funeral of a little child, I heard a learned divine say, while speaking of the child as being in heaven, and why so many die young, that "they were so pure or holy, and so finely and sensitively organized, God knew they would be unfit to grow up in this rough, sinful clime; their affinities being so spiritual and heavenly, He takes them to himself, to be angels; 'for of such is the kingdom of heaven.'"

Holiness being "integrity of moral character, sanctified affections, piety, separation," etc., men are exhorted to "holiness without which *none shall see the Lord*." Heb. xii. 14; also, to "put off the old man, which is corrupt according to the deceitful lusts, and to "put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 22, 24). How can infants in the light of Bible, be called holy, pure, or good, any more than a lion's whelp, or a bear's cub? In either case, age is only lacking to develop the evil and destructive forces inherent. And as infants are too young to transgress laws, and too ignorant to know law, we cannot class them with the unholy, guilty, impure, or bad; in a word, they are neither holy nor unholy. They are precisely as Adam was before he was tempted; but when tempted, had he resisted, he could say, like one of old, "I am clean, without transgression; I am innocent; neither is there iniquity in me:" but yielding to temptation, he became guilty, and entailed death on the race. So when the child has grown up to accountability (and especially so in Christian lands, with Christian training and influences) and his developed carnal propensities lead him into temptation, just in proportion as he yields, he is guilty, unholy, impure, bad. So on the other hand, if by the divine Spirit's influences on his awakened conscience, he seeks the help of Him who is "mighty to save," and by His aid resists and overcomes temptation; "walking not after the flesh, but after the Spirit," *then* he is holy, good, and pure. Can that be said of infants too young to believe on Him? Jesus certainly did not mean *such* young ones in Matt. xviii. 6. *They believed* on him. *Such* were old enough to cry, "Hosanah in the Temple." Infants could not do so; they are too

young to exercise that "faith without which it is impossible to please God."

Are they then to perish? No, thank the God of love, who provided a ransom! Though many of the good Christian Fathers, perplexed with this infant question, (understanding revelation to teach that "faith comes by hearing," and that there was no justification save by faith; and that infants were incapable of exercising faith taught that they were with the souls of the damned in endless torment, (especially if unbaptized) and some Adventist brethren believing man to be mortal, on the same question of faith believe and teach (some have) that they are in the silence of eternal death, never to be resurrected to life. Yet we believe, just as sure as they died in Adam the first, just so sure will they be made alive again as infants by the second Adam, "the Lord from Heaven." They (infants) will be resurrected in their order, or company, of unjustified ones; and will be presented to Jesus (by the immortal kings and priests) who on earth said, "forbid them not;" and as their infant powers expand, physically and mentally, and they accept Jesus as their Saviour and king, submitting to his laws, they will become holy, and possess the power of an endless life, through Christ, as the first Adam would, had he never yielded to temptation. Then is their first opportunity (not the "second," as some falsely accuse us of teaching) to secure endless life, and not die the second death.

Thank God for light on this infant question so in harmony with His attributes of love, mercy and justice; and yet, by the great majority of Adventists, these views are deemed so heretical and awful that they feel it duty, in every possible way, to exclude those who teach thus, from their pulpits, and their literature from their homes.

While they, like the immortal soul sects, with the same unscriptural dogmas of infant holiness, etc., teach that they will *all* be resurrected to eternal life simultaneously with those who have overcome through faith, etc., and enjoy the *same* and *all* the felicity of the overcomers! If so, it seems to me they must be resurrected adults, though they died infants. Such an idea is too absurd to be accepted for truth. It implies a growth between death and the resurrection. Maturity in their physical and moral nature is not the work of an instant or a day, but gradual, under teaching and care more perfect than mortals in this life have possesssed.

If *all* infants are to be resurrected to eternal life, simply because they are infants, incapable of good or bad deeds, then it seems to me that a vast majority of the race will see the Lord and live forever without holiness, or Bible justification by faith. If so, what a blessing in disguise was the deluge, and the fiery ruin of the cities of the plain to *all* the infants! who, had they been permitted to grow up with such surroundings, nearly all might have been lost: while Noah and Lot, after all their warfare with evil and trials of faith, were only preserved to fall into sins of such a nature as to greatly imperil their final salvation, to say the least, if not repented of. With *such* views, is it not a real calamity for infants, in this evils age, to grow to adult age, to accountability? and a great mercy for them to die young?

With such a fearful description of even infants as we find in Psa. lviii. 3. and li. 5,—and when we read that in the type of the first temple, that *every* stone was tried and chiseled to fit its appointed place in the building; and that the church in its membership are called "lively stones," 1. Pet. ii. 5, "built up a spiritual house," and that "the trial of faith" (infants have none) "being much more precious than of gold that perisheth," etc., this wholesale salvation of so much *unprepared* building material, without any faith, or moral character, purity, etc., I think looks far more like "universal salvation" than the views we entertain of probation beyond this age, deemed so heretical and visionary by many who now disfellowship us for such views. It is only by probation beyond this age, (which is rudimentary—in numberless instances) that this infant question, with many others, can be solved.

I might add, that I believed under such glorious influences as resurrected infants would be, that the great majority of them would accept Christ and have endless life; far more than would have been, had they grown to accountability here; so, that like David we may say, "He slew the first born of Egypt; for He is good; His mercy endureth forever."

So, dear brethren let us wait and be patient. Truth can afford to wait; and faith to be patient. The great Vindicator will reveal all the "riches of his grace" in His own "due time." My Christian love and sympathy, to all the little flock, widely scattered, who are battling manfully for truth, under their peculiar trials. Dear brethren and sisters, pray much for our dear Bro. Storrs, and sustain him in continuing the EXAMINER in its bold, independent search for and advocacy of truth.

Rocky Brook, R. I.

G. J. REICHE, a German minister, in Indiana, writes: "The BIBLE EXAMINER, and the sermon, 'GOD IS LOVE,' have given me light and knowl-

edge on a subject which before this has been in utter obscurity with me. There are subjects—'Why was evil permitted?' and others, especially those of Dunn, '*Following after Truth*,' that have done me more good than all the theology combined. I admit, that although in search for the kingdom of Christ, it has been done in the shadow of night, as with him of old (Job iii.), out of 'fear of the Jews.' But I feel the truth is gaining on me, and as it increases to dawn, my courage to profess it increases. Thank God, the devil is no more the *almighty* monarch of the world, and God the *impotent* CREATOR, whose plans were spoiled before He was able to carry them out. Satan is not the one to whom a great sacrifice must be given in order to redeem the souls of men. Sin was permitted: it had its reign, according to Rom. v., but grace and the restitution of all things has also its time here, and in the ages yet to come. God bless you, and pro long your days of usefulness. Yours, in Christ."

FROM WM. S. DIBBLE.

San Francisco, Cal., March 16, 1877.

BRO. STORRS: I have been thinking, to-day, I should like much to be with you and your family on the evening of the 28th of March the anniversary of the Christian Passover, or Lord's Supper, and share the feast with you; but as that is impossible, I thought I would write and let you know that my heart is with you, and I shall remember you at a throne of grace at that time. Well, I can truly say, the Lord is good to me, and Jesus is far more precious to my heart than when I first consecrated myself to Him, on the 25th of March, 1868. O, how little did I know, at that time, of His goodness and mercy to the children of men. I knew nothing of the great truths taught by the Bible except that Jesus was the sinner's friend, and would save all who come to Him by faith and repentance. I supposed the Bible taught the inherent immortality of the soul, and that the wicked would be punished by eternal torment, etc., and that the redeemed would go to heaven at death; and, in short, it seems to me, now, that nearly all I believed at that time was error: but bless God for His goodness and mercy to me; He has truly led me in a way that I knew not; and O, how the light now shines into my heart and comforts me. How I rejoiced when I came to fully realize the great fact that "GOD IS LOVE," and that all men will have an opportunity for salvation and be saved on the same basis, that of faith in Christ and an acceptance of Him,—"He that believeth and is baptized shall be saved," etc. This is surely good sound doctrine, and is a sure guarantee that all men will be made acquainted with the great fact that Jesus died for all, and that all shall have the opportunity to accept of this free salvation.

But notwithstanding I greatly rejoice in the truth, my heart is constantly pained by the fact that so few care to know anything about this glorious Bible doctrine; and I fully realize that I am a pilgrim and a stranger. I hope to be faithful and endure unto the end; and I expect, by God's grace, I shall be an overcomer and meet you at the marriage Supper. Will not this great gathering of the Elect Bride be glorious, and will it not pay us for being pilgrims, if we shall be permitted to be of that number?

I was much grieved to hear of Bro. Bishop's great affliction in the death of his daughter. I have had some very pleasant correspondence with this brother, and love him much, although I have never seen him. May God sustain him in this hour of trial, is my prayer. Please remember me at your gathering on the 28th, and accept my love and my prayers for yourself.

NOTE BY THE EDITOR.—Bro. Dibble, and others of like faith were remembered at our commemorative "Feast." It was the most precious season I ever enjoyed on such an occasion, though but few were present,—my own family of three, and three others. Jesus' words were truly verified, "*There am I.*" Bless His name. Do not despond, Bro. Dibble, if "few," only, "care to know anything about this Bible truth" which so comforts our hearts. God will take care of that matter "*in due time.*"

ELD. P. PLUMMER, Pleasantville, Iowa, writes: "My time is out on the EXAMINER, and I am sorry that I am unable to pay for its continuanc e. A good friend paid for it, for me, the last s x months; but he is poor. I am almost three sco re and ten, and not able to work much. I saw yo ur kind offer to the poor in the December EXAMINE R. I am one of that number. I have been a reader of your works for the last fifteen years. Twice you have made the Bible a new book to me; but the last time brought me to see the great love of God and the glory of 'the *ages to come.*' If you can continue the EXAMINER to me you will make a poor unworthy man glad, it brings the glory of the ages to come so plain. God bless dear Bro. Bishop for his good sermons; and Sister Pitts for her communications."

REMARKS BY THE EDITOR.—I am glad to send the EXAMINER to the "Lord's poor," whether they can pay for it or not; and I do it just as cheerfully to such as if they could pay. I accept the assurance of the blessed Jesus, that "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." "Good news from a far country" is "like cold water to a thirsty soul." O, how many lovers of Jesus have thirsted for the good news which they are now reciving about the ages to come; and it is truly like cold water to their thirsting hearts: and some of us are ready to say with good old Simeon, "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation, which thou hast

prepared before the face of *all* people: a light to lighten the Gentiles," [the heathen], etc. Yes, thank our God, our minds are delivered from the gloom and distressing thoughts that have oppressed them as to the future of such as have been deprived of the knowledge of "the only true God and Jesus Christ" in this life. "The Ages to come" glow with a glorious light on that long "dark, *dark*, DARK" subject, as ALBERT BARNES once called it, when his pious soul was panting for light. But, as the Saviour said, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Bless the LORD God and the LAMB, that we are permitted to see and hear things of the ages to come which have long been hidden from multitudes of even good men, because the "due time" had not then come,—the time which "the Father had put in his own power," (Acts i. 7) and which are now being made known by such instruments as He chooses, only "not many wise" ones in their own conceit "*are called*" to the work; "but God hath chosen the foolish things of the world to confound the wise," etc., (1 Cor. i. 26, 27.) God will work by such means and instruments, and at such times as He pleases, "that no flesh shall glory in His presence." Verse 28. Let us rejoice that the day dawns, and the rays of "the Sun of Righteousness," are truly appearing, showing the day of the glorious reign of the "PRINCE *of Peace*" is not afar off, but "hasteth greatly."

THE POOR AND AFFLICTED.

"Ye have the poor with you always, and whensoever ye will ye may do them good." (Mark xiv. 7.) These are the words of Him who though "He was rich, for our sakes became poor, that we through His poverty might be rich." (2 Cor. viii. 6.) And Solomon said, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

The present is a time of suffering to many, and their cry comes up into our ears causing sorrow that we have no more to give. The cases of some are painful in the extreme. Bro. Bishop's case I mentioned in connection with the notice of the death of his daughter; but it was done without his knowledge or consent. Bro. Blain's was briefly noticed in our last issue. I have letters from others which make my heart ache that my means prevent affording them relief such as they need. As a general rule I cannot give space to these cries for help from distant places, especially seeing those near by who must be helped or suffer before our eyes; knowing, also, that most of the readers of this Magazine are the poor of this world.

J. S. HATCH, Crawfordsville, Ind., writes: For the last 13 years I have devoted all my time to preaching; now I am nearly broken down. The past year has been hard on me. All last summer and fall my family were down with typhoid fever; and during that time I became involved and can't recover. I have a little home here so that I do not have to pay rent; but I am not able to pay my taxes, and am fearful the property will be sold. I can hardly get provisions for my family. Things look dark. If I could get a little help from the brethren till I could get a start again, I think I could get along.

"I think it will not be many years before the Lord will come. I hope you may live till He comes, and battle for the truth. Those articles on the blessing of the nations through Abraham and his seed, are gaining believers. I do like to contemplate this blessed truth: it is so God-like. All Adam's race will have an opportunity to secure eternal life. All must come to the knowledge of the truth; then comes in the special salvation to them who obey it. I long for the Lord to come and put an end to this corrupt age. He will favor the poor and break in pieces the oppressor. Blessed day; the desire of every true Christian's heart.

Here follows another letter from a sufferer which seems to call loudly for assistance. It has been on hand two months. I have deferred to put it in the EXAMINER because I doubted if I ought to make a medium of this Magazine for such purposes, and because of the destitution in our midst, here, where help is much needed. But this case seems to be one that should excite sympathy though the sufferers are at a distance from us.

The letter is from Smithville, Tenn.

BRO. STORRS: I have been for a long time paralyzed, and wholly disabled for all manner of business; have a wife and large family of little children destitute and suffering severely for the necessaries of life. I live in a very poor, barren, and thinly settled part of the country, where the devastations of war, repeated subsequent failure of crops, heavy taxation, and the long continued financ al stringency render it exceedingly difficult for even the *able bodied* poor to live.

Add to these difficulties the relentless political antipathies which I encounter because of my having been a federal officer in time of, and after the late war, and you have an array of insuperable barriers which compel my dear little children to cry for bread, and force me to the deeply humiliating necessity of publishing myself as a beggar, yet among the people of God I trust that

I shall not meet with scorn and contempt, for Jesus and his disciples always honored the beggar's petition.

Please see "*Personal*" in fourth column, second page of "World's Crisis" of Aug. 2nd, 1876, from the Post Master of this place, endorsing and commending as worthy, also same from County Court Clerk, of my County, under his seal of office, in the "Bible Banner" of May last, (Vineland, N. J.)

If these shall satisfy you, please publish this letter in the BIBLE EXAMINER that my deplorable condition may be made known to the brethren and sisters. The papers referred to have heretofore published my appeal, hence I feel a delicacy in asking them to repeat it, nor do I think a second appeal to the same readers would be at all effective.

I humbly trust in God for help, but I do not expect water to gush from the flinty rock, nor food and raiment to be borne upon the raven's wing. I do believe that God will use the Christian's heart and hand as His instruments for our relief, and deem it my duty to make known to the brethren and sisters the wretchedness of our situation.

Your beneficence in this matter will inspire the most profound and lasting gratitude, and Jesus will bring with Him the reward.

Your suffering Bro. in Christ,

B. T. R. FOSTER.

Smithville, Tenn., Feb. 10, 1877.

REMARKS BY THE EDITOR.—I sent the EXAMINER to him, gratis, on the reception of the above letter; but declined to publish the letter at that time; but now present it, hoping some may feel able and disposed to aid him. Two months after the date of the above, I received a private letter from him from which I append the following extract:

"BRO. STORRS: I have been reading the EXAMINER which you sent me, and so far as I have been able to comprehend their teaching, I must say that in my judgment, the doctrine therein set forth is surpassingly more consistent with *reason* and with the biblical *attributes* of God, than anything I have ever seen, and makes the Bible to be more *easily believed*, for the reason that nothing is attributed to the CREATOR which is revolting to sound reason, justice, love, wisdom, and power."

PETER JEFFRY, Murphysboro, Ill., writes: "I received eleven EXAMINERS from Bro. and Sister FORD, Concord, N. H., which I have read carefully and like them much. I am loaning them to those I think interested, and I send you one new subscriber as the result. I was alone here a short time since as a believer in the coming kingdom; but, thank the Lord, there are now quite a number interested, and we are striving to arrive as near the truth as possible. The brother, who now has subscribed for your Magazine, is rejoicing in the Gospel of the kingdom, tho' it is only three months since I spoke to him on the subject: at that time he was not inclined to believe it. I think the time is not far off when we will have a church of God, here, without respect to sect or creed. Let us be faithful unto the end, that whether we wake or sleep we may be accepted in the Beloved. Your Bro., in the patient waiting for the coming kingdom."

LETTERS RECEIVED TO APRIL 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

J. C. Bennett, Eld. P. Plummer, L. S. Montrose, Abel Robinson, B. Gifford, Geo. Adams, Jr., Dr. W. K. Everson, Eld. T. T. Jenks, Delos Johnson, Wm. H. Parpe, Helen Robertson.

PARCEL SENT TO APRIL 25.

Wm. Lindsay, Wm. H. Parpe, Job Burroughs.

The Bible Examiner is a Monthly Magazine, *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

Vol. XXI. No. 9. Whole No. 311

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 258
THE RESURRECTION. Ed.,..... 257
THEOLOGY TO BE REVOLUTIONIZED. Ed.,..... 261
"SEARCH THE SCRIPTURES." Ed.,..... 262
A DESPERATE RESORT. Ed,..... 263
SOUL, BODY, AND SPIRIT. Ed.,..... 264
MATT. XI. 12 CONSIDERED. Ed.,..... 264
FOLLOWING AFTER TRUTH, From Henry Dunn's Works,..... 265
THE RETURN OF JUDAH AND ISRAEL. By Rev. J. Neil,..... 265
JERUSALEM AND TURKEY,..... 178
DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. By G. R. Lederer,..... 278
THOUGHTS ON JOHN XI,..... 282
DR. J. K. FINLEY IN THE FIELD,..... 285
NEARING AND AT THE GRAVE,..... 286
LETTERS AND EXTRACTS,..... 287—288

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, JUNE, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ONTARIO, N. Y.

EDITOR'S NOTICES.

If any subscriber has failed to receive a number of this volume of the EXAMINER, it will be supplied without charge if notice is sent me.

I regret that circumstances prevented my intended visit to Philadelphia "about the 10th of May." I hope to see the friends there sometime this summer; but the Lord will direct. I begin to feel that my *physical* "strength faileth me." I trust "God will be the strength of my heart and my portion forever."

Shall I hear from those friends, soon, who have not yet remitted payment for this volume of the EXAMINER? I shall need all that can be supplied to complete this volume free from debt. This must be done or *suspension* must be the result.

☞ Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *un*bound of Vol. 20, to part with. I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for $2 per volume, or $1 *un*bound.

TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for $5.

TEN will be sent to *one* address for $10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

Please do not forget this.

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for $3.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From.*"

PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with $2, I will give an *un*bound volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with $6, he shall receive, *un*bound, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound.*

3. For *five* new subscribers, with $10, he shall receive *both* volumes 18 and 19, bound.

4. For *eight* new subscribers, with $15, he shall receive *all three* of volumes 18, 19, and 20, *bound.*

In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

GEO. H. WATERHOUSE, Lynn, Mass., writes: I feel that before I can be an effectual instrument in the hands of God in leading others to Christ I must, by the help of the holy Spirit, be an overcomer. That is, to put off, concerning the former conversation, the *old man*, which is corrupt according to the deceitful lusts, and put on the *new man*, which, after God, is created in righteousness and true holiness. I believe God's command is, to every believer in Christ, to overcome the natural man, and walk not after the flesh, but after the Spirit. That is no small place to be in; and let every one who loves the Lord Jesus Christ be in it, and I do not think they would have to coax sinners much to come to Christ. I am thankful that I have been brought to see, by the Word and Spirit of God, that there is a better time coming when the knowledge of the Lord will not be confined to one town, city, or State, but will fill the whole earth as the waters cover the sea. O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. Sometimes I get to thinking over our blessed hope, and I wish I could write out my thoughts, but I cannot: but I love the Lord, and love all of His faithful children. May the Lord bless you and yours with His Holy Spirit, is my prayer.

VOLUMES 18, 19, or 20 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, $3.25 per volume free of postage; or, $3 when called for or sent by Express.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXI. NEW YORK, JUNE, 1877. NO. 9

THE RESURRECTION.

PAUL BEFORE FELIX.

"I confess unto thee, that after the way they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts xxiv. 14, 15.

To the believer in the theory of no resurrection of the unjust dead this testimony of Paul has been a difficulty not easy of solution. It seems to be an explicit declaration of a universal resurrection without regard to character. It has been said that "Paul only embraced in his theory of the resurrection such of the dead as were included in his "*hope* toward God;" and how could he "hope" for the resurrection of those who would only rise to be tormented and die a second time?" This objection is weighty when it is admitted that the revival of the unjust is for that purpose, or is a hopeless resurrection; but of no force in view of the fact that such an assumption has no foundation in the testimony of God; it is purely of human invention.

The resurrection of the unjust is an act of love and mercy, that they may "come to the knowknowledge of the truth," (1 Tim. ii. 4), of which they had been deprived by unavoidable circumstances in the present life; and "God WILL HAVE all men" come to that knowledge before their final state is determined. As their death was not for their personal sins, but "by reason of Him who subjected" them to it "in hope," (Rom. viii. 20), their resurrection is not only an act of love and mercy, but also of justice to accountable and responsible beings, whose final state is to be determined by faith or unbelief; both of which depend upon the knowledge of "the only true God and Jesus Christ," (John xvii. 3, and 1 Tim. ii. 4-6), which God has willed "all" shall have "in due time." To the "unjust" that time never came in this life; at least, to only a few compared with the millions who have died without the knowledge spoken of: and if those few are expected from the unjust raised, it makes nothing against the idea of the universality of resurrection, any more than the fact that a few of our race have not died but were translated, and more will be, and *not* "see death," although it is said, "death passed upon all men." The exception of a few does not affect the statement relating to the mass. But to talk of only a few to be raised from the dead, when the testimony states "all that are in the graves,"—"both the just and the unjust,"—are to be revived from the dead, would be like saying, "Death passed upon all men, but only a few will ever die." If this latter statement is an absurdity and a falsehood, is not the other equally so? So it now appears to me.

PAUL BEFORE FESTUS AND AGRIPPA.

"Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which our twelve tribes, instantly serving day night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead? . . . Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."—Acts xxvi. 6-8, 22, 23.

Several things are observable in this discourse of Paul, which it is important to carefully consider. 1. The promise made to the fathers. 2. That promise was Paul's hope and the hope of the twelve tribes. 3. That hope was the hope of the resurrection of the dead. 4. That hope was a matter of testimony both by Moses and the prophets. 5. The witness of the prophets and Moses embraced the fact that Christ would be *the first* that should rise from the dead. 6. That His resurrection would show light to the people of Israel and to the Gentiles.

The subject opens a field as wide as the world, and embraces the entire race of Adam.

1. The promises made to the fathers. This includes the declaration of God that the Seed of

the woman should crush the head of the serpent (Gen. iii. 15); or, destroy and do away all the evil which sin introduced, so that it should not work disadvantage to one individual of the race, in the end. A "great and precious promise" to the father of the race and his posterity—the foundation of all other promises. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John iii. 8.) The same promises was confirmed to Abraham, Isaac, and Jacob, "In thee shall all the families, nations, kindreds of the earth be blessed." (Gen. xii. 3; xxii. 18; xxvi. 14; and Acts iii. 25.)

2. This promise made to the fathers was Paul's hope and the hope of the twelve tribes: he and they expected its fulfilment some time in the future; and though many of the people of Israel had but imperfect ideas as to the manner how, or the time when it would be accomplished, yet Paul understood, being taught by special revelation, the manner in which it was to be done, but the time was not made clear to him.

3. Their hope was a hope that embraced the resurrection of the dead. This was a necessity if the promise was not to fail; for death was among the evils to be destroyed by the Seed of the woman; and without its destruction the promise could not be fulfiled, and all the families of the earth could not be blessed. The same promise, therefore, that secured the resurrection of Abraham, Isaac, and Jacob to bless all the families of the earth, secured the revival from death of all they were to bless. In no other way could the promise have its accomplishment.

4. The hope of Paul and of the twelve tribes was founded on testimony derived from the prophets and Moses. As I have said, the promises recorded by Moses are testimony to the fact of a universal resurrection of the race. The prophets testify in a more explicit manner, if possible. God thus speaks to the prophet Ezekiel, after showing him the valley of dry bones, "Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried and our hope is lost: therefore prophecy and say unto them, Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." (Ezek. xxxvii. 11, 12). This testimony is explicit so far as the "whole houses of Israel" is concerned. But again: "O Israel, thou hast destroyed thyself; but in Me is thy help. . . . I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from mine eys." (Hosea xiii. 9, .14). That "the just and unjust" are included in these testimonies, so far as Israel is concerned, does not admit of a rational doubt. As to other people the testimony is hardly less explicit. "In this mountain shall the LORD of hosts make unto ALL PEOPLE a feast of fat things. . . . And He will destroy in this mountain the face of the covering cast over ALL PEOPLE, and the vail that is spread over ALL NATIONS. He will swallow up death in victory," etc. (Isa. xxv. 6-8.) This testimony covers the entire ground, and sustains Paul's "*hope* that there shall be a resurrection of the dead, *both of the just and of the unjust;*" but of the latter for a very different purpose from that usually held by professed Christians. It is not to subject them to torture and a second hopeless death, but to remove the vail that has been spread over their minds concerning God and the "feast of fat things" He has provided for them in the person of his Son, that they may see and believe and have all tears wiped away from their faces, (verse 8.) Then, in those "ages to come" God will "show the exceeding riches of His grace in his kindness towards us through Christ Jesus," (Eph. ii. 7), in such a manner as to astonish the persecutors of the saints, and those who died in ignorance of "the only true God and Jesus Christ," so that "the rebuke" (or slight estimation in which they were held) "of His people shall" He take "away from off all the earth: for the LORD hath spoken it," (verse 8).

Such is the glorious result to follow, ultimately, the resurrection of "the just and unjust;" a result worthy of "the only *true* God, and Jesus Christ" the "One Mediator between God and men, who gave Himself a ransom for ALL, to be testified in due time." (John xvii. 3, and 1 Tim. ii. 5, 6.)

5. The witness of the prophets and Moses embraced the fact that "Christ would be the *first* to rise from the dead." In the writings of Moses this fact was taught by type rather than by an express statement. So Paul states it when he says of the resurrection of the dead, "Every man in his own order," or band: "Christ the FIRST-FRUITS," (1 Cor. xv. 23) showing that the apostle had reference to the law by Moses, in regard to this thing, as typical; or, as "a shadow of good things to come." (Heb. x. 1). Then

was to follow, at a later period, the second class of "first-fruits," (Lev. xxiii. 17), which were typical of those "that are Christ's at his coming," or second advent. At a still later period, by the law of Moses, came the great harvest or "in-gathering" of the "fruit of the land," at which time was to be kept the the "feast of the tabernacles." (Lev. xxiii. 34, 39). This type can only have its antitype in what Paul calls "the end;" evidently referring to the final harvest, when "death is destroyed," (1 Cor. xv. 24, 26), and Christ has subdued all things unto himself, (verses 27, 28, and Eph. i. 10). "The *first* to rise from the dead" implies that others are to follow; and Paul says that is to take place, "*every man* in his own order," company, or band. The direct proof from the prophets that Christ was to be the *first* to rise from the dead is found in these words, "Thou wilt not not leave my soul in hell (*sheol*); neither wilt thou suffer thine Holy One to see corruption," (Psa. xvi. 10); which shows that Christ would remain but a short period under death.

6. His resurrection would show light to the people of Israel and to the Gentiles. It was an event which concerned ALL PEOPLE of every nation, kindred, and tongue. It would open to view the world to come and show to all that Jesus is "the resurrection and the life,"—that so sure as death came upon all by Adam, even so should life from that death come to all by Christ; for, "As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." (Rom. v. 18). Christ's resurrection from the dead was demonstration to all, whether of Israel or the Gentiles, that the death which came by Adam should be removed or "destroyed" by Christ, and should be no obstacle in the way of any man's salvation; for, "God will have all men come to the knowledge of the truth." (1 Tim. ii. 4). This can only be done by a resurrection from the dead, as the vast multitudes of the race have gone down in death ignorant of the truth concerning Christ and the resurrection from the dead; but *that* knowledge "God will have all men" to possess "in due time." The resurrection of Christ is a great light for all people, and will as certainly be *shown* to all people in this life or a future one as that "it is impossible for God to lie;" and when it is shown, that is the true time of their probation or trial for acceptance, or exemption from a second death, and to secure an endless continuance of life.

In all this teaching of Paul, he assured his heirs that he said "none other things than those which the prophets and Moses did say should come;" and that, though the Jews accused him of "heresy," he spoke, "believing all things which are written in the law and the prophets;" nor did he make exceptions, calling some of the prophecies "conditional;" no such refuge did he seek to cover a lack of faith concerning things that seemed impossible or improbable to the human mind; for, nothing in the utterances of the law or the prophets seemed more so than the resurrection of the dead; yet Paul asks his royal hearers, "Why should it be thought a thing incredible with you that God should raise the dead?" And while he discoursed further before them of these things, "Festus said, with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad." I now conclude by saying with Paul, "I have HOPE toward God, that there SHALL be a resurrection of THE DEAD, both of the just and UNJUST:" but of the latter for a very different purpose from that maintained by "orthodoxy" and most Advent believers, viz., in a hopeless state; therefore not an object of *hope*. But Paul did "hope" for their resurrection; and so do I for the same reason, viz., that they may be brought to the "knowledge of the truth" of "the only true God and Jesus Christ;" and that Christ "gave himself a ransom for all," and is the "One Mediator between God and man:" and that when thus known, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Nor is this "word of faith" confined to this life; for they must first HEAR "the word of faith" before belief is possible. (Rom. x. 8, 9, 14). When heard, "Whosoever shall call upon the name of the Lord shall be saved," (verse 13). Here is no limitation as to time: and the assumption that this life is the only opportunity that any man can or will have to secure salvation by Christ is groundless, and unwarranted by a single testimony of God.

ED.

THEOLOGY TO BE REVOLUTIONIZED.

A friend wrote me, among other matters, as follows:

"The questions you are discussing are of no trifling importance. The conclusions to which

you have arrived, if true, will not merely *modify*, they *revolutionize* the theology of the age. If not true, the sooner they are scanned and exploded the better for the peace and safety of all concerned."

I fully understand that the questions we "are discussing are not of trifling importance;" and also, that they "will not merely modify, but revolutionize the theology of the age." Surely the theology of the age needs revolutionizing; it grew out of the ignorance, superstition and despotism of past centuries, when men were kept in awe by terror and force, and civil and ecclesiastical despots found it necessary to convert their God into a fiend, like themselves, lest the people should throw off their government. But such despotism was not destined to last always, and the good providence of God has been steadily pushing forward to the overthrow of such savagism, and the day of those tyrants is drawing to an end, and with their fall ends the savage character so long and so ignorantly, if not wickedly, attributed to the God of love. The day has already opened when every man's work is to be tried by fire, of what sort it is.

The fire of discussion will try it, and the freel use of the Bible as the standard of appeal, wil manifest the wood, hay, and stubble, that all sorts of despots have employed, while seeking their "own, and not the things which are Jesus Christ's." Many will suffer loss, even the loss of all their labor in building with perishable materials—"the doctrines and commandments of men," which are not of God, and hence will be consumed. Such theorists tremble to see their long-cherished theories and their labor to sustain them going into one common fire—a fire which shall not be quenched, but will utterly consume all that rubbish of human invention and tradition which has so long hidden the glory of the face of our gracious and loving God, and our blessed LIFE-GIVER, the grand characteristic of whom is, the apostolic truth, "GOD IS LOVE." O, how has he been dishonored, belied, and his Spirit grieved by the false and erroneous theories of men!

In the burning process now going on, let us beware, lest by an obstinate adherence to the "wood, hay, and stubble" of human theories and traditions, we are not ourselves consumed in the fire of this burning day; remembering the words of Jesus, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." While the word of truth was locked up by Popish decrees and in an unknown tongue, and while, after his translation, men could not read it for the lack of learning to read, comparatively, there was "no sin" in receiving the God-dishonoring representations of man and his destiny which were imposed on us by the despots of earth. But those days have passed; and now God calls all men—saints and sinners—to put away their false theories and receive his love as manifested in his Son for life to the dying. Will we heed this call of the providence of God, and so escape the fiery judgment which is to consume error and its obstinate adherents? There is no time for delay. "That thou doest, do quickly," is an exhortation to which all will do well to take heed, "If the Lord be God, serve him:" let us neither serve Baal nor Moloch any more. Too long has the Christian world "sacrificed to demons." Let it cease, lest now we be chargeable with the sin of the ancient Jews, of whom JEHOVAH said—"They have built the high places of TOPHET, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart." Jer vii. 31. The Christian church has invented or accepted a worse "Tophet;" where, for centuries, they have, in theory, burned their sons and their daughters to a Moloch god worse than that of the Jews whom God condemned. How long, O Lord, our Redeemer, shall this "abomination" be suffered to blaspheme thy name? ED.

"SEARCH THE SCRIPTURES."

IF men were as anxious to grow in divine knowledge as they are to build up their sects and parties, we should see a different state of things in the Christian world to what appears in these days. The fact is, in these last times, professed Christians have had their understandings placed in old creeds, where they are compressed as Chinese compress the feet of their children by placing them in iron shoes: no matter what the torture is, they must wear them, till instead of well developed "*understandings*" they possess mere clubs to walk on. So it has, unfortunately, been in divine things. Iron creeds have been employed for centuries to cramp and make mere "clubs" of the minds of men professing to be Christians; and they dare not look into the Scriptures of truth without first putting on the iron cramps, called "creeds, confessions of faith, or, articles of religion," wrought out for them by men as fallible as themselves, and with not half the means of knowing the truth now enjoyed. The result is, a dwarfed religion, so far as Biblical knowledge is concerned, and a weakness against infidel objections

and spiritualistic notions, which tend to bring religion itself into contempt by thinking, intelligent men. If all Christian men were thoroughly imbued with the importance of taking no doctrine at second hand, or from the creeds of men, however good and honest those men might have been, we would find true Scriptural knowledge greatly increased and increasing. The reverse of this, alas, is true, in general, and Christianity suffers in consequence.

If Puritanism had been a perfect form of Christianity, if it had been thoroughly imbued with the spirit of progressive advancement, if it had been as zealous in searching for the *new paths* of God's word, as it was in inquiring after the "old paths" of theology, the disastrous reaction which is witnessed in religious character would have been avoided. The noble-hearted Robinson when he bade farewell to the Pilgrims at Leyden, gave them this advice:

"BRETHREN: We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you, before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

"If the Lord reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is misery to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but, were they now living, would be as willing to embrace further light as that which they first received. I beseech you remember it is an article of your church covenant, that *you be ready to receive whatever truth shall be made known to you from the written word of God.* Remember that, and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth; examine it—consider it, and compare it with other scriptures of truth, before you receive it—for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once." ED.

A DESPERATE RESORT.

THE opposers of the views of salvation by Christ through the knowledge of Him made known to all men in this life or a future one, affirm, "Those who have never heard of God's method of redemption, in this life, will be saved by law, *the law* in themselves, if they conform to it."

This assumption contradicts the plain testimony of the Bible, as a few texts will show: "By the deeds of the law there shall no flesh be justified in his sight." Rom. iii. 20. "If there had been a law given which could have *given life*, verily righteousness should have been by the law; but the Scripture hath concluded all under sin, that the promise by *faith* of Jesus Christ might be given to them that believe." Gal. iii. 21, 22. "This is the Stone (Jesus Christ) which was set at nought by you builders, which has become the head of the corner; neither is there salvation in any other; for there is none other name under heaven given among men, whereby me must be saved." Acts iv. 11, 12.

Such is a sample of the teachings of the Bible as to God's method of saving men from sin and its ultimate consequences. To talk, therefore, of those, being saved by obedience to a law within themselves is "to preach another gospel" than "the gospel of God," and expose themselves to the curse Paul invoked on such, Gal. i. 6-9. Let persons who are so ready to override God's method for the salvation of our race be careful lest they be found fighting against Him in their defense of men's traditions; affirming that this present life is the only time and place where any man can secure salvation, no matter how entire or how great his unavoidable ignorance of God's remedial plan for a dying world.

The attempt to make salvation by *law*, or the "deeds of law," is to make *faith* in Christ void and useless; for, if some men can be saved by law, so can others, and "faith is made void." Rom. iv. 14. If it is God's established order, or plan, that salvation is by believing in Jesus Christ, then it is certain that no possible obstacle can prevent the final consummation of that plan in the proclamation of the *Name* of Christ to every child of Adam and Eve; the plan will be made known to all "in due time;" and the

hands of God are not shackled by death nor any of the inventions or traditions of men.

By law, at the most, is only "the knowledge of sin," (Rom. iii. 20); but law reveals not its cure; and does not show salvation nor encourage hope. But the gospel is for "every creature"—all for whom Christ died, and "He gave himself a ransom *for all.*" So sure, then, as God's plan does not fail,—and it will not—every man has heard or will hear, in this life or a future dispensation, the "Good toward men" which the angels proclaimed to the shepherds on the plains of Bethlehem at the birth of the world's REDEEMER; and no law dispensation can ever supplant or supersede the Gospel of Jesus Christ.

ED.

SOUL, BODY, AND SPIRIT.

"THE soul is a separate and distinct part of man." So some would have us believe. Because, say they, "The Bible recognizes its existence as a part of man." This they say is evident from the expressions, "my soul," "his soul," "their souls," etc. Let us ask, Which part of man is it that speaks, when the man says, "my soul?" Is it the body? Does the body talk without a soul to talk through it? If the soul is the active agent, residing in the body as its house, then when the man speaks it must be his soul that does it: hence, it must be the soul that says, "my soul." And if the argument of our opposing brother is good for anything, it proves that the soul has got a soul. But if it still be maintained that is the body that speaks in this case, then what speaks when the man says, "my body"? Is it the same part of man that spoke before? If the body speaks now it follows that the body has got a body. At this rate we may prove that a man has at least two bodies and two souls: and if each of these is as fortunate in possessing another, unless you tell us exactly where to stop, we do not see but a man ought to be named "Legion." For instead of being one man he must be many.

Because the Scriptures speak of a man's soul, and of his body, to infer that they are parts that are "entirely distinct," is to introduce confusion, in my judgment. We might just as well teach that man is made up of four "distinct parts," as of two; for, the Scripture command is, "Thou shalt love the Lord thy God with all thy *heart*, and with all thy *soul*, and with all thy *mind* and with all thy *strength*." Mark xii. 30. To infer from such expressions that man is composed of several parts, appears to me preposterous in the extreme.

ED.

MATT. XI. 12 CONSIDERED.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take by force."

This text has been misapplied, and many times used for purposes of fanaticism, as if by terrible exertions men were to obtain a part in the kingdom. The term translated "kingdom" is *basileia*, and signifies not only kingdom, but "*royalty, sovereignty*, dominion." The Royalty, or Sovereign of the kingdom of heaven was present "from the days of John the Baptist, who was His forerunner and proclaimed Him as "greater" than himself; for he says, "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." (John i. 27). From the day of that proclamation by John, the kingdom or *Royalty* of heaven was preached; but the message and his royal personage "suffered violence, and the violent take it by force:" or, as the margin reads, "They that thrust men take it by force;" clearly meaning that violent men *thrust* the *Royalty* of heaven from them, because it appeared among them "meek and *lowly*," too unpretentious to suit their proud hearts and expectations, who were looking for a King who would at once manifest His glory and exalt them above all other people. Is there not danger that many now, who profess to be looking for the King are actuated by similar feelings and will be found, in fact, thrusting "the kingdom of God" from them, because it does not appear to suit their selfish notions of their special aggrandizement to the exclusion of all blessings to others?

ED.

I THANK you for sending me the EXAMINER. I like a craft that launches out into the open sea. Had Columbus continued coasting, like others of his time, he might have sailed till now and not have discovered America. I believe the *systems* of religion of the present day are the greatest antagonisms, and the greatest obstacles to truth and to its onward march. They are the basis and law of the religious activitives of those who are committed to them. The declarations of Scripture are not an exception. O, when will men learn that, while "teaching for doctrines the commandments of men," their worship is vain—not acceptable to the master! (Mark vii.) May the Lord save us from the blinding influence of human systems and pre-conceived opinions.—*A subscriber.*

Remember that man's religion is worth little, or nothing, which has no dwelling place but in his brain.

"FOLLOWING AFTER TRUTH."

"*Being Extracts from the Published Writings of* HENRY DUNN, (*of England*), *from* 1856 *to* 1875. *With Additional Papers and Editorial Notes.*"

VIII.

CHRISTIANIZED SOCIETY.

PRELIMINARY.

ST. BEUVE has somewhere remarked on the inconsistency of those Christians who "chiefly put in the foreground the notion of *secularizing* Christianity, by causing it to yield, if possible, good and useful results upon the earth." To take Christianity, he says, and "to push it so far in that direction *is to alter it*, to separate from it what hitherto has been its essence, to wit, abnegation and the spirit of sacrifice,—patience based upon immortal hope."

The author of the following remarks is obviously impressed very deeply by a truth so clearly seen by the eminent writer just quoted. He clearly holds that it will never do for us to forget or to deny that Christians are everywhere regarded in Scripture as "a peculiar people;" that everywhere the disciples of Christ are spoken of as having peculiar obligations and peculiar privileges; that they are everywhere called upon to stand somewhat apart; and always to live in expectation of the return of their Lord.

He admits the existence of NATIONAL CHRISTIANITY, but regards it as altogether *secondary*. The Christian, he thinks, is not at liberty to refuse the fulfilment of any obligation that may fall upon him as a trustee of the public welfare, but if spiritually wise he will neither covet nor contend for the honours and distinctions that Society can give.

His judgment evidently leads him to conclude that there is a sense, and an important one too, in which the "Prince of the power of the air" is still reigning on the earth; not visibly, but in the hearts of "the children of disobedience," just as, in the same sense, Christ is reigning in the hearts of believers. But with a difference, inasmuch as the kingdom of Satan, if the world may be so spoken of, is all but universal, while that of Christ is at present, judging only by external manifestations, limited within very narrow bounds. The doctrine is a sad one, but it ought to be pondered, for if true it involves important consequences.—EDITOR.

ARE WE CHRISTIANS?

THE question—a startling one certainly—has recently been put, in all seriousness, by one (*) who thinks it unreasonable that he should be blamed for rejecting a volume, the *distinguishing* moral features of which Christians do not themselves believe in. He bids us say plainly whether we retain or reject what may be briefly called the ascetic element in the Bible; by which he tells us he means "all the beliefs that gather round the doctrine that man's duty here is not to make the best of this world, but to prepare himself for another."

We are accused of "compromising the matter by retaining a *verbal belief* in doctrines which have been emptied of their old meaning," and by "converting what was once a disturbing force into a force identical in its direction with those of earthly origin, although more elevating in its character."

The criticism, whatever may be its worth, interprets to a considerable extent what is meant when it is affirmed by unbelievers that "popular evangelical teaching, judging it by its fruits, does not produce a *Christ-like* character; and it will be seen that *the test* is our interpretation of, and our obedience or non-obedience to the doctrines inculcated in the sermon on the mount.

And here it may be well to notice that *ordinary beliefs* relating to our Lord's wonderful discourse have recently been expressed, if not by authority, by eminent clergymen of the Church of England. The Dean of St. Paul's, observing the state of Christian society, has quietly remarked, "Here is the New Testament, the confessed source of Chistian morality, with its facts and language about which there is no dispute, and with its spirit and tone equally distinct and marked. And, on the other hand, here is the ordinary life of Christian society, with its accepted principles, its familiar habits, its long-sanctioned traditions; the life of Christian society, not particularly in this or that age, but as, on the whole, it has been from the time when Christianity won its place definitely in the world. When we put the two side by side, the mind must be dull indeed which is not conscious of a strong sense of difference and *contrast*. The change is not only one of fact, but in the general sense of what is right and lawful in the general view of the conduct of life." This is a striking admission. Yet the preacher justifies society, observing, "In all directions we see instances of the necessity of things enforcing an

* Mr. Leslie Stephen.

enlarged interpretation of language, and we believe that the common sense and instinct of Christians have (in relation to the sermon on the mount) caught its true meaning."

Such being the avowed sentiments, not of the Dean alone, but of others who like him love and preach the Gospel, what reply have we to give to the accusations of the sceptic? How shall we ascertain whether or no this *apparent* divergence is, or is not, a real one?

Nobody, of course, maintains that a slavish adherence to *the literal words* is required of us. "The letter killeth, but the Spirit giveth life," is as true in relation to precepts as to statements of doctrine, and would not be the less true if it could be *demonstrated*—which it certainly cannot be that we have in Scripture the exact language of the Master.

It is with *the spirit* of Christ's commands that we have to do, and the question with us should not be, "Are we obeying *literally*," but "Are we obeying *really?*" Are we accepting, without evasion, the mind of Christ? Are we living *above* the world and its maxims, to an extent that makes our standard of right and wrong obviously different, and perceptibly higher than that which satisfies men in general? I say obviously and perceptibly, because if the difference in question cannot be recognized by unspiritual men, it is of no value either as an illustration of what true Christianity is, or as an example to them.

A more important inquiry cannot therefore be entered upon than this,—"What does Christ really expect of His people in relation to precepts which Christians generally now feel justified in diluting to an indefinite extent in order to meet the supposed necessities of society; A portion at least of the energy now devoted to Christian work could not, I think, be better employed than in considering whether or no there may not be some serious defect in our Christianity which hinders its success.

In pursuing such an investigation the first thing that strikes one is the utter impossibility of laying down any fixed and definite rule, conformity to which should be regarded as essential to obedience. Had this been either practicable or desirable, Christ himself would have done it. All His teachings relative to conduct would then have taken the form of *rules* rather than of principles, to be applied under the guidance of Spiritual wisdom.

Why He has chosen to lay down principles rather than rules is obvious. RULES, hard and unyielding, would have been sure to engender fanaticism, and the result, as has been exemplified by ascetics in all ages, would have been pride, formalism, and an unloving character generally. PRINCIPLES, on the contrary, although often difficult of application, require, if they are to be influential, much forethought; a deep and continued study of Scripture; a thorough acquaintance with its spirit as a whole; and a congenial temper of mind, manifested in humility, candour, and charitableness, since in portion as such virtues are cherished with truth be arrived at.

But it will not, in every case, be the same truth to every individual. It will be that form of truth to each separate inquirer which may be best adapted to his or her spiritual advancement. It is this diversity of result which exhibits and explains the practical difference between rules and principles. Rules for a man's guidance are necessarily definite, unchanging, and altogether independent of the moral state of the person on whom they are imposed. Principles, on the other hand, require both for their discernment and application a right subjective condition in those to whom they are given, and therefore it is that no man or body of men, however great or good, can mark out for us the line of duty.—*Thoughts on Christian Work.*

INDIVIDUALISM.

THE Bible, and emphatically the New Testament, is distinguished from all other books by the circumstance that it is at once clear and dark, and profitable even when obscure, since it is from first to last a book of principles, to be *pondered* rather than hastily read. Hence the peculiarity of its structure, so different from what mankind might have expected, and would have preferred. Hence the diversity of men's opinions as to its contents, a diversity which, so far as we can see, will always exist among men who equally desire to obey its injunctions. Hence the existence of commands in it which, although binding on individuals who profess to live for another and a better world, are not so on persons who live only for the outward and visible. Hence, too, the doubts and difficulties which beset so many; and hence the absence of a God-given and infallible interpreter, notwithstanding the presence of much in the book that is difficult to understand.

In all these peculiarities, however, the Divine Wisdom is seen. In all, *the object* of the revelation is steadily kept in view, viz., to form a special order of character, and, by Divine co-operation with the renewed human will, to perfect "the man of God," and to fit him for every good word and work, calling upon him to "*work*

out his salvation" (his deliverence from the power of evil) "with fear and trembling" (with modest diffdence), because it is God that worketh in him, both "to will and to do of His own good pleasure."

But what follows if this be true? Clearly the perception that the interpreting of Scripture—so far at least as its teachings bear upon our personal conduct—is a most important part of our *individual* responsibility, that it is one of the chief elements of our probation; that, therefore, in this particular the pulpit, however useful in other respects, may hinder, but cannot help us; that commentaries, however sound and good, cannot, for the same reason, do more than perplex us; that nothing, in short, but a prolonged, habitual, painstaking and personal study of the Word of God, accompanied by meditation thereupon, by prayer for guidance, and by the application of every faculty of the mind to its perusal, will enable each man for himself to perceive what is required *of him*, if he is to make "his calling and election" to rank, and high service in the world to come, "*sure*," and at the same time help him to discover how far *he, in particular*, is required, without judging others, to set at defiance the opinions and practices of the Christian, as well as of the irreligious world, by following a line of conduct, distasteful, it may be, to loved and honoured friends, because practically condemning their own course.

I say in these things preachers and commentaries may hinder, but cannot help us, not because I despise either the one or the other, because both are necessarily obliged to ignor individuality since they cannot take cognisance of that subtle but all-controlling influence of the Holy Spirit, which is so often distinctly personal in operation, and which, as spirit dealing only with spirit, makes clear to a man a path which no fellow-mortal can point out to him as peculiarly *his*.

The moment a preacher undertakes to expound a Divine principle, he necessarily exchanges—however unconsciously and unintentionally it may be done—the heavenly principle for a rule of earthly conduct, and in so doing adapts his exhortation to *the many*, but endangers the Divine message to the individual who accepts his interpretation of it, as if it were the voice of God *to him*. It is this inevitable result of preaching in the present day, which—in consequence of its universality and its so commonly taking the place of private study—tends to make it an occasion of hindrance rather than a help to Christians, so far as growth is concerned. It is not indeed easy to believe that something "morally as well as intellectually defective" is not indicated whenever any one man "gives himself up to be moulded by another," since individuality "pre-eminently constitutes the man," and "the preservation of it is the best security we can have for the continuance of what is most precious and sterling in character."

Hence it is that—to revert to the sermon on the mount—the true meaning of our Lord's words can only be arrived at by each individual Christian interpreting them for himself by the light of conscience illumined by the Spirit of God.

If this were commonly done I am satisfied that a considerable change would speedily take place in the general view Christians would take of that marvellous discourse; that it would soon become plain enough to them that, without falling into any extravagance, a much nearer approach might be made to what is required than we have as yet endeavoured after; that a far greater amouut of disinterestedness might be exercised by most of us with advantage; that our desire for gain is much too inordinate; and our efforts to do good to others too spasmodic and excited. At the same time one can scarcely doubt that since the unselfishness, the meekness, the charity, and the humility required of the followers of the Redeemer can never be rightly understood by persons whose characters have little or no affinity to that of Christ, it will be found impossible fully and fairly to act out what He has commanded, without incurring the contempt of a multitude who profess and call themselves Christians. These are, I feel sure, the conclusions to which we should inevitably be brought if we lived in the atmosphere of Heaven; if the Scriptures were not only read, but carefully and habitually searched; if we imbibed their spirit, and interpreted the precepts of the Lord by His own example.

But this independent study of Scripture for personal guidance is just the one thing Christians of the present day will not do. They say they cannot. They fancy they have neither time nor ability to investigate for themselves. They imagine God has set apart an order of men to interpret His Will for them, to supply their want of power, to meet their weakness, and so to keep them in the right path. That the Bible should be read by them, both privately and in their families, for *devotional purposes*, they do not dispute, but anything beyond this is, they insist, simply impossible.

And yet many of these very persons find time enough for Christian work, and pursue it as if

regard for the best interests of others might lawfully take the place of personal endeavours after Christian Perfection; as if spiritual culture might be dispensed with as a superfluity; as if it were a greater and better thing to proclaim the gospel than to spend time in seeking after the Christian knowledge, and the "power from on high," without which it is impossible *in the highest sense* to *live* it; as if anything but loss could accrue from neglecting, if not decrying the *educational* character of revelation, by separating its parts and narrowing its scope.

These observations will, I think, throw light on the present state of what may be termed Christianized society. *Ibid.*

CHARACTERISTICS.

CHRISTIAN CHARITY.

[For the articles under the *two* above heads, see EXAMINER for March, commencing on page 170, first column, two lines from the bottom, and go to the end of page 172.

ED. OF EXR.]

THE CHURCH AND THE WORLD.

IN an age and country like our own, the Church and the World act and react on each other with unusual rapidity and force. *From* THE CHURCH the World takes both its notions of religion, and its basis of morality. *By* the Church, the manners of the world are chastened, its laws modified, its tone elevated, and its opinions in many respects formed and guided.

From THE WORLD the Church receives status, money, and social respect. *By* the world its enthusiasm is checked, its ideal of right lowered, its standard of practical godliness kept down.

Mutually influencing each other in this friendly spirit, something like compromise takes place; reviling is exchanged for regard; and the lion and the lamb "lie down" together so peacefully, that "a little child" might "lead them." Hand in hand the old opponents walk together, mutually rejoicing in the advance of civilization, the humanizing of society, the triumphs of science, the binding together of nations, and the spread of commerce.

Is it unimportant to ask how far this state of of things is *of God?* That to some extent it is the natural and necessary result of the spread of Christianity is unquestionable; nor is it to be denied that many benefits thereby accrue to mankind at large. To say that there is no difference between "the world" by which the apostle Paul was surrounded when in Greece or Rome, and that in the midst of which Christians in England now dwell, is simply absurd; for although the natural alienation of the heart from God, which leads to the neglect of apostolic teaching, is essentially the same, wide and important distinctions ought always to be made between habitual indulgence in gross wickedness, and mere indications, however clear, of the absence of all spiritual life.

Nor should we forget that the Holy Spirit has a twofold work upon earth—the *conviction* of mankind as to sin, righteousness, and judgment; as well as the *calling out* of a redeemed people by the impartation of a new nature. For Scripture nowhere teaches that conviction is simply a work of judgment, and conversion alone a display of grace.

A Christian, in the day of the apostles, differed from other men *outwardly* as much as inwardly. He was, commonly, either a wanderer or an outcast; for the life that was around him, whether private, social or public, involved at every turn practices which were in themselves absolutely corrupting or blasphemous. But the reverse of all this is the case now, the distinction in question being almost entirely *inward.*

A Christian, in the present day, is simply one who makes daliy war *within*, against evils to which others willingly submit; and in him, as has been beautifully said, we may view "the picture of a man struggling with effect against his earth-born propensities, and yet hateful to him-himself for the very existence of them—holier than any of the people around him, and yet humbler than them all—realizing, from time to time, a positive increase to the grace and excellency of his character, and yet becoming more tenderly conscious every day of its remaining deformities—gradually expanding in attainment, as well as in desire, towards the light and the liberty of heaven, and yet groaning under a yoke from which death alone will fully emancipate him."

But if things, as they are, may be, in some degree, regarded as of God, they are not *wholly* so. So far as the world is benefited, however indirectly, by the influence of His people, God is well pleased; but *so far* as they are cooled in their zeal, or their ideal of good lowered, or the range of their principles limited by intercourse with the world, so far they are disloyal to their Lord, and traitors to their trust.

Christians are *not* now either persecuted or spoken against; nor is it true, however frequently asserted, that they are hated in proportion to

their consistency of character. On the contrary, the more consistent they are, the more they are respected. To stand apart therefore, as if they were the object either of dislike or contempt, is to be either false or fanciful; in either case, to be unreal.

Yet it must not be forgotten that the danger of a good man on earth is as imminent as ever; that he is still in the enemies' country; that if reproaches have been exchanged for caresses, bloodshedding for bribes, and frowns for flatteries, *the hate* of the great adversary is not abated, nor is his struggle for pre-eminence in the slightest degree relaxed:—that if the discipline of to-day be only that of the camp, the dangers and toils of fierce battle may not be so far off as we sometimes imagine.

But, some will say, *is it true* that the standard of practical godliness *has* been lowered? How shall we ascertain? Perhaps we cannot do more than ask whether or no such is the general opinion in society.

There can be no question whatever, that if it were possible to stand in Cheapside, and to compel every passer by, one by one, to give, to the best of his belief, a distinct and straightforward answer to this inquiry,—"Do you perceive, or do you believe, that there is any perceptible difference in the conduct of Christian persons, as compared with that of others, in the dealings of the mart, the Stock Exchange, the share market, the counting-house, the ware-house, and the shop? Are they, as a class, supposed to be less greedy of gain, more honourable, more truthful, more disinterested than others?" the all but universal answer would be—No!

If employers of labour were, in like terms, required to state the particulars in which Christian servants, male or female, high or low in rank, differed from worldly ones, it is equally certain that their reply, with a few striking exceptions, would be, "There is no difference at all."

And if, leaving both these classes, literary men,—editors of journals, reviews, magazines, were in turn also desired to state their conscientious belief whether religious newspapers and periodicals were or were not, as a whole, distinguished by greater candour, a wider charity, more truthfulness in statement, more conscientiousness in quotation, a greater absence of anything like pandering to the interests of party or the unreasonableness of prejudice than secular journals; it cannot be doubted that with one voice they would express their inability to discover any such distinction.

Accepting these answers, as at least indicating the opinions of the day, the question would then arise, How is such a state of things to be accounted for?

The following reply, which has certainly an element of truth in it, might be given:—The world, it might be said, has so much improved in its general tone and character, under the influence of Christianity, that distinctions, which once were broad and tangible, now exist no longer. Their disappearance, however, is a cause for joy, rather than sorrow, since it is an indication of a conquest so complete, that the victors and the vanquished have, to a great extent, amalgamated, and become one. The ultimate subjection of the conquerors on their own soil, by the multiplication of the captives they have introduced, is, indeed, possible, but far too remote a contingency to excite apprehension.

Not quite so unlikely a termination it might, however, fairly be rejoined. The corruptions of the Church of the third century were but the consequences of its success during the first and second. The abominations of the Papacy rose, naturally enough, out of the subjugation of the barbarian hordes by which the Western empire had been overrun. The moral renovation of Popery by the earlier Jesuits, unaccompanied as it was by any corresponding moral and spiritual improvement in Protestantism, was at once the triumph and the ruin of Luther's cause, and alone explains the otherwise mysterious fact, that "since the middle of the sixteenth century the Reformation has not advanced one step in Europe." And if the great modern Evangelical movement, which has been the parent of the existing spiritual life of England, should indeed now die out, it will be mainly because it has so far subdued public sentiment as to have silenced opposition, and eradicated distinctions which are essential to progress.

The *relative* position of the parties having thus changed—for the advance of the one has not been accompanied by corresponding advance in the other—things necessarily assume a new aspect, and the following alternative seems to present itself, either the distinctions between Christians and the world, of which we talk so much, will soon become altogether fictitious, or some great onward movement must again place them on higher ground, and once more make true believers, in the eyes of all men, "A CITY SET ON AN HILL."

But how is this to be brought about?

Not, certainly, as many excellent Churchmen have thought, by the revival of mediæval devotion, practices, or claims. Not, assuredly, as others equally devoted, whether in or out of

the Establishment, have hoped, by showers of Divine grace, falling in answer to our prayers, upon churches and missions, whether at home or afroad: for *both* these expectations proceed on the belief that existing views and agencies are unquestionably Divine in their character, and that, therefore, the mechanism of earth, however feeble and defective, is destined ere long to be moved by nothing less than the omnipotence of Heaven.

Both, too, ignore past experience, which teaches that when God moves, it is almost always in a totally different order; by *individuals*, rather than by associations, and generally by persons least likely of all others in the eye of man to be so distinguished. "All the great, the permanently great things that have been achieved in the world, have been so achieved by individuals, working from the instinct of genius or of goodness."

A few fishermen, a monk, two or three obscure students at a university, a private gentleman, all alike untrained and undistinguished, or if regarded as remarkable by any, only for strong individuality of character, for an almost fiery earnestness of purpose, for quick sympathies, and for overflowing spiritual life—*these* and such as these, acting entirely on individual responsibility, and utterly regardless of everything but the voice of duty speaking in their inmost souls, are the men by whom God has hitherto done, and by whom He will, in all probability, continue to do, His "mighty works."

The Church of Christ, by which I mean that body of persons, wherever they may be found, who regard themselves as strangers and pilgrims upon earth, looking for another and a better city, is like the individual believer, very apt to mistake its vocation, by supposing that it is, ere long, destined to effect the conversion of the world, when it is, in fact, rather called, like John the Baptist, to prepare the way of Him by whom alone conquest will ever be accomplished. True, the work of preparation in some degree implies the work of conversion; for "he who converts a sinner from the error of his ways," not only "saves a soul from death," but to that extent removes an obstacle to the coming of Christ's kingdom. Truly, also, and with still more force, may it be urged that he who goes forth with love in his heart, and life in his hand, to make war with the pollutions of idolatry, with the distinctions of caste, with slavery and barbarism, and devil-worship in all its forms, does, at every step of his progress, lower "mountains," and exalt "plains," and "make straight paths," along which the word of God is finally to run and be glorified.

But doing this work merely as a poineer of Christ, is a very different thing from doing it under the stimulant, imparted by delusive expectations, that by such labours the world is to be subdued; that nothing hinders immediate success but the absence of adequate faith, greater pecuniary liberality, and more abundant prayer; that "the public opinion of the world is now immoveably settled in favour of Christianity;" that "mankind generally will never again try to do without religion;" that "the cardinal principles of the morality and theology of Christianity have become so incorporated with all great controlling influences, that they cannot henceforward retrograde, but must advance with the advancement of society."

I say, the two states of mind are very different; for the one, naturally suggests that the main thing to be thought of is, purity of motive and of aim, pleasing the Master, for whose coming footsteps the ear of the soul will be continually listening; while the other, seeing only or chiefly in success tokens of the Divine approval, as naturally attaches all but supreme importance to the extension of agency, and the increase of organization, and thus, without constant watchfulness, opens a door to the inroads of vanity, ambition, and worldly policy—to all the evils, in fact, which attach to similar secular undertakings; for secular the most spiritual work all but inevitably becomes, when it has mainly to be carried on by clerks, and in counting-houses, and amid all the anxieties about the obtaining and expenditure of money, which are inseparable from the management of great affairs.

Considerations of this character do not, however, at all lesson our obligation to sustain existing agencies, whatever view we may take of their imperfections. On the contrary, we should work for them, pray for them, and never cease in our endeavours to impart new life to them; for they are *the instruments* through which God as yet calls us to act; and "What is the chaff to the wheat?" saith the Lord.

It is a very sad admission, but I fear it must be acknowledged that in the words of the poet—

"God and the world, we worship both together,
Draw not our laws to Him, but His to ours;
Untrue to both, so prosperous in neither,
The imperfect Will brings forth but barren flowers.
Unwise, as all distracted interests be,
Strangers to God, fools in humanity;
Too good for great things, and too great for good,
While still 'I dare not' waits upon 'I would.'"

The Spirit of Truth.

Elect Souls.

The New Testament goes on the assumption that, so far as this world is concerned, some—the few—must sacrifice themselves for the many; that the sacrifice must consist in *witnessing* sometimes for higher truth, and sometimes for a higher standard of conduct than is ever likely to characterize Christian society,—a witness involving at one period absolute persecution in the form of imprisonment, of torture, or of death; at another, the endurance of scorn, contempt, slander, and exclusion from favoured circles; at a third, the voluntary resignation of earthly distinctions, of wealth, or of office, and it may be the positive embracing of poverty and of shame; a willingness to be accounted foolish or mad, if thereby Christ can be *truly* represented, His teaching be faithfully set forth, His example of humility, self-sacrifice, and disinterestedness be exhibited and illustrated.

The fact cannot escape notice that in every age certain persons have always been found who, wisely or unwisely, have endeavoured at all costs to live a higher, nobler, and more disinterested life than others. The aspiration may in a fanatical age have been mingled with fanaticism, and have issued only in evil. The methods adopted to realize the desire may have frequently been unwise and unscriptural. The result may often have been very mischievous both to the individual ascetic and society. But granting all this, and allowing whatever may justly be required for such aberrations, the truth remains that in every age, and in every section of the Church, men and women have appeared who, by their piety, their wisdom, their disinterestedness, their self-denial, their humility, have put to shame ordinary Christians, and been manifestly the lights of the world.

The certainty that from time to time such persons do appear, clearly indicates that there is something in Scripture, and something in the human breast—something in the teaching of the Spirit of God, both in the written Word and in the soul of man; which bears witness to the rectitude of the course these persons have adopted, and to its accordance with the will of the Divine Master. If it were otherwise, this unusual exaltation of character would be superfluous, and fairly deserve to be called, as it often is, eccentricity, *i. e.*, self-will taking a religious form, or mere imaginative enthusiasm. Nay, more, it would in that case be almost sure to become suicidal by fostering pride or self complacency, or by depressing in some other way *one side* of renewed human nature in order to exalt another. Such forms of character, however beautiful in some aspects, can never be desirable if they are one-sided, and so *not Christ-like*. But it they are Christ-like, authority for them will be found in Scripture, and grace may be expected to preserve, in degree at least, that perfect harmony of being which so wonderfully distinguished the Saviour.

That this grace has often been given, that the most unobjectionable forms of excellence have frequently been manifested by the persons in question, the Church has in all ages thankfully acknowledged. Saints of this class are always in the world. They are with us in the present day; *in* the world, but *not of it;* "unknown, yet well known; having nothing, yet possessing all things." They are to be discovered pure and simple, unmarked by drawbacks and admixtures that awaken regret at the very moment of highest admiration. They are to be found sometimes living in retirement and giving light only in the house; sometimes illuminating more public spheres; sometimes suffering the loss of everything but Christ and a good conscience by their stern consistency; sometimes exciting astonishment by conduct which, to the mass of men, is only redeemed from the charge of madness by the obvious purity of motive and elevation of thought which has accompanied and characterized it. The certainty that such persons do still exist is a fact that cannot be denied, explain it as we may.

The next thing that calls for attention is, that the persons referred to greatly influence Christian society, and are its salt; and this in spite alike of ridicule and of false reasoning. As a rule, ordinary Christians stand aside from such people. They call them extravagant; they maintain—even while they profess to admire their spirit and intentions—that there is such a thing as being "righteous overmuch;" they charge them with a desire to disorganize Christian society, and to render people dissatisfied with it; with a wish to violate old habits and customs, and to encroach on national rights and lawful ambitions; with being unpatriotic, and careless about national and family aggrandizement; with slighting honours and offices which are worthy of the repute they have long enjoyed; with pretending to be wiser and better than their neighbours; with staining a world which is stoo beautiful to be despised; and, in short, with living as if Christianity were not both adapted and intended to promote enjoyment in the present state, but exclusively given to bear on one that is to come.

Yet, in spite of all this,—in spite of prejudice,

of false reasoning, and of gross perversions of Scripture; in spite of the coldness of the good and the sneers of the bad, the men of whom I have been speaking *do* influence Christian society, ty, and through that society the world at large. It is, perhaps, not too much to say that *they alone* materially affect in a religious sense the thoughts and feelings of others. They become unconsciously the arbiters of right to Christian men; they check, in a thousand unperceived ways, tendencies that are downward in their direction; they keep up a standard which too many are constantly endeavouring to lower; they preserve from utter corruption a mass of profession which without them would soon become loathsome in the Divine eye. And let it be carefully, noticed they do all this without thinking they are doing it; without assuming the slightest credit in the matter; without any combination; without the formation of either sect or party; without being as a class, in any way distinguishable from others. A careful examination of Scripture will show that the existence of such a body on the earth *en permanence* is anticipated by the inspired penman; that it is predicted and provided for; that it is the only real succession to the apostolate, the only true church, the only Gospel ministry; that it is always *assumed* in Scripture that these and these only will adhere to Christ's word *in the sense* that the first converts of the faith adhered to them.

Such disciples are still like sheep upon the mountains, occasionally among wolves, and altogether without either organization or special gift for acting on the world either by argument or oratory. But they are nevertheless the Lord's preachers; quick to listen when He speaks, and faithful to report what they hear, according to their light and their opportunity.

Whatever else is in the world for the purpose of Christianizing society, or extending the knowledge of Divine truth, is more or less *of* the world; is necessarily to some extent professional, and therefore bound up with such matters as status, income, and daily bread. It must be so, because the ministry which at first created Christian society has now become very much the creature of that society. However faithful or disinterested that ministry may be, it is from the very nature of things, and by the law of its existence, compelled more or less to reflect the opinions, to regard the prejudices, and to conform to the habits of Christian society. And this whether it is endowed or not, whether it is bond or free. So long as it springs out of Christian society, and is sustained by it, it is impossible from the very nature of things that *as a whole* it should ever rise to a much higher elevation than its origin. It is of course not suffered to fall below that standard.—*Sunday Morning.*

Upper and Lower.

No one can believe that there are two standards of right and wrong, or that any are "called" to fall short of perfection. But does it necessarily follow that, if the precepts of the Mount *are* addressed only to the few, *are* "counsels of perfection," and, as such, adapted only to men who are the "temples of the Holy Ghost," two standards of right and wrong exist? By no means. May there not be an upper and lower school in Christianity? Has there not always been? Jesus himself teaches us that there are men in the world who are not "able to bear" certain precepts, and that there are others who are able. Happy are they to whom it is given to be strong in the Lord and to excel. But let it not be forgotten that there are those in the world too, whose short comings God, so to speak, now mercifully overlooks, whatever such may finally lose by their weakness and faithlessness. Are we not told that God has created vessels to dishonour as well as vessels to honour? that He is "the Saviour of all men," yet "*specially* of them that believe"? that He has Esaus among His children as well as Jacobs, and that He has a blessing for each? Yet who shall say that the standard of truth is thereby lowered? or who shall deny that the one possesses the birthright, and the other loses by his indifference and animalism that which cannot be regained, though sought for long and with many tears?

I see not how, on any other reading of Scripture, it is possible to reconcile the sovereignty of God with the freedom of man; the righteousness of God with His actual dealings towards the race; or the love of God with those striking manifestations of His "severity" towards sin which meet us alike in providence and in Scripture. But all this supposes a common standard, a common call to "perfection," and the presence of a constant witness for *the highest*, not only in the heart of man and in the written Word, but also in the actual world. It supposes *true* representatives of Christ to be ever moving among the children of men. It supposes a constant and living testimony to what He was, and is, and ever will be, to be always upon the earth.

To me it seems plain, that *every* Christian who would be perfect,—and no man, I again say, is called to anything short of this,—is bound to adhere to the Lord's teaching in its original acceptation. The whole spirit of the New

Testament,—to say nothing of particular passages,—implies that the Church of God, the body of Christ, "the pillar and ground of the truth," is to be for ever *a thing apart*; a thing of beauty and of sanctity; a thing not of this world; a constant witness to goodness, often in sackcloth and in sorrow, but never in purple and fine linen; that it is to share alike the humiliation and the triumph of the Redemer; that it is to suffer with Him and to reign with Him; that it is to fill up here the measure of its Saviour's sufferings, and hereafter to "enter into" and complete its Saviour's joy; that it is figuratively to endure the cross, and actually to wear the crown.

The demand for a definite criterion capable of being applied to *individuals* by which these "witnesses" may be known, is an unreasonable one, since it supposes the possession somewhere of a discernment to which man can properly lay no claim. The objection that to allow the existence in the world of an upper and lower class in Christianity is to assert different standards of obligation here and different positions hereafter, is equally baseless. For while we all allow that God never "calls" any man to fall short of perfection, the fact is indisputable that Christian men *do* differ, not merely in the extent of their obedience, but in *their theories* as to what is demanded of them by God; that what one esteems but reasonable and right, another insists is extravagent and uncalled for; that one man takes Christ's words in the same sense that the first disciples did; and that another takes them with considerable latitude of interpretation, feeling himself to be justified in so doing by the need of accommodating them to the exigencies of society. A Christian undoubtedly *ought* to say, the true answer to all casuistry regarding obligation is, that Christ has recognized every difficulty and summed up His reply in the words, "Strait is the gate." Such a one will not admit—to borrow a phrase or two of Mr. Ruskin—that "the laws of the devil are the only practicable ones; that the laws of God are merely a form of poetical language." He will insist with him that "sixpences have to be lost as well as lives, under a sense of duty; that the market may have its martyrdoms as well as the pulpit; and trade its heroisms as well as war." But *all* Christians do not thus act.

It may be quite impossible for a looker on to say, *This man* is a true follower of the Lord, *that* is not; *this* is a faithful man who realizes the extent of his obligations and desires to pay the "hundred measures of oil;" *that* is a man who listens to some unfaithful steward, and rejoices to take his bill and "write fifty." But the Lord has His eye on each. Before Him the two are anything but on a level, although the one may have never violated the current opinions of his class, or sunk below the prevailing standard of Christian society, and the other may have attracted no attention by living above them. It is only as Christian men come to feel the obligation of this higher walk, and *act* on the conviction, that they will cease to be conscious of "difference and contrast between the New Testament and their own lives; that they will decidedly reject all compromise with the world; and that they will give over regarding it an open question as to "how much of the Gospel morality they may be able practically to bring into their own."

The question, however, is not whether such persons can be *pointed out*, but whether or no they exist. Whether or no there are persons amongst us who stand *in a different relation to God* from that which belongs to Christians generally; whether or no there are any who occupy personally, though not officially, the same position that the apostles and immediate disciples of Christ did; persons who by the grace of God, and yet by their own voluntary act, have brought themselves under an obligation to obey the precepts given in the sermon on the mount in precisely the same sense that the first disciples did. *Ibid.*

Christ and Trade.

It is sometimes said—by men too who are far from being unprincipled—that in advocating a lofty standard of conduct in all our dealings with others, we ought to make great allowance for occasional deviations therefrom by men in business; that necessities sometimes arise out of the intense competition in trade which now exists, which oblige the most conscientious to act at times in a way that is not quite consistent with rigid truthfulness, or in perfect harmony with the law of love. Some allowance, say they, must be made for such things if the pillars of our national prosperity are to be sustained; if public wealth is to increase; if families are to keep up their position in the world; if bankruptcy is to be avoided.

In excuse of *one* form of wrong—*hardness in dealing*—these persons commonly fall back, as they think, upon the laws of political economy, which, say they, can never be violated with impunity, however great may be the suffering that is sometimes brought upon others by adherence to them.

Upon the teachings of the economists I have no remark to make beyond observing that it would be well if those who justify hard dealings by such authority would remember what Dr. Arnold somewhare observes on this head. He says, in substance, that it should always be borne in mind that "in economical works the economical end *alone* is regarded, without taking account of its bearings upon the higher ends to which it should minister." It is very useful, he observes, "to consider economical questions in a purely economical point of view, in order to discover the truth respecting them *merely* as points of economy, although *it by no means follows* that what is expedient economically is expedient also in other respects."

I trust I am no fanatic in relation to money-getting. I am quite willing to allow that the desire to possess property is a right desire, and that the endeavour to obtain it frequently "calls forth and exercises many valuable qualities,—such as forethought, love of order, justice, beneficence, and wisdom in the use of power. He who posesses property can hardly live in the extreme of ignorance or brutality; he has learnt unavoidably some of the higher lessons of humanity."

All trade, if I mistake not, proceeds on the supposition that men, in dealing commercially with their fellows, act, and are justified in acting, with an *exclusive* regard to their own interests; that they are bound to buy in the cheapest, and to sell in the dearest market they can; and that they may lawfully take this course as much in relation to labour as to anything else. The argument is that by strict adherence to the law of demand and supply, and by each man regarding his individual interests alone—however great may be the inconvenience felt by the weak or unskilful,—the general interests of the community will be best secured, and national wealth be most largely augmented.

Whatever apparent force these reasonings may have, I can only say *they are not Christian*. The man who listens to the voice of Christ *must*, at whatever cost, look "not on his own things only, but also on the things of others;" he must do unto others as he would that they, were in similar circumstances, would feel it right that they should do unto him. He must put his shoulders under another's burdens. He must "bear the infirmities of the weak."

But if he does so—and here is the pinch,—he cannot always either buy in the cheapest, or sell in the dearest market. He must therefore occasionally be regarded by the many as a fool. He must suffer a loss which others avoid. *To what degree* he is called upon to do this must be decided by each man for himself under the light of the law of love. Wherever this is honestly done, it will not be found so very difficult to decide at what point self-interest oversteps the boundary of God. But on this point, as on every other, *the conscience needs to be educated.*

The extent to which this aspect of the subject is now either ignored or denied, has excited the wonder of writers who, while in no sense theologians, are yet keenly alive to the obvious discordance which now obtains between the teaching of Christ and the conventional standard in trade matters of modern Christian society. Mr. Ruskin says, "I had no conception of the absolute darkness which has covered the national mind (as to right and wrong in our relations to others) until I began to come into collision with persons engaged in the study of economical and political questions. The entire *naivete* and undisturbed imbecility with which I found them declare that the laws of the devil were the only practicable ones, and that the laws of God were only a form of poetical language, passed all that I had ever before heard or read of mortal infidelity."

The ordinary excuse for trading immorality is, "Every one practises it. Why should I be over-scrupulous regarding things which many a good man does?" The *ostensible* reason for this disregard of right is, the fact—a very painful but unquestionable one—that a scrupulous conscience is very seldom a healthy one; the *real* reason is, that the standard appealed to is not that of Christ, but that which is conventionally recognized, openly or tacitly, by certain respectable and religious men.

And why do *such as these* consent to a lower standard of integrity than that which is recognised by the Master? There can be but one answer,—because, as Mr. Ruskin puts it, they do not consider that Christ's standard is practicable under existing circumstances; because they persuade themselves that the conditions of modern society were not contemplated when His injunctions were first issued.

The *delusion*—for it certainly is one—springs out of the habitual non-recognition of what is indeed often disputed, and still more frequently disregarded, viz. the fact that the laws of Christ are not given to society at large; not intended for communities as such; not addressed to unbelievers, who deny the authority of the Lawgiver,—but to *disciples;* to men who regard themselves, and wish to be regarded by others, as true Christians; to persons who profess their willing-

ness, when required, to give up all for Christ, and to look for treasure in the skies.

It is not, indeed, pretended that any person may lawfully disregard the Lord's commandments, or that they are not "good" for all men; but it *is* maintained that the obligation to observe many of them arises out of a supposed change of position in the parties to whom they are addressed. Something more and something higher is expected of a man who believes himself to be, in an essential sense, a "son of God," and "an heir of the kingdom" of heaven, than is demanded of one who is avowedly living only for this world and its belongings. *The former* is a candidate for, and an expectant of "glory, honour, and immortality;" *the latter* hopes to be saved from hell, and is satisfied with that anticipation. *Both* may be, in a sense, believers in Christ; but only one is supposed to have answered the question, "Can ye be baptized with the baptism wherewith I am baptized?"

The *key* to those sayings of Christ, which at first sight seem too unworldly for practical use, is not to be found in the notion that they are but general principles, intended to be modified and adapted to the supposed necessities of modern life, but in the Lord's own answer to the young man who came to Him, saying, "What good thing shall I do that I may inherit eternal life?" —*Ibid.*

The Return of Judah and Israel to Palestine.

Bro. Storrs: The article below, was published last Dec. in "The Christian Herald and Signs of Our Times," London. It will speak for itself. "The unwalled villages" are *now* going up quickly, and old walls are being pulled down. God is working in His own way, and time, and according to his own word. Glory to His ever precious name. We feel almost like men that dream, *seeing* the prophecies so literally fulfilling. Jesus is coming. "Amen, even, so come, Lord Jesus." The weary pilgrims will soon get home. So cheer up. Patiently waiting. Helen Robertson.

Waukesha, Wis., Apr., 1877.

PALESTINE REPEOPLING, AND SIGNS OF THE END.

By Rev. J. Neil,

Lately Incumbent of Christ Church, Jerusalem.

1. The New Land Laws in Palestine—2. The New Laws of Military Service in Russia—3. New Civilization in the East—Missions—The Consulates—Influx of Visitors—The Hoffmanities—Building Societies—The Prophecies Fulfilling.

At a moment when all eyes are turned to the East, it cannot be unimportant to learn that, after the slumber of ages, Palestine is awakening to new life, and Israel is actually returning to its shores in such numbers, and in such a way, as they have never been known to do. While in the former instances, whether under pagan, Christian, or Moslem masters, they were equally the subjects of extortion, oppression, and contumely; now they are beginning to hold a position of comfort, independence, and power. This remarkable change is in itself significant, and the whole movement should surely be watched by the student of prophecy with eager and expectant attitude.

The great importance of the day in which we live arises from the very general agreement amongst commentators who take the historical view of prophecy, that the period of 1,260 years of Papal and Mohammedan temporal power is now fast expiring. At its termination the Jews are to return, before their conversion, to their own land, in very considerable numbers. (Dan. xii. 7; Rev. xi. 3, &c.)

It may be asked, are there any signs as yet of the commencement of this momentous event? A residence of some years in the Holy Land, and an intimate acquaintance with what is now passing there, leads me unhesitatingly to answer that such there are. The last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now probably *double* what it was some ten years ago.

In 1872 and 1873 such numbers came to reside in Saphed, one of the four holy cities of the Jews in the mountains of Galilee, that there were no houses to receive them, and building was for a considerable length of time carried on all night, as well as all day—this, be it remembered, in the East, where "the night" is emphatically the time "in which no man can work!" Great accessions still continue daily; and whereas ten years ago the Jews were confined to their own quarter in Jerusalem, the poorest and worst, they now inhabit all parts of the city, and are always ready to rent any house that is to be let. Notwithstanding this happy change, want of accommodation still being felt, building societies have been formed, and many of their simple tenements are now rising outside the city to the north-west. Moreover, the Jews in Palestine are certainly acquiring possession of landed property in the villages and country districts. I believe the Hebrew population of Palestine proper must now be stated at 30,000, of whom more than half reside in Jerusalem. This is

without reckoning the Jews of Sidon, Beyrout, and Damascus, all within the limits of the Land of Promise, probably some 7,000 or 8,000 more.

Three causes have, in the providence of God, mainly contributed to bring about this marked return to the Land of Promise: first, new land laws affecting Palestine; secondly, new laws of military service in Russia; thirdly, new civilization throughout the East.

1. As regards *the new land laws* in Turkey, formerly none but *rayahs*, or subjects of Turkey, could hold real property in any part of the Ottoman empire. Some nine years ago, however, a most important alteration took place. In June, 1867, an Imperial rescript (*Hatti humaiun*) gave to all subjects of foreign powers a right to purchase landed property in their own name. It was a part of that marked improvement in the position of foreigners in Turkey, which dates from the time of the Crimean war.

No sooner was the law passed, than many began to purchase plots of ground for building in and around the principal towns of Palestine. At first, men found it hard to believe that safe possessions would be guaranteed, and that Jews, who but a few years before were greeted in the public streets with opprobrious names and shameful ill-treatment, would be allowed by the haughty Mohammedans to become in peace the lords of the soil. But as time wore on, and one villa and cottage after another arose outside the walls of Jerusalem, where the owners lived in safety, new confidence was inspired, and more became desirous of possessing a portion of the sacred ground. In the country districts whole villages, with lands around them to the extent of over 3,000 *dunems*, or acres, have been bought—lands which, though unmanured from year to year, unimproved in any way, and cultivated with the least possible amount of labour, are immensely productive, owing to the extraordinary fertility of the soil.

Already land in the neighbourhood of several towns has enormously increased in value. To my knowledge, one plot of ground close to Jerusalem was sold, three years ago, for twenty times the sum which was paid for it some time previously, by the owner. This increase in value has arisen from the right of foreigners to purchase real property.

2. In the second place *new laws of military service in Russia*, coming into operation shortly after the promulgation of the new real property laws in Palestine, have greatly tended to lead Israel's weary steps back to their own land. Formerly, in Russia, they were not, as a body, compelled to take arms, but were allowed, if they chose, to pursue their usual peaceful avocations: now, however, this has all been changed. Russia has been, ever since the Crimean war, preparing for the next great struggle against Turkey, and part of that preparation has been the introduction, in 1874, of the German scheme of military service, which forces all the Jewish population in her dominions to enter the army.

All Jews throughout Russia are now required to be enrolled and drilled at the age of twenty-one. Israelites are singularly averse to the military calling. They have therefore, taken alarm at the terms of this new system. Moreover, they sre especially disinclined to fight for Russia. In that country they have suffered much—in common with all who differ from it—at the hands of the Greek Church. Many persecuting laws have been passed against them, more especially in Poland.

Now, in Palestine they are still entirely exempt from service in the army. A trifling poll-tax amounting, I believe, to about a *majeedy* (four shillings) a head is taken from Jews and Christians in Syria in lieu of their liability to conscription. They have, therefore, decided to leave Russia when and how they can. This is not easily managed, for such are the despotic laws of that State, that in many cased their preparation for departure would be a ground for their imprisonment. Still, great numbers of them arenow arriving in Jerusalem, and they already form a very new element of wealth and influence in the Holy City. During the years 1871 to 1874 every steamer from Russia brought her large quota of Hebrew passengers, and those whose business it was to meet travellers at Jaffa, and conduct them to Zion, marked with astonishment the great crowds that came by these ships. This state of things, it is said, still continues.

I have, myself, repeatedly heard from their brethren in Jerusalem, and from Turkish officials in that city, who were in a position to know, that the Russian Jews, in a body, have, ever since the adoption of the German system of military service in 1874, anxiously sought to leave Muscovite territory, and settle in the Holy Land. They cannot, if they would, escape all at once. The stream of emigration, however, is now slowly but steadily flowing towards Emmanuel's Land, and will, there is every reason to believe, continue to flow—the more speedily as the dark war-clouds now impending settle down on Europe—till Russia is emptied of a Hebrew population that probably numbers one third of the whole nation of the Jews.

3. But we have yet to notice the influence on this movement of *a new civilization in Syria.*

Neither the facilities for acquiring land in Palestine, nor the dread military service in Russia, would have been inducements strong enough to have led back European Jews to the country as it was some thirty years ago, in 1847. In those days Jerusalem could not be entered save in Eastern costume; the Jews were shut up in their own unwholesome quarter, and it would have been death to live amongst the Turks. No one could venture alone outside the walls of Jerusalem after dark, much less live in any country-house. A Jew of highest position walking through the *Suk* (bazaars) was liable to the grossest insult, for which there could be no redress.

For instance, a Turk would take off his shoe, throw it at the poor fellow, and hailing him as a dog, bid him fetch it, an indignity to which he was bound to submit. Fanaticism, violence, ignorance, and dishonesty had every thing their own way. Such was the state of things in the towns. In the country districts the land was wholly uninhabitable for Europeans. There was not a single road in the country; and when it is added that the Bedouin Arabs at harvest time swept across the unprotected fords of the Jordan, to rob the threshing floors and levy black mail, we have a true outline of the terrible picture of ruin presented by Emmanuel's Land some years ago. Now, the change that has taken place in all this is indeed very striking.

The coming of the missionaries to reside in the country, about forty years ago, has doubtless, under God, been the chief of these causes. No honest Hebrew acquainted with the modern history of Palestine can fail to know very well, however little he may care to confess it, that the altogether new comforts and privileges he now enjoys are due in no small degree to the work, direct and indirect, of Protestant missionaries, and more especially of the early missionaries to the Jews.

Amongst other agencies of civilization, must be enumerated *the establishment of Consulates*, in various towns of Palestine, by which means most of the leading nations of Europe are now represented. Not only has the presence of these European representatives, many of them diplomatic agents entrusted with considerable powers, been in itself a great check upon the general lawlessness which preceded their coming; but it has rendered it possible for all subjects of their respective nations to live in comparative comfort and safety.

Another cause of the present improved condition of the country, the *annual influx of a very great and increasing number of visitors.* Of late years, from the commencement of December to the beginning of the following May, but more especially during the delightful spring season, crowds have thronged the ordinary pilgrim ways. Royal personages have been conspicuous among the number. Formerly only a few very wealthy travellers could accomplish the journey. Now it may be said to be within the reach of ordinary tourists. There are two well-known conductors of travelling parties in England, Mr. Cook and Mr. Gaze, and one in Germany, who constantly bring numerous tourists, and very many Americans and Russians come. In consequence of the visits of some royal personages, the principal roads have been repaired, and in some cases made anew. The improvements in this direction during the last three years have been very marked.

A German community known as "the Society of the Temple," also called familiarly "the Hoffmannites," from their leader Dr. Hoffmann, a band of piously disposed Germans, to the number of about a thousand, have in the last few years settled as colonists, principally at Jerusalem, Jaffa, and Haiffa, where as dradsmen, mechanics, and domestic servants, they have helped most materially to improve the condition of the country. They believe that in thus coming they are fulfilling prophecy. God's future revealed purpose for Palestine is, according to their interpretation, that it should be colonized by Christians from out of all nations, who will finally build a temple at Jerusalem.

Other improvements have taken place. Until five years ago, the gates of Jerusalem were all shut at sunset, and were not opened, except to the privileged possessor of a special pass, until the next day. This highly inconvenient practice came to an end some five years ago.

At Jaffa, by command of the Governor, the massive town wall, an extensive fortification, has within the last few years been pulled down, and some of the stones were bought, as building material for a new school-house in connection with Miss Walker Arnott's excellent work. Shops have of late sold European commodities; so that some of the comforts and luxuries of Western life may now be procured; and vegetables or fruits, which formerly were so scarce, are now cheap and abundant.

No less than three Building Societies have been organized among the Jews, which are rapidly erecting new houses, and of which Sir Moses Montefiore has given an excellent account. Another remarkable fact is that an Ordnance Survey Map of Palestine from Dan to Beersheba is nearly completed by the English Palestine

Exploration Society, on the scale of an inch to a mile.

Now that to Turkish bankruptcy has been added an awful outbreak of Turkish barbarity, the crisis has come, and the dread settlement of the Eastern question can, it is felt on all hands, no longer be delayed. What that settlement is in part to be, is written over and over again in the word of God. When the "river Euphrates" the symbol of the Turkish power, is dried up, it is that "the way of" the Jews, "the kings of the East, may be prepared." Israel are to return to their own land. This event, *in its incipient stage*, I have shown to be now actually taking place. That which is yet to be looked for is the restoration of the Jewish nationality under the protection of some one or more of the Great Powers. And all this is preparatory to the Second Coming of Christ.

Jerusalem and Turkey.

Our blessed Savior, in the remarkable prophecy contained in the twenty-first of Luke, told His disciples that Jerusalem should be "trodden under foot of the Gentiles until the times of the Gentiles should be fulfilled."

What are the Gentile powers which have trodden down Jerusalem? They are Rome and the successive forms of that Mohammedan power of which the present head is Turkey. Rome trod her down at the siege of Jerusalem, and Turkey holds her down now. Rome cast her to the ground, and when she was down, Turkey set its foot on her neck. Rome hurled her to the dust, and Turkey now tramples her in the mire. Rome destroyed God's temple, and actually plowed up the sacred ground on which it stood. Turkey maintains on the sacred site the Mosque of Omar; and on that holy hill where Abraham offered Isaac, where David offered the oxen of Araunah, where Solomon built his temple, and where the Lord Jesus the Son of David, cast all out that was unholy; there, by Turkish authority, now stands a Mohammedan mosque; and there no Jew was permitted to set his foot, the only privilege allowed him being to kneel in the street, standing outside the enclosure, and there weep at the desolation of Jerusalem.

There is something very remarkable in this fact, because these are the two powers especially connected with the two great predicted apostacies, Popery and Mohammedanism.

And now what is the present position of these two powers? And how do they stand in Europe? What is the condition and what the prospect, of these two great oppressors of Jerusalem? As for Rome, as a political power, it has ceased to exist. According to Sir G. Bower in the *Times* of November 10, 1874, "The Pope has been dethroned, and all his dominions and property have been reduced to a palace, a church, and a garden."

But what shall we say of the second? of that Turkey which is the only power now treading down Jerusalem? Is there any politician in Europe who has the least expectation of Turkey remaining in its present position for another ten years? Whatever little political power it retains is dying out as rapidly as it can die. Its exchequer is bankrupt. Its subject populations are rising against the intolerable burdens of its injustice and oppression; and the Turks themselves have lost heart in the melancholy conviction that their days are numbered.

Thus of the two powers that have trodden down Jerusalem, one is already extinct, and the head of the other is at its last gasp. The foot of the Sick Man is the only foot remaining on the neck of Jerusalem, and the Sick Man is dying. Surely it is not unreasonable to ask the question, "when he dies, why should not Jerusalem arise and be free?"

Turkey is now treading her down; but its decay is begun, and its days are numbered; so that we may earnestly hope that it will be but a little while, possibly a very little while—within the lives of many present—when the promise of God shall be fulfilled, and according to the prophecy, "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." God grant that all may be found looking for His appearing, and ready to welcome Him with their lamps burning brightly, when the cry is heard, "The Bridegroom cometh!"—*Rev. Edward Hoare, Canon of Canterbury, England.*

Daniel the Apocalypse of the Old Testament. No. 8.

BY G. R. LEDERER.

Chapter XI.

Introductory Remarks.

It will be admitted by all Bible students that this chapter offers more difficulties than all other chapters in the book of Daniel. It is written in worse Hebrew than is met with in any of the

books which compose the Bible; so much so that even the verbal translation is hard work, how much more to make out a certain sense and connecting link of the verses.

The ancient commentators—all of them lived between the ninth and twelvth century of our era—interpreted this chapter as being already fulfilled and passed into history. It is a sketch of events which, in the the days of Daniel, were still hidden in the womb of time, and all of which had more or less effect upon the prophet's own people.

Careful study of this apocalyptic book thus far, and particularly the preceding chapter, must, we believe, lead every unprejudiced reader to the conclusion that this chapter does not and cannot have any reference to events which should occur beyond the period of the third universal empire, that of Javan, the Grecian, or rather Syro-Grecian. For in this, as well as in the eighth chapter, Daniel's informant makes mention only of the two empires, the second and third, viz., the Medo-Persian and the Grecian. This fact alone would be sufficient proof, that the conclusion at which we arrived is correct. But we are not left to depend on inferences alone, we have still better and stronger evidences from history written by men of different character, nationalities and religious views. From the history of the Hasmoneans, (Maccabees,) that of Josephus and of some Heathen writers, it will be seen as plain as language can make it, that all the wars spoken of in this chapter between the Kings of the North and of the South took place between the two principal heirs of Alexander the great, the conspicious horn of the He-goat, and founder of the third, or brass universal empire. The King of Egypt answering the King of the South—being South of the Holy Land,—and the King of Syra to the King of the North.

But the question here arises, what was the object of the Messenger in dwelling rather at great length upon the wars of these two branches of the brass, or leopard or he-goat monarchy? Why did these contests become an object of revelation at all since we do not find any special mention made of the wars of the two first empires, the Babylonian and Persian? The answer is again very obvious when we consider that no revelation was given, and no history was related in the Bible unless it had some reference either to that Kingdom which was God's Kingdom, or to that people which was especially God's people; that is, the revelation or history, must, in some way or other, be of some interest either to Israel or the land of Israel. That this was indeed the case with the wars between the two Kings, of the South and of the North; for Israel's land lay between the two contending parties, and was, naturally, the centre of the contest until the fourth, the iron, or the terrible beast without name, entered upon the stage of the prophetic arena as the universal empire. No wonder then, that the Jews who were sometimes subject to the one and sometimes to the other of the belligerent parties suffered indiscriminantly by both; still, they suffered most from the King of the North, or the Syrian branch of the Grecian empire.

This chapter, therefore, contains but a brief, true outline of those wars in which the Jews suffered so much and which culminated in defiling the sanctuary, suspending the sacrifices and forbidding circumcision, the keeping of the Sabbath and the reading of the law by penalty of instant death, until Jehovah in His mercy interfered by raising up the heroic priestly family of the Hasmoneans who freed the land from the most cruel tyrant that ever breathed the air of the "pleasant" or "desirable land," and he, that tyrant, came to an untimely end. The events, therefore, predicted in this, as in the former chapters written in the Hebrew language, are in the past, just as the predictions of the suffering Messiah, and consequently, all efforts to look for them or apply them for future times is more than useless, it is absolutely injurious. And in fact, what compels us to turn our eyes from undeniable historical events and enter upon a troubled sea of endless and insoluble guesswork, to make unfulfilled prophecy out of it? Should we not learn wisdom from the experience of many truly good, wise and learned men who have failed in their efforts to build up a theory, a structure of materials which are not in existence?

The best way, we think to obtain as clear an understanding of this chapter as its difficult language possibly admits, will be to take verse by verse and give a brief outline of the events which it intended to foretell, and which actually came to pass in the time during which the Grecian empire was the prophetic universal monarchy. We now begin with

Verse 1. This verse properly belongs to the preceding chapter, the object of which was to show Daniel the friendly relations between the

speaker, Gabriel, and Michael the prince of Daniel's people. To our mind it is clear that the compliers of the Old Testament Scriptures, Ezra and his associates, among whom were the three latter prophets, Hagai, Zechariah and Malachi, purposely transferred the last verse of preceding chapter to the head of this one, by which to show that the eleventh is but the enlargement of the subject on which he spoke in the tenth chapter.

Verse 2. Here begins again the message which the angel was commissioned to deliver to the man who was beloved. He told him that besides the then resigning monarch of Medo-Persia there would be three more and a fourth one of the same dynasty. The reason that the speaker did not give the whole number four at once, was, that the three former would succeed each other without making any particular change in the affairs of the empire, as without any special influence upon the people on the land in which Daniel was so deeply interested. These three were: Cambyses, Pseudo-Smerdes, and Darius Hystaspis. The fourth was Xerxes, who, being exceedingly wealthy, gathered a mighty army with which he intended to annihilate with one stroke the Grecian confederation, which, at that time had just begun to emerge from obscurity and to attain some influence in the affairs of the then known world, and of which the Persian monarch was afraid. Whether he succeeded in his plans or not we are informed in the two following verses.

Verse 3. Nothing is said here about the issue of the great battle between Xerxes and the Grecians; but we are told at once of the rise of another great and powerful King; thus we learn that the Persian failed to accomplish his intentions, and that with him the supremacy of the second universal empire ended, and the third inaugurated in its place. All this is confirmed by profane history. An objection has been raised against the inspired writer of the book of Daniel on account of the historical fact that Kerxes was not the last King of Persia. True, there were many Kings after him who lost almost his whole army in the war with the Grecian power, and even this day, Persia is an independent kingdom; but we must ever bear in mind the object and aim of prophecy. With Xerxes fell, not the kingdom of Persia, but the supremacy; Palestine, the land of Israel, the Kingdom of God, was taken out of the hand of the Persian rulers, the possession of which alone made a *universal* monarchy, a subject of prophecy. This land passed into the hand of Javan, the Grecians, hence the third of the four monarchies shown to Nebuchadnezzar in the image and to Daniel under the symbol of four beasts, entered upon the stage.

Verse 4. That strong King, the founder of the third empire—the one represented in the vision by the mighty horn of the "he-goat"—was soon to be broken up into four fragments, but it ceased not to be the prophetic universal empire, for the Holy Land remained in possession of one of the four divisions. Alexander died when in the hight of power and greatness; none of his descendants succeeded him to the possession of his vast dominion, but strangers divided it among themselves, while Hercules and Alexander, his sons, were put out of the way by poison.

Verse 5. One of Alexander's generals, or rather the former governor of Egypt, Folmai as Sagi, will declare himself King of Egypt and will become very strong; but one of his (Alexander's) princes, or generals, will become still stronger than the former—that of Egypt—and have even a greater dominion. Seleucus the first. Nicator, the founder of the Syrian division of the monarchy, who extended his dominion from the Euphrates to the Indus. We are not told here that there was war between the King of the South (Egypt) and that of the North (Syria;) but we are forced to come to that conclusion by verse 6, in which we are told that the two parties tried to come to an agreement, and also of the means they employed for that purpose, and that their plan was a failure. Antiochus II King of Syria, surnamed by the Milesiaus "Theos," because he delivered them from their tyrant Timarchus, was engaged in a war with Ptolmaeus II King of Egypt, which lasted eight years, and which was finally concluded on the following terms. Namely, that Antiochus should divorce his wife Soadice, disinherit the children she had borne him, and take Berenice, the daughter of Ptolmaeus for a wife and appoint the son,—should one be born by her—as the legal successor to the throne. Antiochus accepted these terms; Berenice became his wife, yet, the peace was not established, because when, two years later, her father, the King of the South, died, Antiochus sent Berenice away and took his former wife Saodice to himself. Saodice, however avenged herself by poisoning her husband,* hired

* This woman could not forget the shameful ejec-

also assassins who killed Berenice and her son in Dapne, and declared that the King had appointed her son, Seleucus Kallinicus, as his successor.

Verses 7, 8, 9. An avenger arose to the murdered Berenice, "a branch from her own root, her brother, Ptolemaeus Eurogates. He conquered all the provinces of the King of the North except Syria proper and put Laodice to death. He would have taken the whole of Syria had not the rumor of an insurrection at home—Egypt—called him back. He took all the gods—of gold and silver and all vessels of precious metals with him to Egypt, of which he erected a monument, (the so called "Marmor Adulitanum") upon which he inscribed that he united Mesopotamia, Babylon, Susiana, Persia, Media and all lands up to Batria under his sceptre. He remained quiet in his home for two years, and this is what the last clause of verse 8 says: "And he shall stay away from the King of the North two years." (Heb, Shanim.) Meanwhile Seleucus Kallinicus—the son of Laodicia—was not idle; he retook the cities of Asia Minor and with their aid he conquered back some other provinces that were taken from him. He sent ships of war to attack Egypt on one side, while he marched with an army against it by land. But a mighty storm destroyed his ships, and on land he was totally routed, so that he barely escaped with a few of his people, and returned to Antiochia. This was foretold in v. 9.

Verses 10, 11, and 12. "And his sons"—the sons of the unfortunate King of the North—"shall stir up, etc." The sons of Seleucus Kallinicus determined to carry out the plan which their father had failed to accomplish. They gathered an immense host and one of them broke into the realm of the King of the South like a flood until he reached the principal fortress of that King. He then left the army there under one of his generals and returned to his own land, where he gathered an additional army which he led into the land of his enemy, the King of the South. History tells us of these events as follows: After the total defeat of Seleucus Kallinicus, the King of Egypt quietly reigned over Phœnicia, Southern Syria, Seleucia and Orantes. But under his successor, Ptolmæus Philopator, a new war ensued. Kallinicus left two sons, Seleucus III. Keranus, who ascended the throne, and Antiochus III. who, afterwards, received the epithal "the great." Keranus gathered an army and went to war against Attalus who operated in Asia Minor for the King of Egypt. But his reign was short; for after two years he fell in battle. Antiochus, his brother ascended the throne as the third of this name; he continued the bloody contest, and pushed his victorious army into Egypt proper.

Ptolemaeus Philopator, a man of little energy, made scarcely any effort to resist the Syrian invader; but when the enemy had already taken Tyre, Acre and other cities of importance and besieged Dura, (the fortress mentioned in verse 10,) the cowardly Ptolemaeus asked for an armistice which Antiochus readily granted, for Dura resisted all his efforts to take it, and returned to Seleucia. Here he recruited another great army, and in the following Spring he renewed his operations against Egypt. Victory followed his march until he arrived before the fortress Raphia. Now, for the first time the sleepy Ptolemaeus aroused himself from his lethargy, "he was embittered" (v. 11.) gathered a mighty army which he led in person against the invader and indeed won the battle; Antiochus barely escaping with his own life and returning to Antiochia. From this secure place he sent messengers to the King of Egypt pleading for peace and offered to give him back all the cities and provinces which he had taken. Ptolemaeus accepted these terms, and peace was restored. This is the meaning of v. 12. Ptolemaeus was proud of his powerful army which had thrown down tens of thousands of the enemy,* but he himself showed not the least strength of character, and therefore, he was satisfied with obtaining back his own lost provinces without following up his victorious course against his enemy, which a man of some energy would surely have done.

Verse 13. "Then"—not "for" as the Common Version has it—"the King of the North

tion she and her son had suffered and, at the same time she feared the inconsistency of her husband the King, therefore she felt no scruple to put him and her rival Berenice out of the way.

*"The book of Daniel." A commentary written by Rev. Dr. Krafft, published in 1836, has some statistics of the numbers of the contending armies; viz. That of Antiochus consisted of 62,000 footmen, 6,000 cavalry and 102 elephants. That of the King of the South– Egypt—contained 70,000 infantry, 5,000 cavalry, and 73 elephants. The King of the North—Antiochus, of Syria—was defeated, and, according to Polybus, he lost in that battle before Raphia 10,300 killed, 4,000 wounded, and most of the rest scattered.

shall return and shall raise a multitude, greater than the first and at the end of certain years he shall come surely with a great army and immense riches." History testfies that thirteen years passed in peace between the Kings of the North and the South. During these years Antiochus—King of the North—conquered the Parthians and took Media from them; he also pushed forward into India for the purpose of obtaining a great number of elephants to use against the Romans who just then commenced operations in Asia, and took also Asia Minor and Thracia. Just then Ptolemæus Philopator died and left the throne to his son, Ptolemæus Epiphanes who was but five years old, under the guardianship of the cruel Agathocles. Antiochus thought that a favorable opportunity to again invade Egypt and avenge his former defeat. So he came with an army more anumerous than the former towards Egypt.

Verse 14. The King of the North, Antiochus, was not the only enemy of Egypt. Philip, of Macedonia (not the father of Alexander, of course,) joined the King of the North, and an agreement was already made how they should divide Egypt among them. Several provinces rebelled against the young King, to which the misrule of Agathocles gave sufficient occasion. The Jews, also,—"the wicked sons of thy people"—joined the rebels and threw themselves into the arms of Antiochus. They did it "to confirm the vision;" that is, unwittingly they acted in such a manner that a prophecy, laid down in a former vision—chapter 8, verses 23, 24 and 25, should be fulfilled. The messenger called them "wicked sons," because this joining the Syrian wing of the Javan or Grecian empire, brought untold woe and suffering upon the Jewish people.

When, after the death of Alexander the great, the empire was divided the land of Israel became a part of the Egyptian division, the rulers of which, in general, treated the Jews well. Ptolemaeus I. was much pleased with their intelligence and learning and encouraged great numbers of them to emigrate to Alexandria. Ptolemaeus II. Philadelphus, was he who caused the sacred books of the Jews to be translated into the Greek language—the Sepuaginth. Also Ptolemaeus III. treated the Jews as friends, and their condition reached the highest degree of national prosperity. It may be that in the reign of the child Epiphanes under the guardianship of Agathocles, the affairs may not have been as favorable as before; but this should not have been made a pretext for their faithlessness. But in so doing they fulfilled a prophecy, as this verse plainly says, which will end in sorrow as the verse closes with: "and they will stumble," or be broken. This points, in the first place to the vengence which the Egyptian general Scopas executed on the Jews, when he, for a short time retook Jerusalem from the Syrians; but principally, to the sufferings under a Syrian tyrant, who in late days would ascend the throne.

Verse 15. Having briefly related in the two preceding verses that the King of the North would again march with a mighty host against the King of the South—Ptolemaeus Epiphanes—and that the latter would have many enemies besides Antiochus, the angel next relates the course and result of that new campaign.

He says, the King of the North would build an embankment (before a fortified city) and take it, while the arms of the South, even a selected people or army would have no power to stand (against the attacks of the Northerns.) From history we learn that Antiochus, when he renewed hostilities, took Coelo—Syria, Phoenicia and Palestine before he advanced into Egypt. But having become involved in a war with Attalus, King of Pergamos, he was compelled to abandon these conquests, and the provinces were re-taken by the Egyptian general Scopas. However, when Antiochus had settled his affairs with the King of Pergamos, he turned again his face towards Egypt, re-conquered the above named provinces in the battle of Parmas. It cannot be objected that the prophetic word makes no mention of these intermediate affairs in this war, because these events were of but a short duration and without particular influence on the events which became the object of prophecy. The battle of Parmas decided the fate of Egypt; Scopas badly defeated threw himself with ten thousand men into the fortified city of Sidon which Antiochus besieged and finally compelled to surrender, because he cut off every way of supply to the doomed city. Three of the best generals of the King of the South were sent to relieve Sidon, but they were defeated. "There was no power to stand."

(To be continued.)

IF God has chosen your way depend upon it, it is the best that could be chosen; it may be rough, but it is right it may be tedious, but it is safe.

THOUGHTS ON JOHN XI.

THIS chapter is in many respects a most interesting one. It brings before us, and as it were lets us see a little into, what may be called the *family life* of the better class of Jews in our Lord's time, and of his relations thereto. From the circumstance of Martha preparing a feast which evidently included a large number of guests, and from the fact that so many of the Jews are spoken of as coming to comfort Martha and Mary after the loss of their brother, we have every reason to believe that they were people of some distinction, perhaps corresponding to what we should call in the present day the upper middle class of society. They were, moreover, evidently pious, earnest, God-fearing people; and may, therefore, be taken as representatives of the better portion of the religious and educated Jews. It is impossible to suppose that our Lord would have loved as he did all the members of this family had they been otherwise than sincere and good people.

We have in fact in this family of Bethany a beautiful picture of domestic life in a religious and God-fearing Jewish family. I say "a picture" because here, as so often in the Gospels and indeed in the Scriptures generally, the writers thereof seem to have a marvellous power of presenting by a few bold, graphic touches, the *character* of the persons of whom they are writing, and this chapter will, I think, in the cases of Martha and Mary fully bear out my assertion.

There can be no doubt that the nearest approach to a heaven upon earth is to be found in the midst of a well-ordered, pious, loving family. What a vision of happiness is afforded thereby, and what consolation and comfort. What a haven of rest from the storms of this world is the bosom of a family where God is really worshipped. It almost seems as if the Creator here affords to us a proof of what he designed the world to be, by showing us how much happiness may be attained when "brethren dwell together in unity."

I have been much struck with an observation of the late Henry Crabbe Robinson, in which he states that "Almost everything that is done by a family as such is good."

When a family are really united they present to the world a picture or image, faint indeed, but of the right kind, of what God wishes his children to be; for there we have, first, the cheerful love and obedience of the child to the parent, and then the mutual forbearance and affection of one towards the other. Indeed it is scarcely saying too much to observe that if all mankind manifested towards each other such love and kindness as is often shown by the different members of one family, the world even now would be almost a paradise. And that this is the will and intention of God there can be no doubt, from the beautiful language of the prophet Malachi: "Have we not all one Father, hath not God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"

In the eleventh chapter of St. John's Gospel we have an instance of a united happy family, all of them more or less servants of Christ, and there is no reason to doubt that among them our Lord was often received, and his spirit refreshed and comforted. The statement in the fifth verse of this chapter, brief though it be, is sufficient proof that he was on most friendly terms with all the members of this family: and doubtless they found how great a blessing to them, and how full of spiritual comfort it was, to be permitted to draw so near to him. How natural it was, then, for these sisters at once to send to our Lord when the illness of Lazarus began to assume an alarming form. How confident they must have been that if he could only arrive in time all would be well. And how deeply they must have felt it when he from whom they had hoped so much failed to appear. How strange, not to say hard, must our Lord's behaviour have seemed to them.

Now I think we have here a most comforting and beautiful instance of the way in which God works. Here is the case of one whom Jesus loved being sick unto death, and yet when the sisters of Lazarus send notice of the fact to our Lord, so far from hastening to his friend's assistance as we should have expected, he remains—evidently on purpose—two days still in the place where he was. But the instant he knows that Lazarus is really dead, he at once sets out, in spite of all the machinations of his enemies, and of the risk which he knew he ran in going into Judæa.

We may be sure that it was a hard, a terrible trial to our Lord to force himself as it were to stop where he was when he knew that by going to Bethany he could save his friend. But he never hesitated when he saw what the Father's will was. That his heart was indeed thus full of pity and tenderness we know from the fact that though perfectly aware that Lazarus would soon be restored to life, and the weeping eyes around him dried, yet the very sight of those tears was it would seem too much for him. How

his very soul must have been torn by the few heart-broken, scarcely articulate words of Mary, —one of the best and most pious women on earth,—as half in despair, half almost in reproach, she fell at his feet and said, "Lord, if thou hadst been here my brother had not died." As though she had said, "You would not come when we sent for you." Even the glorious event which he knew was to happen in a few minutes could not prevent him from being deeply moved.

Now if Christ be "the image of the invisible God," we have here a revelation of what our Father in heaven feels when he permits evil to take its course, in order that greater and more glorious good may ultimately result. Surely in all our afflictions he is afflicted, and partakes of all our sufferings. Should not this alone constrain us never to grieve that Blessed Spirit who is now his representative on earth?

What an instructive instance again we have in this chapter, of the marvellous way in which our Lord adapts himself to the cases and circumstances of different characters. How different is his treatment of Mary and of Martha. Both of them required his help, both needed as it were the physician's healing art and medicine, and he wisely applies to each the appropriate remedies. To Martha, when she uses precisely the same words as Mary, he says, "Thy brother shall rise again." But in the case of Mary he seems to have been too much overpowered to reply, and at once says to the weeping friends, "Where have ye laid him?" as though he knew how deep, how profound was Mary's grief, and that the best way to heal it was by immediate action. He knew that Mary's nature was of a higher kind than her sister's, that her feelings had been much more wounded than Martha's, and so he hastened to comfort her in the most wonderful manner. Whether Mary did not like to go out into the crowd surrounding Christ in her abandonment of grief, or whether a secret despair and want of faith had overcome her for the moment, it is impossible to say, but at all events here also our Lord took just the right course in sending Martha for her, and then, immediately on her arrival proceeding with both the sisters to the grave of Lazarus and restoring the dead to life.

In the next chapter of St. John's Gospel we have the beautiful and affecting account of Mary's conduct. The depth of her love, and doubtless also of her sorrow for what seems to have been a momentary loss of faith on her part, is shown in the words, "An alabaster box of ointment *very precious*." She appears also by this act to have had a perception of the fact that our Lord was soon to suffer, for the words, "She has come to anoint my body to the burial," almost imply a consciousness on Mary's part that such would be the case. And her love and tenderness were thus rewarded by her being permitted to "do what she could" to comfort her Lord in his hour of trial and suffering. Her sitting at the feet of Jesus and hearing his word enabled her it would seem to comprehend more than even the Apostles.

Nor must we omit to notice the fact that of all the Apostles the one who doubted most, and was of the most sceptical turn of mind, the Apostle Thomas, was the first of them all to say, "Let us also go, that we may die with him." We are thus assured that even weak faith if it be but earnest and self-denying shall not go unrewarded, and, as the condescension of our Lord to Thomas, after his resurrection, shows, "a proof will be given to the doubt of love that is denied to the doubt of scorn." Thomas apparently was a man who was on all occasions of a sceptical or rather doubting turn of mind, but, as the above account shows, his love was very strong, and more ready to undergo trial and danger than that of any of the other Apostles, when he was once convinced.

Another most interesting point is also brought out in this chapter, viz., that our Lord was frequently misunderstood even by his own disciples, and that as a rule he called "things that be not as though they were:" that is to say, he always so looked on the future as almost to ignore the present. Thus when he said, "This sickness is not unto death," he spoke that which *would be* literally true, but which was not *then* true. He thus seemed to "keep the promise to the heart, though he broke it to the ear," exercising thereby the faith of his disciples, and teaching them to trust him even through death itself. Let us also believe that our Lord is able to turn his very denunciations into blessings, and that to those who trust in him light springs even out of darkness itself. It may be, and most probably is the case, that under his severest expressions there lie hid promises of future mercy and love. He is able to do exceeding abundantly above all that we can ask or think.

How many glorious results then flowed from our Lord's apparent neglect of his friend Lazarus. First, and chiefly, there was the bringing out and strengthening of the faith of his disciples. "I am glad," said the Lord, "for your sakes that I was not there, to the intent ye may believe," thus proving to us that the faith of the disciples was yet weak and imperfect, and that

God affords to those who follow him earnestly such further proofs as their cases may require for the increase of their faith. Secondly, the development of the character of Martha and Mary, and the beautiful proof afforded by Mary of her love and faith. And lastly, the sublime evidence to the world at large of the majesty of Christ, and his triumph over man's great enemy. All these could not have been so signally manifested but for the sickness and death of Lazarus, and the fact of our Lord exercising over himself such severe self-restraint as to seem to take no notice of the message of Martha and Mary.

Another great and if possible more beautiful fact still was thereby brought to light, namely, the intense human sympathy of our Lord even with what he knows is only temporary sorrow. This is one of the points in his character which makes us love him. For his great power we may admire, and for his great wisdom we may worship him, but it is for such marvellous displays of feeling that we love as well as adore.

Let us never forget, moreover that our Lord performed this great miracle for his friend at the risk, as he well knew and as the event proved, of his own life; for it seems that this miracle was the immediate cause of the Pharisees and the rulers of the Jews clamouring for his crucifixion. The foreboding of Thomas was too truly fulfilled, but he was unable to see the glorious consequences that would ultimately follow. He could see only the suffering,—the sublime and infinitely glorious results were unknown to him.

May we not say, then, in conclusion, that our Lord's words were abundantly justified: "This sickness is not unto death, but for the glory of God."—*The Rainbow.* T. W.

Dr. J. K. Finley in the Field.

[This aged brother of Niles, Mich., after affliction for several years past which has made it impossible for him to write, has now so far recovered as to enable him once more to speak out his convictions on the glorious theme set forth in the Bible Examiner. He has commenced this work in the "*Niles Republican*," a secular paper. I give below his first article, preceded by his Introduction. Anything from a man of his mind and long experience cannot but be read with interest.—Ed.]

Human Destiny.

Editor Republican:—The following letter was intended for a clerical friend. A number of friends to whom I have read it express a strong desire to have it published in the Republican, in order that they might obtain copies of it. I expect to follow it with one or two articles on the main question. Use your pleasure as to publishing it.

Yours, J. K. F.

My Dear Brother:—My attention has been drawn within the last three or four years to the special consideration of a subject on which I have often felt a passing interest, but concerning which I supposed it was beyond the power of any one to arrive at a certain and satisfactory conclusion. Having been brought up and educated in the strictest school of Calvinism, as taught in the straightest sect of the Presbyterians (the Scotch Church), I believed, as taught by our standards, that all the heathens, and all the race who died in ignorance of God's plan of salvation, and without the regenerating power of the Holy Spirit working in them a living union by faith to Christ as a personal Saviour, would certainly be consigned to eternal torments. I remember as long as twenty-five or thirty years ago, asking my minister some questions on the subject, but found him as unable as myself to give an opinion that shed any light on it, or yielded any relief to my mind or his own.

I suppose there are but few persons who have tasted of the good word of God and the powers of the world to come, who have not felt deeply, and often painfully, interested in the destiny of the unnumbered millions, the vast majority of the whole race, who have not enjoyed the hopes and privileges which they themselves enjoy. This feeling of sympathy has contributed as much as anything else to promote the great missionary enterprises of the Christian world, or at least has powerfully co-operated with the command of our Saviour to go into all the world and preach the Gospel to every creature. Our moral consciousness has revolted at the idea of such a penalty being inflicted upon those who are unavoidably, and from no fault of their own, shut up in total ignorance of their supposed danger, and of the only remedy which the love of God has provided for all who will accept and embrace it. Many persons, however, refuse us the exercise of our moral sense in judging what is right; but there can be no doubt that God has imbued us with this sense for this very purpose, and demands of us its exercise.—"Why do ye not of yourselves judge what is right." I believe also that in no unprejudiced child of God will this moral consciousness and the written word coflict with each other.

After all, however, the solution of this and

similar questions can only be determined satisfactorily by an appeal to the inspired word, and on its teachings I rely, assured that they very plainly give an affirmative reply to the important question—"Shall not the judge of all the earth do right?" In all inquiries on this subject I shall be governed solely by the Bible, regarding the opinions of great names, of learned theologians, ecclesiastical councils, assemblies, creeds, and every other human device, as of no weight when opposed to its plain enunciations, and especially when these are in accord with the reason and moral consciousness which God has given us by which to judge of his truths. The first gleam of light furnished us is the promise made in the garden of Eden, that "the seed of the woman shall crush the serpent's head," clearly implying what is more plainly expressed in the New Testament, that Christ came "to destroy all the works of the devil." This promise we know has not yet been fulfilled; but that it will be there should be no doubt in the mind of any one who believes that God is able to fulfill it.

We come next to God's covenant with Abraham, confirmed by his oath, that "in thee and in thy seed shall all the nations of the earth be blessed." In reaffirming this covenant, all the generations, all the kindreds, all the families of earth are specified as embraced in the promised blessing. Now, I appeal to yourself to say whether this promise has ever been fulfilled. We all know it has not, but most assuredly it will be to the very letter; for Paul tells us that it was confirmed by an oath, that by two immutable things, the heirs of the promise (the whole race) might have strong consolation, &c., or, in other words, need not fear that there might be any failure on God's part. Now not one in a thousand of the human race, who are the heirs of the promise, have ever heard of Abraham's seed, the Christ. Is this covenant going to prove a failure in the case of all these unnumbered millions? God tells us "Hs knew the end from the beginning." This being the case, is it possible that he designed to save only one in a thousand, or even a much smaller proportion, leaving all the rest to perish eternally, whilst they are, by no fault of their own, entirely ignorant of the fact that He has made ample provision for the salvation of all? I am not going to quarrel with the doctrine of election, for I fully believe there is no doctrine more clearly taught in the Bible; but God forbid that I should so dishonor His all-glorious name, as to believe it in the Calvinistic sense, in which sense I did believe it for fifty years of my life. I believe it is one of the most precious doctrines revealed for our comfort, and full of blessing to the whole world, understood in its true import.

God did not create man at hap-hazard, but in accordance with a plan devised before the foundation of the world, and in agreement with this plan, man fell, not from a state of holiness but from a state of innocence. Love dictated his creation, and love has guided our Heavenly Father in every step that has been taken in the full development of the plan, even in the fall. And when all the arrangements are perfected and carried out to completion, His great love and wisdom will be so manifested that the whole universe of intelligent beings will break forth in loud hallelujahs to Him that sitteth upon the throne and to the Lamb forever.

J. K. F.

Nearing and at the Grave.

Reflections af Norman Macleod, the Scotch Minister, at the burial of a Christian friend.

"We buried him on Wednesday last. The day was calm and beautiful. The sky was blue, with a few fleecy clouds. The birds were singing: every thing seemed so holy and peaceful. His coffin was accompanied by those who loved him. As I paced beside him to his last resting place, I felt a holy joy as if marching beside a noble warrior receiving his final honors. Oh, how harmonious seemed his life and death! I felt as if he was still alive, as if he still whispered in my ear, and all he said—for he seemed only to repeat his favorite sayings—was in beautiful keeping with this last stage of his journey:—'It is His own sweet will;' 'We must be as little children;' 'We must follow Christ,' and so he seemed to resign himself meekly to be borne to his grave, to smile upon us all in love as he was lowered down, and as the earth covered him from our sight, it was as if he said, Father! Thou hast appointed all men once to die. Thy sweet will be done! I yield to Thine appointment. My Saviour has gone before me; as a little child I follow'! And there we laid him and rolled the sod over him. Yet the birds continued to sing, and the sun to shine, and the hills to look down on us. But long after earth's melodies have ceased, and the mountains departed and the sun vanished, shall that body live in beauty and glory forever.

"O God of infinite grace, help me—help us, weak, trembling, infirm, ignorant, to cleave fast to Thee in all thy ways—to be led by Thy Spirit in whatever way He teaches us, and to glorify Thee in body and soul, by life or by death." Amen.

LETTERS AND EXTRACTS.

FROM JAMES F. LEE, M. D.

BRO. STORRS: Your letter of the 7th instant awoke in my heart emotions of gratitude, sweet, soothing, and abiding. Thanks to God, whose mercy endureth forever. Amen.

Painful, exquisitely vexatious as are some trials we must endure,—harrassing and oppressive as are the works of enemies, God will deliver us—preserve us, and enable us to bear, endure, and persevere to the end.

Alas! weak and frail is man if left to himself, unaided by Divine grace. We daily, continually need its sustaining influence to preserve us, to save us from the pollutions of life; to transform us in the renewing of our minds, affections and motives; to make us acquainted with ourselves, that we may be conformed to the will of God under the unction and influence of the Holy Spirit.

Save us, O Lord, from our enemies,—from strong delusion. When Jesus comes in bliss to reign, then will I see clearly the blessed discipline of Heaven in preparing us for the kingdom. In view of such culminating scenes of glory, honor, and immortality, how light and evanescent are our afflictions; momentary; even if thousands of dollars are due us, and yet we cannot raise enough to get a new overcoat, like some one who has had to wear a patched one three winters, unable to collect money to even pay for the EXAMINER, etc.

I was born nearly 79 years ago; i. e., in 1798. What a scene,—remembrance, the memory of the past since 1802! God alone knows it; and I now remember it all! I am thankful to the Lord for his wonderful love and mercy in my preservation. The remembrance of joys that are past may be pleasant and mournful; but I do not sigh that past scenes return no more: I look to the future—the ages to come—the resurrection, the kingdom of Heaven, the glorious scenes when Christ Jesus shall be King of kings, and Lord of all. Oh! how gracious, good, merciful and kind! O, love Divine, omnipotent to save, strengthen, etc. Trust in the Lord at all times.

In my present state of probation I rejoice to know, 1st, that I have *one* friend on earth. 2d, one friend in heaven, God our Father, and Jesus the friend of sinners. 3d, that though I am poor, moneyless, I am, I hope, an heir to an inheritance infinitely more valuable than all the wealth of the world. 4th, that the Lord will sustain me to the end; for I am not my own. I feel that I belong to him, purchased by his Son. 5th, that I desire nothing but what our heavenly Father has promised to give to all who love Him.

Monroe, N. C., March, 1877.

FROM LOVILLA FIDLER.

BRO. STORRS: I think there are a number here who would take the BIBLE EXAMINER if they could hear the blessed news preached that it promulgates. I have been very anxious to have preaching here, but could not. I was left a widow about 17 years ago, with three small children. Soon after that I heard the Advent doctrine preached for the first time. I have taken several different Advent papers and have studied them carefully and compared them with the Word of God. But your magazine seems to go in advance of all the other publications in promulgating the plan of redemption in its true light. If you know of any one passing this way, that preaches the Word of the Lord in its purity, tell him of us.

There is preaching here by the Congregationalists and Methodists. The Congregational Preacher believes in the personal coming of Christ, and is much interested in my periodicals, as are also several of his members. I like them much since I have become acquainted with them; they seem willing for any one to teach what they believe to be the word of God. If there could be a preacher sent here there might be much good done. I feel greatly encouraged that there will be a society of believers here that will "search the Scriptures daily to see if these things are so."

I would be glad to have preaching here that would teach the whole Gospel. I am rejoiced to know that the great plan of redemption will not fail to reach the understanding of every son and daughter of Adam's race, that every one shall hear the "glad tidings of great joy, which *shall* be to all people, that a Saviour is born," and that He has "power over all flesh," and in the ages to come" will fully and effectually fulfil the oath and covenant of God to Abraham.

This doctrine makes the Bible look more harmonious to me than ever before: it represents God's love to all the race, and shows He is no respecter of persons, but is good to all, giving to all an opportunity to secure an endless life. How all this will be brought about we may not

so clearly see; but we fully believe He has provided ample means,—has time enough,—and is able to accomplish all His purposes, and will "bless all the families of the earth" because He has said so.

May you be strengthened by the Spirit of God, and prompted by love to continue to promulgate this glorious doctrine. May all lovers of truth lay aside the traditions of men and preconceived opinions and take hold of the subject, investigating it in the spirit of love, that we may come to a knowledge of truth, and be sanctified by it, as our Lord prayed we might be, and be united as one family, speaking the same things from the Word of the Lord, and loving one another, as He gave us command to do, that the world might *know* that we are His disciples. Such is my prayer to Him who has said, "All shall know the Lord from the least to the greatest."

Cresent City, Ill., March, 1877.

G. B. STACY, Amelia C. H., Va., writes: My heart yearns to help those brethren whose forlorn condition you have spoken of in the EXAMINER, but I am surrounded with so much suffering, and some of them of my own household, that more than tax my ability, my prayers ascend continually to our indulgent, considerate and merciful Father in their behalf: and it is written "Whatsoever you ask the Father *in my name*," (that is, as members of My body, and for the discipline and education of the heirs of the kingdom) "It shall be granted you." In this I rejoice, and commit those whom I cannot help to the keeping of our Father in heaven.

ELIZA A. B. BENTON, Vergennes, Vt., writes: We still prize the EXAMINER next to the Bible, and hail its monthly visits with delight and profit. We continue to lend and give it to all we find who are willing to read. Many say they like it; but seem afraid to acknowledge "doctrines" not received by their ministers; who with one consent, go against these, to *us*, most glorious and God-like truths. Surprise and sorrow still fill my heart at the indifference manifested by those we esteem as true Christians. Still I hope the time is not far distant when their understandings will be so enlightened as to receive *all* truth in the love of it. I love, and my heart says, "AMEN" to many good letters we read in the EXAMINER: and the burden of my prayer is, that all of like precious faith may be preserved *blameless*, and be abundantly sustained and furnished to every good work till our Lord Jesus Christ comes to reign. Your sister in Christ, and the hope of the Gospel in "the Ages to come."

MRS. R. W. PIERCE, Milwaukee, writes: I feel more and more how *good* God is, and how we ought to love Him, and wait for his Son from heaven to restore His lost and sinful children; and I can but pray, Come Lord Jesus, come quickly.

LETTERS RECEIVED TO MAY 21.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Robert Steel, Eld. Wm. Brayton, Mary Mansfield, E. A. B. Benton, Geo. H. Waterhouse, John S. Lawver, B. Gifford, Alfred Annable, Daniel Wells (thank you), Mrs. R. W. Pierce (many thanks), "Wm. H. P." for the poor (thank you), W. H. Whitman (paid to Sept., 1877), Polly G. Pitts (sent to Foster), W. H. Cain, Mrs. W. W. Webster, J. T. Cate (thank you).

PARCEL SENT TO MAY 21.

T. J. Harris (bound EXR.), Eld. Wm. Brayton, Azro Benton (bound EXR.), John S. Lawver (by Exp.), B. Gifford, Mrs. R. W. Pierce.

The Bible Examiner is a Monthly Magazine, *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

Vol. XXI. No. 10. Whole No. 312

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 290
IS THE POSSIBILITY OF FORGIVNESS BOUNDED BY THEIR PRESENT LIFE. Ed.,..... 291
ONE WHO DISLIKES WORK AND RESPONSIBILITY. Ed.,..... 293
TO GOD BE ALL THE GLORY .Ed.,..... 294
THE STANDARD OF APPEAL. Ed.,..... 295
PARABLE OF THE WHEAT AND TARES. Ed.,..... 296
MISCONSTRUCTION OF A TEXT. Ed.,..... 296
FOLLOWING AFTER TRUTH, From Henry Dunn's Works,..... 297
JUDGMENT—NO. 1. By S. W. Bishop..... 307
DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. By G. R. Lederer,..... 310
WALK IN THE LIGHT. By S. W. Bishop..... 313
PARABLE OF THE TEN VIRGINS. By Alfred Annable..... 316
THE RESURRECTION..... 317
LETTERS AND EXTRACTS,..... 318

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, JULY, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ONTARIO, N. Y.

EDITOR'S NOTICES.

To Subscribers.—Two numbers more completes the present volume of the Examiner. I design to place on the wrapper of the August number the time to which each subscriber has paid. I shall be glad to say, "*Paid to Sept.*, 1877." Shall I do it. Editor.

CORRESPONDENCE.

Wm. M. Darrow, Blooming Valley, Pa., writes: I would add my testimony to those of others concerning the Bible Examiner. I love and appreciate it. It is a welcome visitor: all the preaching, meeting, and christian exhortation I have at present except the Bible. Some of those who used to have some points of truth, in regard to the age to come, have gone back rather than to take a step in advance and enter into a more glorious light. The light has seemed in them to have shined in darkness; and I cannot see any other reason only because they were indisposed to go in advance of their previous ideas. That light they seemed to have is taken from them. God grant that it may be given to others who shall bring forth fruit to the glory of His name and the name of Jesus, the Redeemer of all men. How I love to read the many letters published in the Examiner. They are almost equal to an exortation meeting to me.

Eld. J. Lewis, Grafton, Ill., writes: I have great cause to rejoice and praise our heavenly Father for his abundant mercy in keeping me in these last days from the bars of death. The 10th day of June I was 77 years old. How glad I am to have been led, step by step, till it seems as if we had got the whole truth. Yet, the light is shining more and more dearly. Never before did I know what it was to enjoy constant peace, flowing like a river. All because God is Love, and his mercy endureth forever, and He will have all men to be saved, and come to the *knowledge* of the truth; so that in the ages to come every son and daughter of Adam will be brought from under death's dominion, and probation proper will be granted to all under the proclamation of a pure Gospel, and all shall know the Lord from the least to the greatest. Then, if they sin *wilfully*, by rejecting the truth, they will die the second death. So I understand it; else how can there be a restitution of all things? How will Jesus see of the travail of his soul and be satisfied if any are left under the power of the grave? I feel sorry for those who are willing to rob God and the great Emancipator of the majority of those for whom Christ died, if probation is to close with the end of this dispensation, as some Adventists profess to believe. If so, then farewell to to all that die in infancy and all the untold millions of heathen who have never had the Gospel! Truly, it would be a very great sacrifice! But, glory to God, He "will have mercy and not sacrifice." Amen.

Dr. J. F. Lee, Monroe, N. C., writes: The June Examiner informs me that Dr. J. K. Finley speaks out his convictions on the glorious theme set forth in the Bible Examiner. This is pleasant to me, and I am fully persuaded, that it seems strange and difficult to account for the fact (if it be a fact) that any sincere lover of truth can do otherwise. Knowing, however, as I most assuredly do, the power of early training, and the lasting influence of false notions, peculiar alike to every sect since the Apostles, it is not strange. But so sure as that "the pure in heart shall see God," so sure it is, that every one, who is led by the Comforter, will see, that the glorious theme set forth in the Bible Examiner is in perfect harmony with the Word of God, and rejoice in the full persuasion, that, in the ages to come, these things will appear in all their wonderous effulgent glory. But what of those who do not endorse them, who have read them? I am fully persuaded that they are blinded "in part;" the cause of which may be accounted for as easily and surely as that of the Jews.

How is your health, my loved friend and brother? Is your strength failing? Do you feel that you are wasting away? Oh—when you are weak, then are you strong. "God is Love"—and in your weakness, you will be so calm, serene, composed, resigned, knowing to whom you belong, and willing to fall asleep in Jesus.

Note by the Editor: I met a friend a few days since whom I had not seen for three or four years past; he said to me, "Will you *never* grow old?" I am often mistaken for a person of sixty-five or seventy, at most. Yet I feel that my physical strength is much diminished in the past few years, and I am soon very tired if I make much exertion. The Lord be praised for all his mercies past to me; and I can, through grace, trust Him for all things future whether living or dying. Bless His holy name.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXI. NEW YORK, JULY, 1877. No. 10.

IS THE POSSIBILITY OF FORGIVNESS BOUNDED BY THIS PRESENT LIFE TO ALL MEN?

"Then said Jesus, Father, forgive them; for they know not what they do."—Luke xxiii. 34.

There are not a few, in these days, who seem to think it impossible for multitudes of sinners ever to obtain forgiveness of past sins. I would not say that such is not the fact with some; but, Is it certain that the number is as great as generally supposed? It seems to be thought, by nearly all professed Christians, that very few ever can or will be forgiven. The above prayer of Jesus, on the cross, looks like a contradiction of this narrow view. It will not be disputed that "the betrayers and murderers" of the blessed Jesus were of the very worst class of sinners, if we except those who "blaspheme against the Holy Ghost." (Matt. xii. 31, 32).

The death of Jesus was determined on and carried into execution by the men who had privileges and advantages for knowing his true character such as no other people ever have had. Yet with all these advantages, and in the face of the many and mighty works which he wrought the purity of his life and the overwhelming power of his teaching, they determined on his death and carried their murderous design into execution—the man of whom their own witnesses declared, "Never man spake like this man." (John vii. 46). This people, concerning whom Jesus said, "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father." (John xv. 24). Is this not saying, "They are the very worst class of sinners?"

Modern sectarians, of every class, would say, and do in fact say, for such sinners there is *no forgiveness*, either in *this age* or "the age to come:" and seem to think that the quotation of such a text as, "The soul that sinneth, it shall die," (Ezk. xviii. 4), is evidence that those are mistaken who think that forgiveness is possible here or hereafter to the "*chief* of sinners," overlooking the fact that, if inevitable death is the fate of all sinners, no soul of man can ever be forgiven or saved; for, "all have sinned and come short of the glory of God," (Rom. iii. 23); but Paul tells us, that he was the "chief of sinners," yet "obtained mercy," and for the express purpose, "first, that Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting." (1 Tim. i. 15, 16). Hence, the text, "The soul that sinneth it shall die," has nothing to do with the question of forgiveness, here or hereafter, only as it relates to a wilful persistence in sin after God has caused the *Remedy* to be proclaimed to sinners and they wilfully reject it.

If there ever was a class of sinners to whom it would seem that remission of sin was impossible, surely it looks as if the murderers of Jesus were of that class; but the prayer of the *world's* REDEEMER, on the cross, confirms his previous teachings that "All manner of sin and blasphemy shall be forgiven unto men. . . and whosoever speaketh a word against the Son of man, it shall be forgiven him," etc. (Matt. xii. 31, 32).

On the cross, these utterances were confirmed in the most solemn and positive manner. Did Jesus pray in that awful hour for his Father to do that which he knew was impossible to be done, or that justice forbade? Are we to suppose his latest breath was spent in praying a useless or unmeaning prayer? Shall we charge Him with hypocrisy in his dying agonies? If we are forbidden to attribute anything of this kind to the "One Mediator between God and man." (1 Tim. ii. 5), who shall say where the bound is which God cannot pass in answering the prayer of the world's Mediator?

"O," says one, "this dispensation, or this life, ends all probation to the race of men; and death, especially, closes all doors for acts of pardon." So says tradition; and multitudes of professing Christians worship and sacrifice to that oracle instead of the oracles of God. *Inferences* on so vital a question as this can not settle the matter. "Jesus Christ" is "the same yesterday, and to-day and forever." (Heb. xiii. 8).

Did he pray for the "chief of sinners," on the cross, "yesterday," and does he not pray for them "to-day" and will he not for (*aionos*) "the ages to come!" Does he cease to be of the same compassionate disposition in those ages that he has been in the ages past? Where is the "Thus saith the LORD," that there is no Intercessor in the coming ages, or that natural death seals up the eternal doom of all called sinners? Let the text be produced, if it can be.

Let us look again at Jesus on the cross. Is he insensible to the wickedness of his murderers? By no means; but he breathes out his compassionate soul in tenderest pity towards them, and pleads in excuse for their sin, "They know not what they do." *Ignorance*, Jesus urges as a mitigating circumstance. Certainly, then, their case was not hopeless.

But, you say, and say truly, "They will not be forgiven until they repent." But you *assume*, with multitudes, *that* will never occur. How do you know it will not? Where is the testimony that God will never "grant them repentance unto life?" (Acts xi. 18). The early Christians, who were Jews, had the idea that there could be no repentance for the Gentiles. After the Lord taught Peter, by a sheet let down from heaven, with all manner of four-footed beasts and creeping things (Acts x), that he was not to adhere to his old traditions about all the Gentiles being in a hopeless state, and Peter had been to the house of the Gentile Cornelius, his brethren at Jerusalem "contended with him" for his conduct. But he explained the matter to them, and when they saw the work was of the Lord, "they held their peace," ceased their murmurings against Peter, "and glorified God, saying, Then hath God also to the Gentiles granted *repentance* unto life." (Acts xi.) Their old tradition of monopolizing all God's mercy,—as many professing Christians do now,—gave way, and they were mightily astonished to find God's heart of love and mercy reached so far beyond all their conceptions of its boundless character.

Did one of the human family ever repent until God "granted repentance unto them ?" or that grace which produces it? Does any man ever truly repent till God has by some means shown him his "evil ways that are not good," (Ezk. xxxvi 31), and thus "convinced him of his sins" and led him to mourn for them, seeing the great wrong he has done to himself and to God? The clear exhibition of Christ is that which is specially appointed of God to produce this result. Such was the case with Saul of Tarsus, while on his way to Damascus, "breathing out threatening and slaughter;" and he tells Timothy, "before" that manifestation of Christ to him, he "was a blasphemer, and a persecutor and injurious; but I obtained mercy, because I did it *ignorantly* in unbelief. . . . Howbeit for this cause I (the chief of sinners) obtained mercy, that in me first, Jesus Christ might show forth all long suffering, for *a pattern* to them who should *hereafter* believe on Him to life everlasting." (1. Tim. 13, 16.)

This same principle is everywhere recognized in the Gospel. Paul, in addressing the men of Athens on their worship of the "UNKNOWN GOD," tells them, "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek after the Lord." . . . "As we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." He immediately adds—"The times of this *ignorance* God winked at [overlooked]; but now commandeth all men everywhere to repent." (Acts xvii. 29--30).

To whom does this command come? Say you. "To all men, everywhere." True; but *with* the command comes the proclamation of "Jesus and the resurrection;" and this is the reason Paul assigns why God now commands repentance:—says Paul, "Because God hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised him from the dead." (Acts xvii. 31.)

Note, here, first; God overlooks the times men are in *ignorance*. Second: Before He commands men to repent, He gives them *knowledge*. Third: that knowledge relates to a time in the future, in which God will judge [*rule*—"A king shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. xxiii. 5); hence, will *rule*] "the world in righteousness." This is only a proclamation of "the kingdom of God;" to enter which, or live under its government, repentance (a change of life or conduct) was demanded of all men. Thus was the Gospel preached at first by Christ and his apostles. Jesus began by saying, "Repent, for the kingdom of heaven is at hand." (Matt. iv. 17). The same proclamation goes out wherever the apos-

tles go, and is continued after Christ's ascension to heaven. Paul makes it his message everywhere. He says, to the Elders of the Church at Ephesus, "I have kept back nothing that was profitable, but have taught you . . . testifying both to Jews and Greeks, *repentance* towards God, and faith toward our Lord Jesus Christ . . . and now, behold, I know that ye all, among whom I have gone preaching the *kingdom of God*, shall see my face no more." (Acts xx. 20—25).

"The kingdom of God" is only a form of expressing that kingdom, or reign of Christ, of which the prophets had spoken throughout the Old Testament, and which Daniel speaks of particularly in chapters ii. and vii., when "The God of heaven shall set up a kingdom, which shall never be destroyed," (Dan. ii. 44); and when "There shall be given to one like the Son of man, dominion, and glory, and a kingdom, that all people, nations, and languages, should serve and obey him." (Dan. vii. 13, 14).

To reign, or serve, in this kingdom, repentance is demanded of "all men everywhere," because it is to be a government in which righteousness and justice will be administered, and wickedness and wrong cannot be tolerated; so that no man can find an abiding place in it who has not or does not repent of his sins and change his course of life; *i. e.*, come into *harmony* with God; for "God hath given assurance to all men" that this kingdom shall be established in the hands of Jesus, "in that He hath raised him from the dead." This act is like the promise and oath of God to Abraham: a thing "in which it is impossible for God to lie." (Heb. vi. 18.)

Here is the climax of Paul's argument with the Athenians. God has appointed a day in which the world shall be *ruled* by Jesus Christ; and hence whenever, and wherever, the proclamation of His determination is made, repentance is demanded, and until that proclamation is made, God "overlooks" the past ignorance of men, so as not to impute it to their final condemnation. The door is open for "repentance and the remission of sins" in Jesus' "name among all nations," or to "all the families of the earth," (Luke xxiv. 47; Gen. xii. 3; xxviii. 14; and Acts iii. 25), till mercy offered in Messiah's name is wilfully rejected.

Who shall affirm that the time is past for any of Adam's race to obtain *forgiveness* till the above proclamation has been made to them? Where has God said, that even death can defeat his purpose of giving to *all* men the knowledge of his love to "the world," and an opportunity to improve the blessing by repentance and faith? Let any of the sectarians put their finger on a "Thus saith the LORD" for their assumption that death closes the door of God's *forgiving* love to any of his creatures who have never known of the provision his love has made for a perishing world; or, who have never heard of God's *remedy* for sin, nor had an opportunity to apply for it or put it to use: I say, let them show it if they can. When they have made a fair trial in that direction they will find the effort an utter failure. ED.

ONE WHO DISLIKES WORK AND RESPONSIBILITY.

The substance of his language is,—

"If Geo. Storrs' views of the present and future ages be true, then, 'The saints who have suffered great tribulation in this dispensation will have no deliverance from cares and responsibility after their resurrection. They will still have to plead with sinners, have their message treated with contempt by some, and they themselves despised and rejected. This is rather a discouraging view of the resurrection state! But this is what awaits them, if Bro. Storrs is to be believed.'"

The plain English of all this is, "I will misconstrue Geo. Storrs' words, as I do God's words, and make people take my construction for truth; but as to the idea of having any work to do after the resurrection, I abhor the thought—it is not to be endured: I want to *rest*, then, to all eternity."

Such language indicates an unwillingness to work for God only for a short time; he does not wish to work in the ages to come; he has had enough of it in his age. Doubtless such professors of religion will be out of employment in "the ages to come," and have an eternity to sleep in, unless it should please God to wake them up, and say to them, "Go work in my vineyard." If obedient, then, their past refusal, when they said, "I will not" work there, may be forgiven them; though they may lose "a thousand years" for their past reluctance to be made *laborers* in the coming ages, beside all the honor, glory and blessedness connected with that labor.

It gives me pleasure to believe there will be constant employment in the "endless succession of ages," (Eph. iii. 21); and no weariness in

doing it, nor fear of being "despised," or of having the "message treated with contempt," more than Jesus, now glorified, feels, though he is still despised, and his message, which he commissioned his disciples to make, is treated with contempt by many, as it never will be again when He and his joint heirs shall open the great work of "subduing the people under them." (Psa. xlvii. 3.)

The immortalized saints, glorified with their HEAD, filled with the Holy Spirit, will proclaim their message with an authority and power unknown, even to the Apostles, except in a small degree, which will bring men to a quick decision; for they will do "greater works" than ever Christ wrought while on earth, (John xiv. 12), and rule with such exactness that none will dare long to oppose: it will be submission or death; for the message will be made so plain (the watchman seeing eye to eye) that none can mistake as to its meaning; and those then who wilfully reject it will feel the "rod of iron" (Rev. ii. 26, 27) with which the saints are armed "to rule the nations." The message will come to the nations and call for immediate submission by signs and wonders which shall then be performed, such as no previous age has ever witnessed; for, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," (both in a literal and spiritual sense). "Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons," (imperious and wicked rulers of earth), "where each lay, shall be grass with reeds and rushes: and a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those, the wayfaring men, though fools, shall not err therein." (Isa. xxxv). Please read the whole chapter, and see that these things take place when "The Ransomed of the lord shall return and come to Zion with songs and everlasting joy," etc.

"Work to be done" *then?* Yes, glorious work; performed without weariness, and with everlasting joy. No drone will have part in it. Willing souls are those God will employ in "the ages to come;" men and women that *love* work; to do anything God appoints them to do, and esteem it an honor and pleasure. O, how their hearts will rejoice to work for God and their REDEEMER, and to fly to earth's remotest bounds with the message of love and mercy to such as have never heard of God's fame, nor seen his glory, (Isa. lxvi. 18—20); how they will exult as they bring these long benighted ones to the knowledge of God and His Christ, and hear their shouts of joy that they are, at last, brought to this knowledge, which was so long hidden from them. Truly, glorious work will this be; and those only will be accounted worthy to do it who *love* to work. Lazy professors will have no part in it, though they may, after "a thousand years" have passed, be raised to be better taught, and become *subjects* under the government of Christ and the partners of His throne. (Rev. iii. 21). Happy for them if they attain to such a state: but a thousand times more blessed to begin now, with earnestness, and work in the Lord's vineyard, and show their love of work, and not be so much concerned to see the sun go down that their labor may cease. They seem now to wish the whole *field* of labor were "burned up," so that they might have nothing to do only to take a final and eternal something, which they call *rest*. To such I conclude with the language of Scripture: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14) ED.

TO GOD BE ALL THE GLORY.

If one man is blessed with talents or grace above others, he is prone to value himself, or others are prone to estimate him as if he were what he is by his own skill; and in consequence extrol or praise him, instead of acknowledging the hand of God and giving Him the glory for this manifestation of His wisdom and love toward the race. This course of conduct robs God, and is indolatrous in its character; and when this talent and grace is taken up and monopolized, by a party or such for a party or sectarian purposes, it becomes a monstrous sin, and leads its votaries away from God to "worship and serve the creature more than the Creator." (Rom. i. 25). Gifts and graces are not to be despised, nor undervalued; but we are to consider their *origin* and *use*, and regard them accordingly.

1. GOD is their *author*. "There are diversities of gifts, but the same Spirit. . . . And there are diversities of operations, but it is the same God which worketh all in all." (1 Cor. xii. 4, 6). "Who maketh thee to differ from another? and

what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory, as if thou hadst not received it." (1 Cor. iv. 7). Thus spake the great Apostle to the Gentiles; and in speaking of himself, he says, "I am the least of the apostles, and not meet to be called an apostle, because I persecuted the Church of God. But by *the grace* of God I am what I am." (Cor. xv. 9, 10). To such testimony add that of the apostle James; he says, "Do not err, my beloved brethren: every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures." (Jas. i. 16—18).

I have sufficiently shown that God is the author—*the origin*—of all the talents and grace that appear in any of His creatures; and is, therefore, to be magnified, and not robbed of the glory due His name by ascribing it to the creature, who has nothing but what he has "received" from the AUTHOR of his being. To give God the glory is our bounden duty, and to accept the possessor of special talents, gifts, or grace, only as the manifestation of the goodness and love of God to us, for our improvement and blessing. This leads me to speak next of,

2. The *use;* or, the *design* of God in bestowing special talents and grace upon some, which are not bestowed on others. The idea is suggested in the language of James, quoted above: "Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures." It was no goodness, self-existing, in those thus visited and blessed, that caused God thus to favor them; and, hence, they have nothing of themselves to boast. "God of his own will" made them what they are, and for a purpose beyond themselves, though including themselves: they are "a kind of first-fruits of His creatures." This design to bless all "His creatures," by means of the first-fruits is especially set forth in the case of Abram. There is no evidence that Abram, in his "own country," was any better than his countrymen; but "God, of his own will," said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shall be a blessing; . . . and in thee shall all families of the earth be blessed." (Gen. xii. 1–3).

The design of God is clearly seen in this, "of His own will," taking Abram as a first-fruit, with whom to bless "all families of the earth." From that time forward He has, "of His own will," been carrying forward the work of completing the first-fruits preparatory to blessing "all the families of the earth;" or the rest of "His creatures," for whose benefit, or *to* benefit whom, God has thus far wrought in all the ages past, looking forward to "the ages to come" for the full development of His counsels of love toward the human race, even "before the foundation of the world," (Eph. i. 4); which counsels are being carried out in a way and manner that confounds human wisdom; so that men account it "foolishness." Such is the conclusion of men who boast of their wisdom, and think God as changable as themselves: but with God "there is neither variableness nor shadow of turning." He has neither had to vary nor change His counsels from the foundation of the world. By a *few* it was then determined to bless *the many*, even "all the families of the earth." The few have nothing of which to boast, for they have nothing but what they have received; and have received it that they may bless others, and "be a blessing" to all others. That is their work: a work which can only be done, in perfection, in "the ages to come;" nor is there an intimation in the Bible that the work would or could be accomplished in the present or past ages; no, it everywhere looks forward into the future and "endless succession of ages," (Eph. iii. 21), when "the watchman" will see "eye to eye," (Isa. lii. 8), and "the unsearchable riches of Christ" (Eph. iii. 8) will then be unfolded as never before known; and "the eternal" (literally, *the ages*) "purpose which He purposed in Christ Jesus our Lord" (verse 11), will then no longer be obscured by the ignorance of men, but be unfolded by "the knowledge of the LORD filling the earth, as the waters cover the sea," (Isa. xi. 9), and the oath of God to Moses, will have its full accomplishment, "As truly as I live, all the earth shall be filled with the glory of the LORD." (Num. xiv. 21).

Those whom God shall choose and prepare to serve in this work may count it an honor; but they have nothing whereof to boast; for it is "of His (God's) own will that He begat us with the word of truth to be a kind of first-fruits of His creatures." To God be all the glory, now and to the "endless succession of ages."

ED.

THE STANDARD OF APPEAL.

There are those who cannot receive the views we advocate, because, say they, "Eminent men, and 'the Fathers' in early times held and prac-

tised differently." I have long since learned that the Bible is the standard of appeal, and is to settle all controversies about "faith and practice." That which cannot be clearly proved by this standard, may be tolerated, but is no authority, nor a test of Christian faith or character. It is beyond all doubt, in my mind, that all the heresies and false practices that have scourged the church from its earliest history, have grown out of a disposition to follow men instead of adhering to the unadulterated word of God. In this matter I am at perfect agreement with Dr. ADAM CLARKE, in his Commentary on Prov. viii. He says.

"But of these ('the Fathers.') we may safely state there is not a *truth* in the orthodox creed that cannot be proved by the authority; nor a *heresy* that has disgraced the Romish church that may not challenge them as its abettor. In points of *doctrine* their authority is nothing to *me*. The word of GOD *alone* contains my creed."

Such is exactly the position I have occupied for near forty years past; and which I shall endeavor to maintain to the end of my Christian course. So long as I have the Bible as a standard of appeal, it gives me no sort of uneasiness what can be produced from "the Fathers," or any other great or good men opposing these views. They are but men, and as liable to err as myself. Let me have Bible testimony, and let its construction be regulated by the general tenor thereof and the known or revealed perfections of God. "God is love:" and any construction of his word that contradicts this testimony must be erroneous, however plausible it may appear. ED.

PARABLE OF THE WHEAT AND TARES.

Matt. xiii. 24–30, 36–41. This parable is, manifestly, a representation of the visible church, in its probationary state; and has nothing to do with non-professors, whether in Christendom or in heathenism. It represents "The kingdom of heaven" in its embryotic state, or state of preparation, before its full development. The tares represent false professors, hypocrites and the like. The original, rendered *tares*, is, literally, "*bastard* wheat,"—that which has a resemblance to true wheat, and yet is worthless. It resembled genuine wheat so nearly that the owner of the field would not trust his servants to "root up the tares lest ye root up also the wheat with them:" showing clearly such a resemblance between the genuine and the bastard wheat that the servants were not now competent to discriminate with certainty, and so were forbidden to undertake the work of eradicating them. Can any one suppose this applies to all sinners, whether living in Christian or heathen lands?

To my mind, it is a self-evident truth, it relates to the nominal church-*professors* of religion. You may have the burning literal if you please; it certainly imports a fearful judgment on false and heartless professors at the end of this (*aionos*) age. ED.

MISCONSTRUCTION OF A TEXT.

"The Law and the Prophets were [preached] until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke xvi. 16.

This text either means that the mass of men were urgently seeking a part in the kingdom of God, (which seems improbable,) or we must look for some other sense to the text. "Into" is from *eis*, which, after verbs implying motion, signifies *upon*, as well as into. Now the preaching of "the kingdom of God" was "pressed *upon*, or *against*" by ("*pass*") "every, all, many," or the mass "of men;" and it is so still, even by multitudes of professed Christians. False conceptions of its nature, character and objects are one chief cause of this; and until the false conceptions can be removed they are likely to continue to press against the doctrine of the kingdom of God, and to reject the great and glorious promises connected with its establishment on the earth and its dominion under the whole heavens.

Let us all search the Scriptures, laying aside our own wills, and allow God to speak to us according to His infinite wisdom and knowledge. "O the depth of the riches both of the wisdom and knowledge of God!" . . . "For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen." (Rom xi. 33, 36). ED.

"THE EASTERN QUESTION SOLVED, AS PREDICTED IN THE PROPHETIC SYMBOLS:

Or, Esau's birthright and Jacob's dominion explained."

Such is the title of a pamphlet of 40 pages; by DR. EDWARD PERKINS, Hamilton St., Albany, N. Y. Price 15 cents.

Like nearly all works on prophecy, the author takes ground somewhat differing from other writers on the same subjects. He rejects the idea that *Rome* is the "*fourth* kingdom," and takes the position that the Ottoman empire, or Syria, is that "dreadful and terrible beast" which "devoured and break in pieces and stamped the residue with his feet," etc. But I cannot enter into a particular explanation of the author's theory: to understand him read his pamphlet. ED.

"FOLLOWING AFTER TRUTH."

"Being Extracts from the Published Writings of HENRY DUNN, *(of England), from* 1856 *to* 1875. *With Additional Papers and Editorial Notes."*

IX.

MODERN SCEPTICISM.

PRELIMINARY.

THE author of the extracts we have undertaken to edit has, in the section immediately preceding this, said much on CHRISTIANIZED SOCIETY, asking, "Are we Christians?" and he has enlarged on the present relative positions of the Church and the world. He evidently thinks that, to some extent, Modern Scepticism is a result of that trifling with the teaching of Christ which exhibits itself in the conclusion—a too common one—that Christ's standard is not practicable under existing circumstances,—men easily persuading themselves that the conditions of modern society were not contemplated when His injunctions were first issued.

The effects of this notion are deplorable. Professor Christlieb says somewhere, "The Christian is the world's Bible, and *the only one that it reads.*" There is great truth in this. The written Word is commonly neglected or misunderstood by the irreligious. The life of a Christian is seldom unnoticed by such persons, and if it be a consistent one, is always more or less appreciated. We are too apt to forget that it is *the Christian*, and not the Book, that is called to be a light to illume, salt to purify, and a witness that cannot be hid.—*Editor.*

THE MODERN SCEPTIC.

THE unbelievers of the present day are not necessarily irreligious men. They are not all mockers, neither do they sit in the seat of the scornful. Hundreds of them are, at the present hour, "wearying their souls to solve the problem how to conciliate the convictions to which the tendencies of the age have borne them with respect for time-honoured institutions, and tenderness for the faith of those whom they most love and honour." Many of them have been educated evangelically; many of them are persons of pure minds, generous, benevolent, and self-denying; many of them are quite willing to admit that to the Christian education they have received they owe everything they possess.

It is a mistake to imagine that all, or even the greater part of these persons either deny the truth of Christianity, or shrink from avowing their conviction that Jesus Christ was the greatest and best Being that ever dwelt on earth. They do not dispute that the Bible has, in many respects, a claim to be regarded as the first of books. What they deny is its Divine character, its authority, its infallibility. They are conscious enough of the darkness which, apart from revelation, hangs over the world in which they live, but they do not see evidence that the Bible has removed that darkness.

On the contrary, the more the world advances on its way, and the greater the extent of human knowledge, the deeper seems to them the gloom and mystery which encompasses all things. Life and death they regard as alike unknown and unknowable. Shadows, in the view of *some*, fall even on the character of God. His very existence is by such at times doubted. Whether, if existent, He is benevolent or malignant they think cannot be proved. It is *possible*, they say, when in these moods, that God *is*; possible that He is good; possible that after death life may be renewed; but *nothing is certain.*

Some of these men indulge a sort of hope that one day we shall have forms of public devotion sufficiently æsthetic to gratify the religious sentiment without involving dogmas that lead only to dispute.

On this expectation, if it be one, I would only observe that a tendency of this kind manifests itself, from time to time, in Rome, especially among the Jesuits. The mediæval follies of Romanism will not always be endured; but her æsthetic worship, her ritualism, the "pillows" she has is store for all doubters, the responsibilities she is willing to assume, the charm of her ideal unity, her blandishments, and pomp, and pride will last; and when these are separated—which they easily may be—from any particular form of despotism; when the Christian element, in her identical with the mediæval, is eliminated for ever; when the true piety that is in her departs; and when she becomes as she then will, the embodiment of the spirit of the time—her priesthood intellectual, her splendour unexampled, and mankind everywhere drunk with the wine of her fornication; then, I say, will her mysterious influence survive change, and instead of being weakened, will rule the world with greater power than ever.

Of her intolerance—*for she will retain that*—I say nothing; on the predictions which shadow forth her ultimate ruin I am here silent; but I cannot help calling attention to the point where Scepticism and Ritualism meet; where popery and infidelity fraternize, and will one day embrace each other. Let us beware of that ending.

"The fault that saps the life
Is doubt half crushed, half veiled; the lip assent
Which finds no echo in the heart of hearts."

Far better is it to be restless, even to unhappiness, than to be drugged. Far better is it to be an honest unbeliever than a hypocritical worshipper; for how can any worship be other than simulated which disregards truth, the only pabulum of the soul; which, proceeding on the assumption that God cannot be known, finds in forms and ceremonies a place indeed for a sensuous fancy, but none for the best affections of the soul; which substitutes the sentimental for the heartfelt, and which in so doing, turns away man's noblest faculty—the imagination, "the chief connective link between the visible world and the invisible—from its appointed task of spiritualizing the senses, to perform the ignoble drudgery of sensualizing the spirit?"

I do not dispute the *utility* of the Christian religion, whether true or false; but I most firmly hold that we are not taught in Scripture that faith in Christ is intended to be chiefly utilitarian, or that it is a system revealed for the improvement of the present world. The voice of God is, "Behold, I make all things new." Only as it finally accomplishes the reconstitution of humanity in a state of purity and blessedness will the purpose of God in its introduction be fully and for ever answered. That the hardened sceptic may be incapable of estimating the force of any reasoning which is presented to him in favour of the authority of the Bible is likely enough. But let us remember that the man thus spoken of was not always unimpressible. There was, in all probability, a time in his mental history, as there has been in that of most of us, when the syren voice of the doubter was listened to with a strange admixture of fear and wonder; when its charm was found rather in the feeling of independence which it flattered than in the force of its suggestions; when a bold treatment would have been successful; when an opposite course—timidity, distrust, denunciation—on the part of the believer proved fatal. It is for men in this stage—and at the present moment they are a countless multitude—that I now write.—*Liber Librorum.*

SADNESS.

A Conversation.

A DEEP sigh escaped him as he closed the book.

I do not wonder, he said, that men are found so willing to accept the pretensions of a supposed infallible church. Any condition seems preferable to that of perpetual uncertainty. Existence itself becomes a burden, under the sickness which is produced by continual tossing on the great sea of doubt.

And yet, he added, as if suddenly recollecting himself, without this suffering, new worlds of thought can never be discovered. Why, then, should I complain? I am but uttering the inarticulate cry of humanity in all ages *for guidance;* and, like the men of past times, I must be content to hear, as a response, the echo of my own complainings. Better, far better, to listen even to *that*, than to men who meet this hungering for "bread" with the offer of a "stone" and a "serpent"! Better to have the sorrows of liberty, with its infinite disagreements, its blunders of all sizes, its discords and confusions, its ill-will and endless strife, than to rest in that huge system of priestly imposture which has never yet brought forth anything better than tyranny, blasphemy, and pride! You will tell me, I know, to ask of God the gift of the Holy Spirit, "the Monitor and Comforter," but I really cannot understand what is meant thereby. Do you suppose this promised donation differs either in kind or degree from what the Jews are said to have enjoyed?

The speaker was a young man, very sceptical, yet intelligent and devout. Before him lay some recent publications, which he had evidently been perusing with no ordinary interest; and he now stood in their presence, pained and perplexed.

The friend, who had before sought to soothe his restless spirit, was again sitting by, and had listened, with his usual quiet smile, to thoughts which he saw had, almost unconsciously, clothed themselves in words. How often is it thus! Even in solitude, how frequently have we to exclaim with David, "While I was musing the fire burned: then spake I with my tongue!"

I do not know, he said, that I materially differ from you as to the pains and dangers which attend mental independence. Of the latter—the moral dangers—I have probably a more lively apprehension than yourself, for I have witnessed more shipwrecks. Still, I have never thought it right, under any circumstances, to discourage the utmost freedom of inquiry; for of this I am well assured, that where one loses his way, and becomes bewildered or lost amid the thickets of theological speculation, hundreds fall asleep on the beaten road, and literally die of cold. If a restless spirit is sometimes proud and wilful, an indolent one is as frequently intensely selfish. There is great force in Coleridge's remark that "He who begins by loving Christianity better

than truth, will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all."

The real question is, Have we, or have we not, as Christians, a right to expect certainty and joy as the fruit of our faith?—a confidence rising into gladness, a joy redolent of strength?

I maintain that we have; since such a blessing is unqestionably promised by and through the Comforter, and has been actually experienced by thousands.

Without, therefore, even asking whether the difference between the gift of the Holy Spirit under the Old and under the New Testament dispensation be one of kind, or only one of degree—for both these terms are objectionable as applied to any manifestation of the Divine presence—let us fix our minds steadily on the fact that while, to the Jew, the Holy Spirit was simply Divine influence—a power that might be resisted or obeyed, but could scarcely be regarded as the object of affection—for it was to him impersonal,—this same gift is, to the renewed Christian, according to the later and fuller revelations of the Saviour, the direct manifestation in the soul, of God in Christ; and that it therefore involves living union, not with the Father only, but with the Son also; both in one come, as it were, into the heart of the believer, and so is fulfilled that wondrous saying, "If a man love Me he will keep My words: and My Father will love him, and we will come unto him, and make Our abode with him." This is the blessing I so greatly long you should enjoy. Nothing else will remove your sadness.

You tell me that it is impossible to be a firm and happy believer in the Bible unless you hold —which you say is impossible—that every word in it from Genesis to Revelation is inspired of God. How can I, you say, with anything like confiding love, repose on Scripture, if the religious element only in the Bible is to be regarded as of God, for how am I to decide as to what portions of the record should be classed under that head?

And so, then, rejoined his friend, if it should prove true that more or less of what is given us by the sacred writers, is given from their natural memory and observation, and without supernatural influence;—if it can be successfully maintained, that "Paul might write to a friend to bring a cloak with him and certain parchments, without being under the influence requisite to enable him to give his revelations of the man of sin;"—if it can be shown that Scripture doctrine though always in substance the same, was yet viewed by the different writers of the New Testament "from different points, or in different relations, according to their respective individualities of character;"—if the Bible, though of God, can be shown to be also, in some sense, of man;—if mingling amid the imprecatory portions of the Psalms, for instance, there should be found both the inspired prophecy and the expression of merely human and national feeling;—if it should be concluded that Deborah, in her song, although a prophetess, gave expression only to the feeling of her people;—if David, though the inspired singer of Israel, should be found, in his ode upon the death of Saul, under the influence of love or loyalty, to be blind to the errors of the dead king, and attribute qualities to him partaking more of poetic license than of truthfulness, your faith in the Bible is vain.

I repeat it, if these things really are so, then, according to your account, the value of divine revelation is gone; it can no longer form the groundwork of your hope, or be the guide of your life. And this conclusion, one that would have made a primitive Christian either smile or weep, according as he might view it either in the light of temporary dulusion or fixed perversity, you would have me believe is the inevitable result of modern investigation.

I deny the conclusion utterly. Granting (which I am willing to do for the sake of argument, without being at all committed to the the opinion) that the distinctions to which I have referred are real, and that only part of Scripture must be regarded as immediately inspired of God, I still maintain, that, for all practical purposes, there is no difficulty whatever in discerning that which is Divine; for every word of God carries its own evidence with it, and proves itself, as the sun is seen by it's own light. But, remember, it does this only to the healthy eye, to the purged and purified intellect; for everything turns on the motives which bring us to the Book, and on the tone and temper of mind in which inquiry is conducted. Stumble at it as we may, there are those unto this day to whom "God has given the spirit of slumber, eyes that they shall not see, and ears that they should not hear." And if it be asked, "Lord, how long?" there is but one answer,—"Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate;" until, in other words, severe but loving discipline has crushed selfwill, subdued pride, and, it may be through fearful desolations of spirit, led them to lowliness and truth. For "there are minds which must be convulsed with doubt before they can repose in faith. There are hearts which must be broken with disappointment be-

fore they can rise into hope. There are dispositions which, like Job, must have all things taken from them before they can find all things again in God." But it is not of such that we are speaking, but of those who, like yourself, can own in better moments that they have both sought and found the Saviour, know "in whom they have believed," and are "persuaded that He is able to keep that which they have committed to Him until that day." For these to allow their faith to be shaken by a criticism, or their hope destroyed by a speculation, however plausible, is as sad as it is unreasonable. As well might he who received his sight at the hands of the Redeemer have disputed the fact of his cure, because Pharisees denied his Benefactor.—*Ibid.*

The Old and the New.

It has not unfrequently been asserted that the Old and New Testaments differ in the moral principles they inculcate, and that this want of unity is fatal to their inspiration, since if God be eternally the same His law must be unchangeable. This notion of diversities cannot however be sustained, one evidence of which may be found in the fact that those who heard the sermon on the mount do not appear to have been startled or staggered by the length and breadth of the statutes there given. The teaching did not appear to them extaaordinary. They saw that it was not new teaching, but strong spiritual light cast upon the old; that it was a grand commentary on John's doctrine of the kingdom of heaven, showing the dispositions that were essential to its enjoyment. The listeners were Jews, and had no idea of ever becoming anything else. The teaching is, in like manner, Jewish,—but it was a Judaism intended for all nations; it was Judaism stripped of everything national, ceremonial, or exclusive. The contrast drawn by Christ between His teaching and that of the "old time" is not between the Mosaic dispensation and the New, but between Rabbinical expounders and the Divine statement.

They are told not to resist evil, but they had already been taught, "Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee." They were to give to him that asked of them, and from him that would borrow not to turn away. But wherein does this differ from the command, "Thou shalt open thine hand wide (to thy poor brother), and shalt surely lend him sufficient for his need in that which he wanteth." They are to love their enemies, to bless them that curse, to do good to those who hate them. But this, too, is Old Testament teaching,—"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, thou shalt surely help with him." And again, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; and the Lord shall reward thee." They were not to lay up treasure upon earth. In Old Testament language the precept stands, Labour not to be rich. They were told indeed to take no thought for the morrow. Yet this is but a repetition of the Psalmist's injunction, "Trust in the Lord, and do good, and verily thou shalt be fed;" or "Cast thy burden upon the Lord, and He shall sustain thee." Finally, all things whatsoever they would that men should do to them, they were to do unto others. And so teaches Moses in the Book of Leviticus in the words, "Thou shalt love thy neighbour as thyself." All these injunctions having been overridden by Rabbinical glosses and accommodations, were read with great latitude of interpretation, and adapted to the religious society of that day. Our Lord declares that they have thereby been rendered of none effect; and in restoring them to their primitive meaning, clearly forbids us from following the example of the Jewish teachers.

We are often told now-a-days that inspiration is not confined to sacred writings; that every man of genius, be he poet, painter, or great writer, is inspired.

That any sensible man should talk about the inspiration of the Scriptures being of the same kind as the inspiration of the poet or the painter is, I think, sad folly at the best. But let us not forget, in justice and charity—for a Christian can never afford to dispense with either of these graces,—that many who speak thus refer only to the mode or philosophy of inspiration, of which, in fact, neither they nor we know anything. Do not, therefore, let us confound these erring brethren with men who unscrupulously assert that the evangelists are unworthy of credit,—that the words of Christ are not the words of eternal life,—that the apostolic epistles have no claim to be regarded as authoritative expositions of the Christain faith. The former I think are very wrong, but we have no right to denounce them, either as infidels or apostates; the latter may lawfully excite our indignation, for they are the enemies of God and of human happiness.

I may be told, and perhaps truly, that great differences can be observed between the teaching of the apostle Paul in the earlier and later

periods of his life; that at the one, the earlier period, he evidently expects the immediate return of Christ, speaking of himself as if he would certainly be alive, and remain until the coming of the Lord; while at a later period he discovers that mortality must first be swallowed up of life, that the gospel of the cross is better than the gospel of the coming, and that a Christian's desire should rather be "to depart and to be with Christ" than to wait "for the advent of the Son from heaven."

I may be further assured, as I am by some eminent persons, that this discrepancy in thought and feeling should be regarded as indicating *the growth* of the apostle in Divine life; that his first ideas were Jewish, his last Christian; that in the former he preached Christ "after the flesh," in the latter "after the Spirit." And I may, without doubt, *infer* from all this that St. Paul's inspiration was very defective.

But I do not myself see the necessity of doing so, since I have, on other grounds, good reason for believing that Paul is unimpeachable. It seems to me much better—if there be this seeming contradiction, which is by no means very clear—to conclude, that as Christ himself when on earth kept back many things from His disciples beeause they were not able to bear them, so the Holy Spirit *deferred* the revelation of that long delay which was to take place before the actual return of Christ in person, until time had accustomed believers to live under the influence of the Invisible, and further instruction had enabled them to understand that "one day is with the Lord as a thousand years, and a thousand years as one day."—*Spirit of Truth.*

Certainty.

Comte, the apostle of Positivism, used to boast that he was no Atheist. He denounced Atheism, and declared it to be as bad as theology. He did not wish to deny, only to *ignore* God. And this is precisely what modern scepticism in its most advanced form is perpetually trying to do.

The apology offered for this refusal to recognize the heavenly Father is, that we cannot know anything about Him. The Bible indeed professes to reveal His character, and to make known what He is to us; but this source of knowledge is at once set aside as worthless; for *how*, say these unbelievers, can we arrive at anything like certainty regarding matters so far beyond our reach? "Human beings cannot have any knowledge outside those generalized laws of experience which make up the Positivist sciences."

On this now favorite argument a few remarks may not be out of place. Might it not then be as well to remember, before arriving at so disastrous a conclusion, that, while absolute certainty—rarely attainable in anything—necessarily excludes not only all manner of doubt, but all conceivable possibility of mistake, we are commonly obliged to be content with such a degree of certitude as implies the impossibility of disproof, and furnishes adequate ground for action. This, be it observed, is equally true whether the thing to be proved belongs to the physical or to the moral department of science.

In physical science certitude generally depends on the evidence of the senses; but this is by no means so assuring as it at first seems to be, for the senses frequently deceive us. The possibility of mistake is by no means excluded by the mere fact that we can appeal to sight, sound, or touch. In moral and spiritual things certitude necessarily depends on moral evidence, regarding the value of which men will always be found to differ. Hence in this department the possibility of certitude is frequently and most unreasonably denied, even when the evidence advanced is all but equivalent to mathematical demonstration.

In affirming, therefore, that certainity is as attainable in the sphere of revealed religion as in the sphere of physical science, I do not mean that it can be, in either case, absolute, but simply that it is as reliable for all practical purposes in the one department as in the other. Nor do I by revealed religion simply mean the Bible regarded as a book; I include all that constitutes a reason for what we call rational or reasonable faith, viz., belief grounded in reason, supported by evidence, and sustained by experience; evidence external and internal, objective and subjective.

Regarding the two departments of truth in this light, it seems to me a mere fallacy to say that the discoveries of physical science are, by their very nature, capable of higher proof than truths of a moral or spiritual nature. For although the character of the demonstration may be different, and the tools with which we go to work diverse, certitude is as great in the one case as in the other. Each department has its appropriate phenomena; each appeals to results,—to what has been effected; each demands the exercise of sound reason; and each requires that the investigator should be fearless, candid, and humble.

Further, neither the one investigator nor the other can carry fellow-minds along the path he has travelled, except to the extent that they are prepared by natural gifts or by training to pur-

sue a like course. I can demonstrate to myself, and to a certain number of others—once very few, now an increased and increasing number, —that the earth goes round the sun; but by the multitude this fact, if believed at all, can only be received on the authority of persons supposed to be competent, after careful examination of evidence, to arrive at a true conclusion. They hold to the Copernican system, so far as they hold to it at all, by faith,—faith in the trustworthiness of their fellow-men, under circumstances which seem to leave room for no rational suspicion that they are either deceived or deceivers.

It is precisely thus with spiritual truth. I can demonstrate to my own satisfaction, and to that of most men who have had my training and experience, or who possesses natural gifts of insight that God is; that He is the rewarder of them that diligently seek Him; and that He has revealed His chrracter as well as the relations He bears to man in Christ; but I cannot successfully convey my convictions to all, nor can I make the multitude understand the steps, so to speak, by which I have arrived at the result. I cannot demonstrate the truth of what I myself regard as certain to any one who is indifferent to the question, preoccupied, or proejudiced, or who is, from any cause whatever, incompetent to deal with spiritual subjects.

If the multitude, therefore, believe in the revelation of God made by Christ, it must be at first on authority; and so long as it is nothing more than assent of his character it carries no more consequences with it than does the belief, acquired in like manner, that the earth goes round the sun. In each case, reason, so far as it goes, is appealed to, but in reality has very little to do with the decisions, if they may be called such, of the ignorant or careless. Religion must be experienced in order to be understood.

But it by no means follows that spiritual truth cannot be successfully pursued until some supernatural faculty is added to a man's ordinary faculties. This is as true, but no more true in spiritual than in secular things. For the successful study of either there must be labour accompanied by an adaptation which is God-given, whether by natural endowment or by education. Faith, of which so much is said, is after all but the highest reason. It is trust exercised for a reason that is judged to be satisfactory by the man who exercises it.

The great hindrance to obtaining what may, after all, be more or less desired, is unwillingness; not different in kind from the indolence which hinders most men from pursuing scientific inquiry, but in the case of moral and spiritual truth aggravated by considerations which do not come into play in physical inquiries. This indolence in time grows into inability, and then that which was once possible enough becomes impossible, so far as we can see, without some special interference of heaven.

It is needless at present to pursue this subject further. When any one is able to point out some supposed essential particular in which the ability to investigate moral and spiritual truth differs from the ability to investigate physical truth, it will be time enough either to admit that such distinction exists. or to deny its reality.

Without certainty there can be no joy, and little strength,—for all doubt is paralyzing; but this great blessing can never be attained in an age so critical as this, so long as we refuse to recognize the limits within which alone it is vouchsafed to the children of men. Strange indeed is it that we should be so long in learning that the differences in secondary ma ters are the inevitable results of free agency; that truths, not essential to life and godliness, commonly break upon the mind very gradually, and, for the most part, in combinations varying with the peculiar idiosyncrasy of each individual; that, as no two features of the human countenance are alike, and every expression differs, so no two minds perceive things in precisely the same relations, or, probably, even imagine them in exactly the same form; and stranger still is it that in this diversity of thought and feeling we should fail to discern and to admire the same wisdom and love that has clothed the fields with ever-changing verdure, and garnished all creation with an endless variety of beauty.—*Unpublished.*

Authority.

Some, indeed, would still settle all differences by reference to ecclesiastical authority. But who does not feel that this court of appeal, *once a solemn reality*, has long since passed away? for God no longer bears witness to its existence by giving to the rulers of his Church, as He once did, that power to inflict penalties on the disobedient, without which, law, whether Divine or human, can never be anything more or better than *advice.*

Rome, indeed, boldly asserts that she has ever retained all the credentials of the Apostolic Church; that she is One; that she has an infallible Head on earth; that she can open or shut heaven; that she can work miracles; that she can give or withold the body of the Lord. But even *her* claim fails utterly, when tested by this

apostolic rule. She is obliged to admit that she has no power given her of God to punish gainsayers, or to chastise or subdue her rebellious children. They who minister at her alters, like the priests of Baal, may "cry aloud," or lash themselves "after their manner;" they may prophesy against heretics from early morning "until the time of the offering of the evening sacrifice;" but "there is neither voice, nor any to answer, nor any that regard." The only sword she wields is that, with which the followers of Baal would have been only too glad to have pierced Elijah for his insulting mockeries.

Protestant churches, in this particular, have always followed Rome "afar off," and with timid and doubtful steps. At times, when tempted by opportunity, they have *all* availed themselves of tyrannical expedients for sustaining or consolidating *power;* but they have not, like Rome, habitually sought to make civil penalties support church discipline; for they have never held to infallibility, nor have they pretended that salvation was impossible out of their pale.

But short of this, their claims have been scarcely less preposterous. Some still assert the power of their respective priesthoods to give or to withold the body of Christ. Others lay exclusive claim to ministry. While others of humbler pretensions, in various forms, and in different degrees, as stoutly insist that *they alone* follow the Divine model.

And what has been the result?—First, interminable divisions, and now growing scepticism as to the existence of any church authority whatever.

Again and again has the question been put by inquiring minds,—and it will continue to be put, with an ever-increasing determination to arrive at the truth,—*Has* God really given to any ecclesiastical body now on earth, papal or protestant, established or non-established,—or to any voluntary association, endowed or unendowed, *any authority*, different from that which is claimed and exercised by secular associations, when uniting for temporal purposes, they lay down rules for their own government, and separate those from their fellowships who refuse to submit to them? If so, *where* is such a church to be found? and *what* is the extent, what the limits of its power?

Nor can such a question be answered either by mere *assertion*, or by reference to the undoubted fact, that Church rules being drawn from the word of God, are supposed to be of Divine authority. It is too important to be thus lightly disposed of. Nothing short of distinct proof can, or *ought* to satisfy the inquirer; for the answer involves considerations affecting both his duty and his happiness.

If a claim to rule, *on behalf of Christ*, can be authenticated by any church in the world, *duty* demands instant submision to that church; and *happiness*, which always follows submission to lawful authority, is sure to be the result. But in proportion to ihe importance of the claim, is the necessity for jealous scrutiny as to its legitimacy. For if I am led astray by mere assumption, I unwittingly advance that which is human into the place of that which is Divine; I allow something or other, whatever it may be, to come more or less between me and Christ,—more or less to interfere with the work of that indwelling Spirit, by which, in proportion as I am made lowly and obedient, and freed from prejudice and selfishness, truth is unveiled to my mind, and the revealed will of God made at once luminous and guiding,—clear to my intellect, light to my path.

It is, I think, too generally taken for granted, that men make light of church authority from mere lawlessness,—that self-will, the love of self-assertion, conceit and pride, lie at the root of that contempt for ecclesiastical pretensions which certainly marks the present age. It is forgotten that, in religious matters, men love *repose;* that the sense of responsibility in relation to the acquisition of truth and the fulfilment of duty is, to an earnest and conscientious mind, singularly painful and wearisome; that nothing, humanly speaking, contributes more to the contentment of men than confidence in a spiritual guide. We see this illustrated by *unbelievers*, in the fact that, in the absence of truth, almost any form of superstition is welcomed; and by *believers*, in the readiness with which they yield to the influence of the sect or party to which they may belong.

The truth is, that, *in religion*, men will believe anything, or trust anybody, rather than allow that the true Church is, to the human eye, all but invisible; that the lost amid a wilderness of schisms, it is known only to Him who discerns the thoughts and intents of the heart; that there is, therefore, now no ecclesiastical body upon earth having, *as such*, authority to teach, to decree rites and ceremonies, or, properly speaking, to discipline men; that *only* to its risen Lord, and to the purifying presence of the Comforter, can each individual Christian really look for guidance, for comfort, or for strength.

Nor need we wonder at the unwillingness which is felt to give up the idea of church authority. For it is assuredly a fearful thing to

stand in a world like this, in the presence of evil, and to feel, to so great an extent, one's isolation and helplessness. It would be overwhelming, were it not for the thought that, in all that relates to God, "strength is made perfect in weakness;"—that faith places the omnipotence of heaven in the hand of the believer; that the Spirit of the living God dwells in the heart of the man who is Christ's loving and obedient disciple; and that the fellowship of true Christians, their sympathies, their oneness, their worship, their communion at the table of the Lord, is altogether independent of any authority beyond that which issues from Christ himself, or is reflected in His image, as seen in men eminent for their humility, disinterestedness, and love, and, therefore, for their faith, piety, and practical wisdom.

True indeed is it, that *still*, as in past ages, "the Spirit and *the Bride* say, Come." But the voice of "the Bride," is not the voice of the priest, or the voice of a party, or the voice of the schoolmen, or the voice of the fathers—Greek or Latin, or the voice of England or Scotland—evangelical or Arminian, high or low, broad or exclusive; but that great silent testimony which issues through all time, from apostles and prophets, from martyrs and confessors, from poor and rich, from the ignorant and the learned, from the living and the dead, witnessing evermore to the truth of Christ's holy Gospel,—to its influence over mankind, to its triumphs over the world, to its sole and exclusive power to enlighten, to solace, to sustain, and to save. Wretched indeed is the sophistry which would confound this sublime echo of the human heart, responding to the Divine, with the decisions of a council, or the dicta of a sect. And vain is it to expect that, so long as errors like these prevail, Christ's prayer can find its fulfilment, or Christians be recognized by the world as truly ONE.

The VISIBLE UNITY of Christians in all important matters, and their visible MORAL ELEVATION as a body, over those by whom they are surrounded, are the conditions under which alone true Christianity can advance in the world. But *how* these great blessings are to be secured it is hard to say. It is the problem that this age or the next *must* solve, and it may be that, in either case, the solution will involve much suffering. Perhaps it is *impossible* that Christians should unite before God has scattered them, or that what we now call churches should be *re*-formed, before God has broken them up. Perhaps in no other way is it practicable to make men *feel* and act upon the conviction, that creeds are not Christianity, and that Scripture, as an authority, stands alone. Perhaps never till they are deprived of Christian ordinances will men be able to perceive their true meaning and value; to understand how it comes to pass that the same preaching which is needful for the feeble "enfeebles the strong;" that what are called "religious advantages" may easily become in practice great and fatal disadvantages,—so that many who, but for these things, would long since have been teachers of others, still "need to be taught the first principles of the oracles of God;" that men may have their Bibles in their hands, and yet cherish fraudulent designs in their hearts; and that *all this may arise* from the habitual separation, in Christian society, of doctrinal truth and moral truth,—a distinction quite unknown to the apostles,—leading, as it invariably does, to the exaltation of the one as the *root* of all goodness, and the consequent depression of the other as mere secular virtue, which is sure to follow the reception of the Gospel.

Before, however, this time of scattering comes, God will raise up prophets among us, as in former days; and such will have, as Elijah had, to learn to do without sympathy,—and to be content if they are misunderstood, and become isolated, and lose the affection even of the good,—sustained through all by this one thought, that, as Robertson puts it, "if the cross says anything, it says that *apparent* defeat is real victory, and that there is a heaven for those who have *nobly and truly* failed on earth."—*Spirit of Truth.*

EVIL.

Conversation renewed.

I GRANT that, as you say, the *permissive* power given to one who is called Satan, to introduce evil at all into the world, and by it, through long ages, apparently to thwart the Divine purposes by impeding the progress of Christ's kingdom, is a great mystery. But it is not for ever to be a mystery, for it will one day be "finished," as God "hath declared to His servants the prophets." When that blessed time arrives, it will doubtless be seen that it was *better* that sin *should* come into the world, for without it men could not have fully known and estimated good.

How little must the evil one have suspected, as, with boundless malice, he tempted our first parents with the words, "Ye shall not surely die," —"Ye shall be as gods, knowing good and evil," that he was but uttering an unconscious prophecy of that which should really come to

pass! How little did he imagine that in this knowledge of evil lay hidden *a higher knowledge of good* than could otherwise be attained; and that the very process by which he hoped to alienate man for ever *from* his Maker was the one by means of which man was to be brought nearer than ever *to* his Maker;—to rise higher than the angels that never fell, and to exhibit to the universe the sublime spectacle of a life of faith, based on a thorough *appreciation* of good, as distinguished from evil, and of God, as the fountain of all excellence!

I grant also that the *divisions* which prevail among Christians are great hindrances to faith. But the fact that they prevail should teach us, *not* that ths Bible is untrustworthy, but that to class our human interpretations of religious truth, our inferences from it, or our formulas in expressing it, however honoured by time or authority, with the great revealed facts on which such truth alone rests, is to sap the foundation of all intelligent belief, and to betray the Gospel with a kiss. It is so, because it confounds the essential with the unessential, makes *both* doubtful, and so destroys all hope of attaining to certainty in religious truth.

But *certainly*,—so far as it relates to everything essential,—far from being unattainable, is the privilege of every true Christian; for without it there can neither be growth nor repose. In the absence of it, faith is little more than an opinion—an opinion sustained, possibly, by the highest evidence, but still only an opinion, and, as such, always open to reconsideration. If this were the Divine order of things, he would be the firmest believer who enjoyed the greatest advantages for obtaining and weighing proofs; truth would be the property of the few; and the multitude, if they believe at all, could only do so on the authority of those who were favoured with opportunities for research.

But the very reverse of all this is the fact. The doubter is commonly the man of high attainment, of cultivated understanding, of varied learning. The peaceful and happy believer, is he who has the witness in himself, and who cuts through the web of all sophistry with the simple exclamation, I *know* it, and *feel* it to be true.

This witness, however, has its limits; it pertains only to things essential to life ond godliness. It instinctively recognizes a Divine fact, but turns aside from merely deduced conclusions; for *these* form the appropriate field for the exercise of that andour and charity, which is so important a part of our moral discipline, but which, alas! is so rarely cultivated in theological discussion.

You say again, that Christians are often narrow and uncharitable. I am obliged to admit it, and to allow that such a form of Christianity *may* exist in connection with true piety, great activity, and a life of apparent devotedness to God. But it can only do so at periods when the *outward* in religion dominates over the inward; when men are governed by truths which they have inherited, rather than by those they have acquired; when religion itself is recognized by the particular form, or creed, or garb under which it is endowed, or voluntarily sustained, rather than by its own native lineaments; when evidence of spiritual life is sought and found in effort rather than in love; and when fidelity to truth is shown by adhesion to its forms rather than by the imbibing of its spirit.

At such periods, when the secondary influences of Christianity overshadow its primary elements,—when zeal supercedes charity, and party-spirit runs high, it is by no means uncommon to find great piety accompanying extreme narrowness of soul, or to see religion exalted at the expense of freedom and love. In such a period, I think, we live; "a period in which religion is mainly OBJECTIVE, and life intensely outward,—busy, restless, utilitarian; a period in which truth is but little loved for its own sake, although greatly valued for what it can effect; a period, in short, when men are absolutely impatient of every thing that cannot be shown to be immediately and obviously useful."

Time, we say, is too short—the world is too busy, there is too much to do in endeavours to make men happier and better, to justify much expenditure of strength in the abstract pursuit either of truth or virtue. Our forefathers labored to eliminate sound views; we have entered into their labors; it is ours to carry into action that which they gained by long and lonely meditation.

Such are, unquestionably, the current opinions of the day; and hence we read books as we read newspapers, for immediate impression—as stimulants, not as food. Hence, we are angry when called upon to justify any great principle on which we are acting, and regard the man who questions its truth as a hinder of practical effort. The more vigorously he attacks a cherished opinion, especially if it be inherited from men "of whom the world was not worthy," the more intense is our adhesion to that opinion. Our hold of it may be "acquiescence without insight,"—our faith in it a "mere sensation of positiveness." substituted for that "calm assurance, the very

means and condition of which it supersedes." We *stick* to our convictions "as the limpet attaches itself to the rock," and are only alarmed by exhortations to leave hold, even for the purpose of being *rooted* and grounded in the truth. Is a great thought, the noblest thing on earth, born into the world?—too often our only inquiry is, *Cui bono?* what is it worth for immediate use? —*how will it work?*—how far will it interfere with that body of belief to which we are pledged? —will it help us to heaven? If it will obviously do this, or if it can be made to support or strengthen existing activities, we readily give it all honour and welcome; but if its tendency appears to be otherwise—and especially if it *seems* to interfere with any recognized department of modern effort, we cry, "Away with it, away with it! crucify it, crucify it!"

And yet very little reflection would suffice to show that our only question *ought* to be,—*is it true?* assured that, *if true*, it must eventually be useful, in the highest sense of that term, although we may be at the moment quite unable to discern its practical bearing either on the duties of life or the culture of the soul.

This tendency to live in the outward manifests itself still more strikingly in the universal unwillingness which is felt to dwell upon any form of evil for which we have not found, as we think, the appropriate remedy. Nothing, perhaps, is more painful and humiliating than to be obliged to stand, as it were, in utter helplessness before the flood of human iniquity as it steadily rolls on, and to feel that it is beyond control. We all shrink from such a trial of our faith, and instinctively take refuge in agencies, which we readily persuade ourselves will ultimately if not immediately arrest or absorb it.

That in so doing we but follow one of the great laws of our being is unquestionable; for God *intended* us to be active, and has therefore placed us in circumstances which demand incessant watchfulness, untiring labour, and hopeful ingenuity in device. But, like everything else, this tendency to do may be cultivated to excess; and it is so whenever it disinclines us from deep and solitary thought; when it indisposes us to recognize our weakness; and especially when it causes us to shrink from contemplating things as they really are, and to feel irritated, rather than pensive, by the intrusion of anything like doubt as to final success.

It cannot be otherwise until the axe is laid at the root, and we come at length to believe that wisdom is better than power; that a true thought is in the end stronger than anything else; that practical benefits, apparently the most important, are dearly purchased if they are obtained by efforts which proceed on any false assumption, however harmless it may seem; that it is better to wait, and to wait long, if need be, in a state of inaction, than to advance on doubtful principles; and that the most limited sphere of effort, if sustained by "wise and understanding hearts," will eventually prove more fruitful of good to mankind than the most extended enterprises which depend for their support on popular excitements, on "tinted" statements, or on unwarranted expectations.—*Ibid.*

Sceptical Philosophy.

It is generally thought that the young men of the present day, under the influence of "the Time-Spirit," are in danger of becoming little better than sarcastic sceptics, lovers of pleasure, and intellectual men of the world. If it be so, and if any imagine this to be the worthiest form of life, let me recommend them to meditate on what the able historian Mr. Froude, whom they will not suspect of prejudice, says on this subject. He observes,—

"If you see a man happy, as the world goes —contented with himself, and contented with what is around him,—such a man may be, and probably is, decent and respectable; but the highest is not in him, and the highest will not come out of him. Judging merely by outward phenomena—judging merely by what we call reason—you cannot prove that there is any moral government in the world at all, except what men, for their own convenience, introduce into it. Enlightened selfishness prescribes a decent rule of conduct for common purposes; and virtue, by a large school of philosophy, is completely resolved into *that*." "Faith," he says elsewhere, "is the voice of the nobler nature in man, speaking out of his heart."

Should such young men be zealous in the diffusion of their doubts, let me remind them that Dr. Franklin, in one of his letters, writes in answer to a friend who had consulted him regarding the publication of a sceptical treatise, in these terms:—

"I have read your manuscript with some attention. By the argument it contains against a particular providence, though you allow a general providence, you strike at the foundation of all religion. I will not enter into any discussion of your principles, though you seem to desire it. But were you to succeed, do you imagine any good would be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion. But

think how great a proportion of mankind need its motives to restrain them from vice, to support their virtue, and to retain them in the practice of it till it becomes *habitual*, which is the great point for its security. And perhaps you are indebted to your religious education for the habits of virtue upon which you now justly value yourself. Do not, then, attempt to unchain the tiger, but burn this piece before it is seen by any other person. If men are so wicked with religion, what would they be without it?"

Some one has recently remarked, and with great truth, that, whether for good or ill, we are now experiencing a second Reformation. Everywhere a spirit is abroad which is overturning old thought and destroying all dogma. "In England," we are told, "educated men of the world have long ago ceased to cite dogma as an authority: the leading teachers hardly deem it worthy of notice; and even the theologians do not appeal to it when they can appeal to anything else."

The question then becomes all-important, What is meant by dogma? What is it intended to include under this term? That the word, as commonly used, has a repulsive sense, every one knows, since it is supposed to imply undue assumption,—the exaltation of human authority in matters that are beyond the reach of finite minds,—assertion without adequate evidence. Dogma of this character may well be lightly esteemed.

Further, all theological definitions, however venerable by reason of time, which are put forward as indubitable, on the mere authority either of churches or of Fathers, partake of this character. The very form in which such definitions are expressed oftentimes more than justifies doubt as to their accuracy. That the spirit of the age should fight against this kind of dogmatic teaching can scarcely be a subject for regret.

But it is to be feared that a much broader sense is now usually given to the phrase in question, and that by not a few it is made to include revealed truth. In these cases the rejection of dogma simply means the rejection of Scripture, or at least the denial of all authority to such portions of it as inculcate definite doctrines by a supposed inspiration of God.

The alternative, according to men who have arrived at this degree of enlightenment, is practically this,—"Shall I trust my own instincts?" or, "Shall I blindly follow this or that church?" Shall I adopt some creed or other,—the one that promises most, or that stands best in the estimation of society? or shall I build out of my own consciousness a temple for worship and a retreat for rest?

That there is a more excellent way than either of these courses—that God has pointed out to us a path, by following which the conclusions of the most cultivated intellect and the intuitions of the purest heart may be harmonized, is certain.

May there not then remain a course open to us, by following which we may hope to arrest the downward current? Can nothing be accomplished which might by the blessing of God, help men in their endeavours to separate the true from the false,—the Divine from the human? which might exhibit Christianity in more winning forms? which would be likely to bring into greater prominence the love of truth, the charity, and the disinterestedness which ought ever to form the obvious features of the faith? The question is an all important one.—*Unpublished.*

Faith.

The faith that rules the heart and guides the life is not an opinion, however sound, nor yet a conviction, however firm, but a direct work of the Spirit of God on the soul of man, occasioning love and trust. Hence the importance of asking, not merely what a man believes, but how he believes it—in what temper of mind, and with what combinations; and this, I think, is best ascertained by observing what is the practical result of his faith, on his daily "walk and conversation." I have no right to suppose either my own or any other man's faith to be of the Spirit, unless it brings forth "the fruits of the Spirit, which are love, and joy, and peace in the Holy Ghost."

I am quite aware that it may be said that truth must, of necessity, more or less reach the intellect before it can affect the heart. But I am not careful to meet this merely metaphysical difficulty. It is enough to know, from daily experience and observation, that many things excite emotion, and influence conduct, long before they are intelligently understood; for truths, like men, often project their shadows.—*Spirit of Truth.*

Judgment.—No. 1.

By Eld. S. W. Bishop.

In writing on this subject I wish to correct certain misapprehensions that seem to exist in some minds as to the administration of Divine judgment.

I shall pursue a strictly scriptural course in this discussion.

It is clearly revealed in the Scriptures that God will bring the acts, yea the most secret things of all men into judgment. The following texts plainly declare the above truth. "For God shall bring *every work* into judgment, with *every secret thing* whether it be good, or whether it be evil." Ecc. xii. 14. "Nothing is secret, that shall not be made manifest; neither *anything hid*, that shall not be known and come abroad." Luke viii. 17. "Fear them not, therefore: for there is nothing covered that shall not be revealed; and hid that shall not be known." Matt. x. 26.

These texts as plainly teach a universal judgment of the race, as any other Scriptures teach the death of Christ, and when that judgment takes place it uncovers, reveals, makes manifest, the works of *all men*, and the secrets of *all hearts*. These secret things are not uncovered with respect to God, or manifested, or made known to him, for from him they have never been hidden. They will be made manifest to the all men of whom Christ speaks. It looks to me to be very plain, that any man who will attempt to evade the plain teachings of these and kindred texts, will do violence to Scriptures to save a theory.

The next question to consider is this, who are to be the judges? The only answer given in the Scriptures to this question is this, the judges are Christ and the elect saints. Proof: "For the Father judgeth no man, but hath committed all judgment unto the Son." John v. 22. "And hath given him authority to execute judgment also, because he is the Son of man." v. 27. Thus we see that by the appointment of our Father, Christ is to judge all men. The saints will however, be associated with Christ in the work of judging the world. "Do ye not know that the saints shall judge the world?" 1 Cor. vi. 2. "The upright shall have dominion over them in the morning." Psa. xlix. 14. Over whom? David says, over those who are in honor and abide not," who are "like the beasts that perish," who "like sheep are laid in the grave." See verses 12–14. I am told that this class will never have a resurection. If they are never raised from the dead, then the dominion of the upright will be over absolute nothingness, for these men have mouldered away into dust centuries ago. There is not so much as a ghost of them left to come under the dominion of the upright in the morning. Mark; the people who quote this Scripture to prove *their* non-resurrection views, have repudiated "ghostology." The upright will have dominion over this class of men, for thus the prophet of God has plainly declared. They will rule over *them*, not a hearsay *recollection* of them. They will judge those identical individuals, for that is just what David says. This text needs no "fixing" with those who have no theory at stake. With such to believe it, *as it reads*, is all that is necessary.

One text more. "To execute (administer) upon them (the heathen), the judgments written: this honor have all his saints." Psalm. cxlix. 9.

The point is fully established that the saints of the Most High will be associated with Christ in judging the world.

This is God's appointed high court of judgment. The judges are being qualified for this important work, and when the last elect saint shall be fully qualified for a seat on Christ's throne of power, the bench of judges will be full, and the grand tribunal will be open. The call to judgment will be made, and the judges enter on the work of ministering judgment and justice in the earth. There is a question raised as to when this work of judging the world will commence? Some say "the Saints are now judging the world." In this they are greatly mistaken. The Saints themselves are *now* being judged. What an absurdity to claim that a person may legally occupy the judgeship when he himself is on trial for his life! Still this is one of the subterfuges resorted to to "use up ages to come." Christ only is judge now, for he alone is qualified to fill that high office. "*We*," says St. Paul, "*must all* stand before the judgment seat of Christ." Never until we are "made perfect" by putting on immortality, like our elder brother, are we fitted for the high office of judges of *the world*. We are now on trial, and that trial will last till our probation ends, and we can never be judges while we are on trial. The Scriptures forbid the saints judging at all in this age. "Therefore judge *nothing* before the time *until the Lord come*." 1 Cor. iv. 5. The Lord has not yet come, therefore we have not yet reached the time of the commencement of the judgment of *the world*, for the saints are forbidden to judge till the Lord comes. Again, hear Christ; "judge not that ye be not judged." Matt. vii. 1. Judge not according to appearance, but judge righteous judgment." John vii. 24. These texts prove conclusively that the saints are not allowed to judge in this life. Now *they* can judge *only* "according to appearance." God can read the motives that move to actions, but we cannot. Let all who are inclined to take the judgment into their hands *now* beware. Remember Christ has said, "With what judgment ye judge, ye *shall* be judged; and with what meas-

ure ye meet, *it shall* be measured to you again:" (Matt. vii. 2;) and the words of Christ are faithful and true. To such the great apostle is saying, "But why dost thou judge thy brother?" "Let us not therefore judge one another any more." Rom. xiv. 10, 13.

No man, or woman, in mortality, can "judge righteous judgment." To render *righteous* judgment we must "be made perfect." Till then all our judging will partake largely of the inperfections of poor frail human nature; but when we shall "Know as we are known" we can minister judgment in its perfection of righteousness.

There are scriptures which tell us definitely when this judgment will commence. Allow me to quote a few texts. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. vii. 21, 22.

This prophetic declaration fixes the opening of the judgment with the taking possession of the kingdom by the saints of the Most High. Never till the saints sit with Christ on his throne (see Rev. iii. 21.), will they enter on the work of judging the world.

Again: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Tim. iv. 1. The above Scripture fixes the time of the beginning of the judgment of the world--the living and the dead —at the second appearing of Christ.

Once more: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. Proff. Murdock translates the above text from the Syriac as follows: "Verily I say unto you, that, as for you who have followed me, when the Son of man shall sit on the throne of his glory in the new world, ye also shall sit on twelve seats, and shall judge the twelve tribes of Israel."

"And I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke xxii. 29, 30. Evidence abundantly sufficient has been adduced to show that the judgment of the *world* lies beyond the second coming of Christ. Much more might be given, but enough has been quoted to satisfy every man in whose mind dwells a principle of divine faith. A real child of faith will believe one plain declaration of the word of God as readily, and as firmly, as he will one and twenty. The scriptures read, "Abraham believed God, and it was counted unto him for righteousness." Rom. iv, 3. Abraham believed God in a single declaration. See Gen. xv. 5, 6. Abraham is the father of the faithful. Let us copy after him, and believe every declaration of Jehovah.

My next inquiry is, By what law will the *world* be judged? Will all the world be judged by the same law? These are important questions, and much depends upon whether we answer them rightly. I shall rely for evidence, in settling these questions, entirely upon the plain reading of the word of God. I shall take no man's opinion, neither shall I ask any one to take my opinion. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

"In the day when God shall judge the secrets of men by Jesus Christ *according to my gospel.*" Rom. ii. 16. This text says that the law by which *men*—the race will be judged is the gospel. This scripture being true, no part of the race will be judged by any other law. To this agrees the language of the Son of God.

"The word that I have spoken, the same shall judge him in the last day." John xii. 48. "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned." Mark xvi. 15. 16.

We learn from the above quotations something of the character of the judgment. There can be no judgment without a trial, and trial under the gospel is probation, as a matter of course. Judging the world by the gospel, is putting the world on probation by the preaching of the Gospel. The commission is *to every creature in all the world.* It is to all nations. "Go ye therefore and teach (margin, make disciples of), all nations." Matt. xxviii. 19. All nations must therefore be brought into judgment by the preaching of the Gospel of Christ. To this agrees the words of Paul: "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance *unto all men*, in that he hath raised him from the dead." Acts xxii. 31. The apostle makes a simple statement that the evidence to all men that God will judge *the world*, is the fact that he has raised Christ (through whom this judgment is to be administered,) from the dead. It requires no

argument, with sensible people, to prove that in order that all men shall have the above evidence of a universal judgment, they must first have knowledge of the fact that God did raise Christ from the dead. This proposition stands out unmistakably plain upon the very face of the text. All men must therefore, know the truth that Christ has died, and that God has raised him from the dead. If this is not true, then Paul is mistaken; but he is not mistaken. There is no *if* in the case. The fact of the resurrection of Christ *will* be made known to all men—to every child of the race—for thus God has spoken by his servant Paul.

If all men, both dead and living, have not had this knowledge in the past, have never yet been brought into judgment under the Gospel of Christ preached unto them in this life, it must remain to be accomplished in the future, for God's plan, His purpose, and his plainly spoken word cannot fail. Amen.

West Meriden, Conn., May, 1877.

DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. No. 9.

BY G. R. LEDERER.

CHAPTER XI.

(Continued.)

Verse 16. The preceding verse closed with the prediction that the King of the South will be defeated by the King of the North, so that "there was no power to stand." Ptolmæus Epiphanes having been defeated in every engagement, Antiochus, as a matter of course, was free to have it all his own way; even the "desirable land" was entirely at his mercy.

Verse 17. The language of this verse is exceedingly difficult and has, therefore, been interpreted in different ways, without, however, approaching in any degree the demand of connecting links. Some say, that the King of the North gathered all his available forces to enter Egypt proper; this view, however, cannot be admitted for several reasons. In the first place, we have been informed in preceding verses that Antiochus had already made the most possible efforts in gathering all the warriors he could draw from his own land. Secondly, because the latter part of the verse tells us that he wanted to gain his point or desire by means of a woman; and, Thirdly, because we have seen that the power of Ptolemæus—the King of the South was so broken that there was no need of the victors gathering "the whole strength of his kingdom" to take even Egypt proper. Others think that he, the King of the North, came in the splendor of his greatness accompanied by the honest and upright men, (the Hebrew word "Yesharim" admits the translation of "upright" or honest men,) to make a peaceable arrangement with Ptolemæus—the King of the South; and for which purpose he, Antiochus, offered his daughter Cleopatra to Ptolemæus—who, we have seen, was still very young—to obtain possession of Egypt in that way. But this interpretation also is untenable, because the verse would contain a contradiction in itself. The first clause of it closes with the expression "ve-asah," "and he will do it," that is, he will succeed in his scheme, while the latter clause plainly says, that the giving away of his daughter will not avail him anything in carrying out his purposes.

With the aid of profane history we obtain a clear view and, I think, a correct understanding of this verse. The reader will remember what the calamities were which the father of Antiochus met with, namely, the loss of a great part of his Syrian dominion, which extended over the whole, or nearly the whole of Asia Minor, during the victorious reign of Seleucus Ricator in Egypt. Antiochus having now reconquered most of the provinces North of Egypt, he gathered his forces, took the "Yesharim" the tidy, or stout men with him to regain the former bounderies of his dominion, "ve-asah," and he succeeded. But when, after the conquest of Asia Minor Antiochus became over bearing and passed the Hellespond to make conquests in the European provinces of Greece, he was defeated by the Romans and driven back to his land. Before, however, Antiochus undertook these wars, he wanted to secure the none-interference of Egypt, he, therefore offered his daughter Cleopatra to the young Ptolemæus who was then about thirteen or fourteen years of age. In this plan, however, he was unsuccessful, as we are told in the latter half of this verse.

The expression here employed in the Hebrew "Ubass-hannashim"—"and the daughter of women" has called forth many strange interpretations. One thinks it to be but a particular expression of Daniel for the simple "a woman;" another, that it means that the woman was exceedingly beautiful; and a third, that the writer included the woman who accompanied the King's daughter. When, however, we search

the Scriptures for an expression somewhat analogous to this we find in Vechariah viii. 8, "Ayir ben athonoth," which, literally translated, reads: "A young foal the son of asses," which, of course, means nothing else but a young ass. So here in our verse, "the daughter of women," means, "a young woman." And, indeed, Cleopatra was still younger than Ptolemæus, for history tells us that five years after the agreement was made she was sent to Egypt and became his wife.

Verse 18. This verse tells us what we have observed in the explanation of the preceding verse, namely, that Antiochus, not satisfied with the conquests in Asia Minor, passed over into Europe and really took some provinces or places on the sea coast. Here we must observe that the Hebrew word "Tyim," justly translated, "Islands," includes all maritime countries though not entirely isolated from the main continent, and so the Hebrew writer understood it. This was here the case. Antiochus had taken several parts on the Mediteranean which made him so supercillious that he insulted a Roman embossy sent him with the request not to go away further. In the battle of Magnesia with the Romans, Scipio Asiaticus, so thoroughly defeated the haughty Syrian that he submitted to the most degrading terms of peace. He had to pay a large amount of money as a tribute of war and to give up a considerable portion of Asia Minor: This says our verse; a "Katzin" —"a noble man"—as a general, will not only repay the haughty Antiochus the insults he dealt out to others, but bring shame and reproach upon him.

Verse 19. He will now turn his face towards the fortified places of his own land, will stumble, fall, and be found no more." It is a well known fact that the ancient temples were all, or mostly all, strongly fortified, (as this was also the case with the temple of Jerusalem.) Antiochus, having to pay an immense amount to the Romans which he could not raise by direct taxes from the people, plundered the sacred treasures of the gods which so embittered the people, that, when he was about to empty the treasure of the temple of Belus at Elymas, a riot ensued in which the spoiler was killed. This was the end of Antiochus who was called "the great."

Verse 20. The successor of Antiochus, Seleucus Philopator, was compelled to continue in the footsteps of his father in raising funds to pay the Romans. He, therefore, sent out tax gatherers who enforced contributions. The Hebrew words in this verse: "Heder Malchuth"—"The beauty of the kingdom"—may again mean the holy land which elsewhere is called "the desirable land." We are confirmed in this view by a circumstance mentioned in 2 Maccab. 3, namely that Heliodorus, the tax gatherer, made an attempt to rob the Sanctuary at Jerusalem, in which, however, he was unsuccessful. The profane history of that king confirms minutely the latter clause of this verse; "he was broken," that is, he died neither in an insurrection of the people nor in battle; it is said that Heliodorus, the tax gatherer, killed him. The king spoken of in this verse reigned only twelve years.

Verse 31 and 22. We have now arrived at the very subject for which this prophecy was given. It was that king who now appears upon the stage of the predicted events, who was employed as a rod for the chastisement of rebellious Judah, and to carry out the purposes of the supreme King of Israel, the great JEHOVAH is His name. That king was symbolized by the little horn which came up in the place of one of the four which Daniel saw on the head of the He-goat, and recorded in chapter 8, verse 8, and which did so great and blasphemous deeds. It was that king who shall, as the angel declared, arise towards the end of the universal empire of Javan —the Grecian—and who, after having done all the wickedness spoken of in this prophecy, shall be broken without hands; that is, he shall die an untimely death.

Antiochus Epiphanes—the noble—as his flatterers called him while the oppressed and down trodden nations called him Epimanes,—the mad man—enters now upon the stage in the history of Gentile supremacy. The 21st verse tells us that he, the new King of the North, was a dispised one, a person who neither by birth nor by virtue had any claim to the throne of the kingdom of Syria, and that he attained to royal dignity neither by the choice of the people nor by the aid of a mighty army (as was often the case in Rome,) but peacefully he grasped the reins of government by flattery and hyprocrisy. There must have been great opposition to his ascending the throne; for the next verse—the 22d—says that the arms of a flood—a great host—were swept away before him, and even the prince of the covenant was suppressed. History will explain also the last clause of this verse.

When Antiochus the great was compelled to submit to a shameful peace, dictated by a Roman general, he sent his second son, (the per-

son with whom we have to do at present,) as hostage to Rome where he lived during the remainder of the reign of his father and also during the twelve years of the reign of his brother Seleucus. The latter, just before his death, sent his son, the legal successor to the throne, Demetrius, to Rome in exchange of his brother for a certain purpose not stated; and while both were on their way, Demetrius to Rome and Antiochus his uncle, homeward, the king met with his death. It is supposed that Heliodoras—as already mentioned—embraced the opportunity, when neither the son, the rightful heir of the throne, nor the brother of the king were present to remove the king out of the way and usurp the throne for himself.

At the same time a powerful party arose who favoured the King of Egypt, Ptolemæus VI Philomator, the son of Cleopatra, who, as the reader will remember, was the sister of Antiochus, married to the King of Egypt. (v. 13.) But neither Heliodorus nor the party of Cleopatra could stand against the pretender Antiochus Epiphanes, (these are meant by "the floods swept away before him," for he succeeded by flattery and promises in obtaining the favour of the Kings of Pergamos, Cumenes and Attalus, with whose aid he gained his purpose and ascended the throne of Syria. The unbiased reader will, I think, admit that these two verses describe the whole event minutely in a few words.

In 2 Maccab. we read that soon after Antiochus began to reign he removed the high priest of Jerusalem—the truly pious and godly representative of God's covenant with Israel, who filled the highest station even in the political affairs of the people and under whose care they lived, comparatively very happy. No other interpretation of the clause; and even the prince of the covenant, can be admitted, because it is an indisputable fact that wherever "a covenant" is mentioned in Scripture, and is mentioned without naming a special party, no other covenant is to be understood but God's covenant with His people.

Verse 23 and 24. Here we are told that he, the King of the North, in consequence of certain circumstances, will act deceitfully, he will go up and be victorious with but few people. Peacefully will he enter the fattest places (places of importance) of the province and will do what neither his father nor his forefather have done; spoil, plunder and riches he will lavish, and his design will be against fortified places, which purpose he will pursue for a long time.

Now let us see whether history explains and corroberates the facts as briefly related in these two verses. We must go back for a moment to the time when Cleopatra was given in marriage to Ptolemæus V. At that time the three provinces, Cœlo—Syria, Phœnicia and Palestine, formerly belonging to Egypt, but then in the hands of the King of the North, were promised as a dowry to Cleopatra. This matter remains rather unclear in the history of these kingdoms; for some maintain that these provinces were entirely ceded to Egypt, while others say that they remained incorporated with Syria and that only half of the revenue was given to Cleopatra. But, however this may have have been, it is a fact that the King of Egypt—the king of the South—Ptolemæus VI., demanded the surrender of these provinces from Antiochus Epiphanes which the latter stoutly refused. It seems evident that during the interval between the marriage of Cleopatra and the ascension of Antiochus Epiphanes to the throne of Syria, these provinces paid their tribute regularly, were not molested by either the Kings of the North or of the South and governed themselves independantly of both. As soon, however, as Antiochus assumed the royal power in Syria he made an end to the independancy of these provinces. Aided by his friends and allies, the two Kings of Pergamas, he went up to Palestine, (the term going "up" is always used in Scripture when it is spoken of going to Palestine or Jerusalem,) and subjected the land entirely under his scepter. He deceived Egypt, because he completed the conquest before the King of the South was aware of it.

In the third chapter of 1 Maccab. we read that Antiochus lived in great splendor and lavished all the treasures his ancestors had gathered among his friends and soldiers; this and introducing his own customs and habits in the provinces, is what "his forefathers had never done." The verse closes with the remark that this would be his practice "for a (long) time," that is, until his fatal end should reach him. All that is said in these two verses is but a brief outline of the doings of that wicked King; in subsequent verses more particulars will be given.

Verses 25, 26, and 27. Here begins a new subject, a new war betwen the King of the North and that of the the South and its results. Not, however, that this new war had no connection with the general object for which the revelation was given; for we shall soon see the influences

upon and consequences of the contest for the prophet's people and land. These three verses tell us briefly that Antiochus now turned his eyes towards Egypt to carry out his long cherished plan to anex it to his possessions. He came with a mighty army; the King of the South greatly alarmed gathered a similarly powerful host to meet the enemy. They met in battle; the King of the South was defeated; not on account of any inferiority of his warriors or the skill of his generals, but on account of the treason of his own servants who ate his bread and enjoyed his favour. That this prediction was actually fulfilled, several hundred years after its revelation, we find again in history.

While Cleopatra, who was the aunt of Antiochus, reigned in Egypt as the guardian for her minor son Ptolemæus Philometor, Antiochus entertained friendly relations to Egypt; at least it seemed so. After the death of the queen mother Eulaeus and Lendeus, the guardians of the young king, demanded from Antiochus the surrender of the three provinces Coclo—Syria, Phœnicia, and Palestine. This, Antiochus not only flatly refused but invaded the Egyptian territory with an immense army before the rulers of Egypt thought of such a thing. In haste, therefore, a host was gathered to meet the invader. In the battles of Pelusium and in the Casian mountains the Egyptian army was so totally routed that not a man would have escaped, had not Antiochus himself commanded his warriors to stop the pursuit and to spare the lives of the flying enemy. This act of mercy, a very rare occurrence in those barbarous times, brought Antiochus many and great advantages; for in consequence of this humane act the fortified city of Pelusium and other important places opened their gates and surrendered without a stroke. Antiochus left his army in Egypt, returned to Syria and spent the winter at home. In spring he joined his victorious army, and after having won a battle at sea, marched directly upon Alexandria. Alexandria was strongly fortified and ably defended by its patriotic and valiant inhabitants—nearly half of them were Jews,—yet the young king, Ptolemæus, believed it to be the best way to surrender himself to the mercy of his enemy. His idea was, that Antiochus could not, for a moment, think of retaining Egypt permanently in his possession; his surrender, therefore, would rather move the enemy to propose favourable terms of peace and allow him to remain in possession of throne and land.

Enraged at the cowardice of their king the people of Alexanderia declared the throne of Egypt vacant and chose the king's brother, Ptolemæus Physcon, in his stead. Antiochus received the effeminate king in the most cordial manner, (who would not think, on reading this, of King William of Prussia and the cowardly Napoleon?) and made him all possible promises. And, indeed, in order to win the favour of the Egyptian people, Antiochus pretended that henceforth he acted merely in favour of the dethroned king. He, therefore, reinstalled Philometor upon the throne, left a garrison at Pelusium and returned to Syria. The friendly meeting of these two kings and the falsehood which both of them secreted within their hearts —for could they have been real friends?—we find plainly foretold in verse 27; also that the plan of neither of them met with success.

The actual cessation of war and the establishing of real peace between the King of the North and that of the South which was to be so fatal to the Jews, could not yet take place; for the time according to the plan of God was not yet at hand; the sufferings meted out for God's rebellious people had not yet reached their zenith and the prophecy which Daniel received in a former vision,—chapter 8, verses 10 to 14 and verses 22 to 25—was not yet accomplished.

Verse 28. Antiochus was turned homeward with great wealth; but he did not reach Syria before paying an unwelcome visit to Jerusalem, robbing the treasury of the Temple and doing many other kinds of mischief among the Jews. We refer the reader of the BIBLE EXAMINER to 1 Maccab., chapter 1, verses 20 to 29, and 2 Maccab., chapter 5, verses 11—17.

(*Continued.*)

WALK IN THE LIGHT.

BY ELD. S. W. BISHOP.

There is probably no subject that has been so mystified by unsanctified lips as the Christian system. In these days of "special revival work," many, I am satisfied, entirely misapprehend the requirements of God with respect to the course we should persue. It is true indeed that it is not my province to judge any man's motive, but it is my privilege, and perhaps my duty, to judge of great principles. When we look into the word of God, we learn at once that genuine conversion is wrought through the agency of the truth. "Of his own will begathe us *with the*

word of truth," James i. 18. St. Paul uses the following language to the Corinthian Church: "In Christ Jesus I have begotten you *through the gospel.*" Jesus says, "Now are ye clean through the word that I have spoken unto you." It is no part of my object to attempt to say how much truth is necessary to make each individual "clean," or to bring him into a sanctified state; but this I am authorized to say, by the Scriptures of truth, those already quoted, and many other portions of Scripture, that there can be no conversion, justification, or sanctification independent of truth, revealed truth, truth revealed in the word of God. To attempt, therefore, to convert men by urging upon them an unscriptural motive, must very seriously impair the great work designed to be accomplished. To say, as one great revivalist has said quite lately, "If there was no hell, I would stop preaching," is to confess that the great motive in revival work used by him is, to persuade men that they should seek conversion that they may escape a hell of unending torture. I do not question but people have been converted who believed that horrible delusion, but believing it never sanctified the heart of any human being. It is a blasphemous lie, forged by satan against the character of a God of love. So far therefore, as it is practically believed, it tends to degrade the finer sensibilities of the mind. Another "great revivalist loves to create a religious sensation by talking to his hearers about his and their departed friends "tolling the joy bells in heaven because sinners to night are coming to Christ." It may be very pleasant to the people to whom this Rev. revivalist talks, imagine that their friends are now in heaven taking joyful cognisance of the good work going on here; but there can be no saving power in such a belief, for it is the old lie of the devil uttered in the garden of Eden, handed down to modern times by pagan hero-worshipers, and, by Prodestants, fished out of "the papal dunhill of decretals." I do not say that believing these errors will necessarily debar men from conversion; but I do say that when these christianized heathen notions are the *only* motive that influences men to "repent and be converted," it requires a large stretch of credence to believe that *their work* of christeanizing the people is genuine. It is urged that christians presented these same motives in times past, and that through such preaching men were converted to Christ. I have a clear recollection of the preaching of forty years ago. At that time men of God dwelt on the fact that Christ would come in judgment, the dead would be raised, etc. They were not afraid to preach those great principles of truth on all needful occasions. I distinctly remember another fact. In those days there was a great amount of sensationism in nearly every church revival that came under my knowledge; and among the many that professed conversion in those "special efforts," but very few continued faithfully in the service of God; while the majority needed reclination at every annual revival meeting. It was a common saying in those days, thay there is a great difference between a revival, and a reformation. There was another difference in those days from the state of things that now exists. Those who were truly called of God to labour for the salvation of their fellow men, were walking in all the light that then shone on the path of the Church of Christ. That light was, comparatively, very dim. The church had come out of the "Mother" church, it is true, but she had brought with her a large stock of Baylon's theological goods. Since that time we have entered "the time of the end," and knowledge has increased, until to-day a great flood of light from the Holy Scriptures, concerning which the church in the time refered to had not even a conception, shining on the pathway of those who are journeying to Mount Zion. Is any portion of advanced light used in the revival efforts of to-day, as an agent in bringing about the conversion of the sinner from the error of his ways? The only answer that can be truthfully given to this question is, that not one ray of this advanced light is suffered to shine out in these great revivals, as a rule. It is possible there may be exceptions to this rule, but if there are, they are extremely rare. These great principles of truth have been rejected by the mass of the protestant ministry in America, while the few that believe then consider there of no essential value in the work of saving sinners. No man can engage with popular revivalists of to-day in their work, who holds those principles of truth which God has given the church of this time, out of his infinite storehouse, without wholly laying them aside. He cannot carry the doctrine of no immortality out of Christ, the unconsciousness of man in death, the utter destruction of the wilful rejecters of Christ, the immediate personal coming of the Messiah, and the glorious restitution of the coming ages, into a modern revival. "Such a batch of damning heresay," as it is termed, would exclude every man that holds these truths, from all fellow feeling, and all unity of effort with the men that manage the revivals of our time. These are facts; that cannot be gainsayed. We can labour with revival preachers in their revi-

val efforts, if we will ignore, in our associations with them, every thing they do not believe; but on no other principle. To follow this course is to put our light under a bushel, and this Christ positively forbids. It is to put out the light that God has given us, to cause that light to become darkness; and the language of Christ comes home to us with intense force and with startling import, "If therefore the light that is in thee become darkness, how *great* is that darkness." The inspired Paul speaks of a class of men who lived in days long past, who "When they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish heart was darkened:" "professing themselves to be wise, they became fools." They "changed the truth of God into a lie." "They did not like to retain God in their knowledge;" and he "gave them over to a reprobate mind." "They that commit such things *are worthy of death.*" Rom. i. 21—32.

The same writer speaks of another class whose doom is "to perish," "be damned," "because they received not *the love of the truth* that they might be saved." 2 Thess. ii. 10—12. Let us beware, and heed these examples. Suppose that there are Christians who do not see these truths. Suppose that there are men who have never been educated up to the position that we occupy with respect to a knowledge of revealed truth; and suppose that they are justified, sanctified of God, because they believe a portion of the truth, and faithfully profess and teach what of truth they do know. What then? simply this, they are sanctified through that portion of truth that they understand, believe, and obey. Mark well, however, you cannot go back to their position and stand justified before God, for *you* know better. No man can be saved in immortality when Christ comes, unless he walks fully up to the light that has shined on his mind from the holy oracles of Divine truth.

We must be honest men if we would reign with Jesus when he comes: honest with the word of God, and honest with our own hearts. "If our heart condemn us, God is greater than our heart, and knoweth all things." 1 John iii. 20.

Let us all abide by the decisions of the word of God; let us "buy the truth, and sell it not;" let us all seek to know its sanctifying power, "Walk in the light as he (God), is in the light," then shall we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all unrighteousness." 1 John i. 7.

West Meriden, Conn., May, 1877.

The Jews A Perpetual Miracle.

One Rev. Dr. Peck, of Baltimore, according to the Baltimore *American* preached a sermon in a M. E. Church on the Hebrew Nation, from which we take the following passage:

"The Hebrew nation is a prepetual miracle. The legend of the wandering Jew were it a fact would not be as great a miracle as is the preservation of the Hebrew nation in its identity amid the mutations of all other nations. Think of a nation unchanged through four thousand years. They have been scattered from one end of the earth unto the other in accordance with prophecy. They have been frozen with the snows and frosts of Siberia, and parched upon the burning sands of tropical deserts. They are found along both banks of the Ganges and in the interior of Africa. Though without flag or sovereignty they have survived all ancient nations, have seen proud races become extinct, have seen dynasties and empires spring up to oppress and outrage them, yet their nationality is unbroken, and they have lived to chant a funeral dirge over their oppressors. Their prophets predicted the utter extinction of all the nations that opposed them. Where is the boasting Philistine, where is the proud Babylonian, where is the terrible Assyrian, where are the Medo-Persians, where are the descendants of the Scippios, the Guccis, the Cæsars? All these have gone. But do you ask where are the Jews? They are here to-day identical with the Jews of Abraham and David. You can meet any day on the streets of Baltimore the same eyes, nose and features that looked on Solomon in all his glory. There is not another such instance of pure perpetuated blood in the history of the world, springing from the eldest son of Noah, yet it is the same and unchanged to-day.

Its accurate history goes back farther than the fables of all other nations. The dawn of its history is the meridian from which we reckon time. A thousand years before Herodatus, the father of history, took up his pen, the great Hebrew historian was writing the Pentateuch. Five hundred years before Hessiod and Homer had sung their immortal poems, or Sapho had tuned her lyre, David was singing his sweet songs on on the hills of Judea. Israel was the centre point of God's providential government of the world, the keystone in the great arch of ancient nations. Inmost countries for a thousand years the Hebrews have been outlawed. They have had no assurance of life. To-day in Central

Asia, as formerly in Europe, they are shut up to certain quarters of the towns. In Asia they are not permitted to wear a turban, and the style of their dress is prescribed by others. They cannot ride through the cities, but must foot it. A Mohommedan may with impunity strike a Hebrew in the cities and kill him in the open fields. They were formerly denied citizenship in all countries, and only lately has the road to fame, and eminence and trust been opened to them. They were distrusted and dispised by all men. But this long dark night must end. The morning cometh. The bow of promise spans their gloomy history. The golden age of all nations is in the past, theirs is in the future.

"Their prophets tell of a millennial restoration, Ezekiel xi. 16: 'Thus saith the Lord God. Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. I will even gather you from the people and *assemble you out of the countries* where ye have been scattered, and I will *give you* the land of Israel.' Cast off for a time, still the God of Jacob will be a sanctuary to them, and not break his covenant with their fathers. He sets a limit to their woes. He will guard them amid the judgment, till once more the Hebrews walk the streets of Jerusalem, and the children cry 'Hosannah!' in the temple of David. Their hearts shall turn to the rejected Messiah. Around that restoration their fondest hopes have clustered, and in it they see the balm of Gilead for all their woes. Their confidence in God's covenant is unbroken. No nation furnishes an analogy to the Jews. Every conquering nation, without exception, has forced its religion upon the conquered or adopted the prevalent faith of the vanquished provinces. But the Hebrew never has and never will do either. He has been hated and hunted like the flying fish, but he is as unyielding and as unchangeable as death. Well may we say that the Hebrew nation is the standing miracle of the world. Finding no analogy in the history of nations, and no law of such marvelous perpetual identity in the record of the human race, we are lost to find an explanation until we recognize it as a part of the stupendous economy of God."—*Selected.*

Parable of the Ten Virgins.

In the Examiner for March last, page 186, was an article by D. T. Taylor, called "The Cry at Midnight," in which I feel much interested, especially the features of the Jewish wedding. But I cannot see some features of the parable just as he does. I would like to present my ideas of it as I think the Scriptures warrant. "Then shall the Kingdom of Heaven be like unto ten virgins which took their lamps," etc. The kingdom of heaven, the kingdom of God, the kingdom of Israel, Daniel's kingdom, etc., is not the *Bride*, or body of Christ, which is to reign over that kingdom. The ten virgins represent the kingdom,—not the Bride. These virgins, I think, are represented by the "144,000" on Mt. Zion, of Rev. xiv. It is said of them, "They were not defiled with women, for they are virgins;" representing purity, but not heavenly things, and royalty, like the Bride represented by the "four and twenty about the throne with crowns of gold." Again: the lamps seem to be a Jewish figure.

But we will return to the features of the Jewish wedding; for I like what Bro. Taylor has said about it. It seems the wedding was first solemnized at the house of the bride's father; then the bridegroom and bride took their journey to the home of the Bridegroom, where they were to meet the ten virgins. Our version of the text reads, "And they that were ready went in with him to the marriage and the door was shut;" but, I think, the *Diaglott* rendering is much better, which reads, "And they that were prepared entered in with him to the nuptial *feast*, and the door was shut." It does not quite appear whether the Midnight cry was given by the virgins; but they will say, "Blessed is he that cometh in the name of the Lord: this is our God; we have waited for Him:" and the text will apply, "Will not God avenge his own elect which cry day and night unto Him?"

This is a beautiful figure showing the manner in which our Lord will come secretly in the clouds of heaven for His Church, to hide them in His pavillion, or New Jerusalem, until the indignation be overpast, and until the marriage of the Lamb is solemnized; after which the Lord, with his Bride, or all His saints, will come suddenly to His Temple, or earth, where He will meet those weary Jewish virgins who have been returned to "their own land" and have embraced their Messiah.

Perhaps under the preaching of the "Two Witnesses" they will, many of them, be martyred, like those two witnesses, under the crushing persecution of Antichrist, who will have full sway at that time. No wonder many of their lamps will be gone out and they be found sleeping.

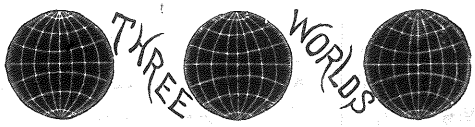
Then will take place the resurrection, not of Christ's body represented by the "Man-child"

of Rev., for that has already taken place; but of the *just*, typified in Matt. xxvii. 52, "And the graves were opened, and many bodies of the saints that slept arose and came out of their graves, *after His resurrection*, and went into the holy city and appeared unto many." Now I think this resurrection embraces all the Old Testament saints, prophets and holy men of old, but cannot think it includes those that are sealed with the Holy Spirit; for they are "bone of His bone, and flesh of His flesh." I apprehend that when the Lord comes for his Bride there will be many saying, "My Lord delayeth his coming;" and will be eating and drinking with the drunken, and smite a fellow servant;" and "build with wood, hay and stubble," who will have to pass through the great fire of affliction during the *brief* reign of Antichrist, for the days will "be shortened;" yet they will be saved when the Lord comes in His glory, "yet, so as by fire," and be "beaten with many stripes." They can never regain the lost privilege of reigning with Christ on his throne. How important that we should be found watching.

I will say one word more about the return of the Jews, as I have been in doubt heretofore whether their return will be before or after the Lord's advent. I think it is evident that the Jews, or many of them, will first return to their own land; the Lord will return and reign over them. Then will He "set his hand the second time to gather his people," etc. It is said of David, being a type of Christ, that he reigned in Hebron seven years over Judah; afterwards in Jerusalem, over all Israel, thirty-eight years.

ALFRED ANNABLE.

Manchester, Mass., May, 1877.



A book of 200 pages, treating on the character and proximity of the "Second Advent of Christ," and the "Kingdom of God," etc., which should be in the hands of every Bible student. Ex. cloth, gilt, $1.00; cloth, 50c.; paper, 25c. By mail.
C. T. RUSSELL, Rochester, N. Y.

I received a copy of the above work some time since, and have read it with care; portions of it several times. It contains much of interest which may be read with profit. The *Chronology* is the best I have ever seen; but it is impossible for me to assent to all the conclusions the writer has arrived at, as to events; yet I feel no disposition to oppose his views by way of controversy. A few months will determine the accuracy of the ground he has taken as to the withdrawal of the saints from the earth. I am of the opinion that they will be withdrawn secretly; *i. e.*, unknown by the world till they are gone; and the precise time of the event will be unknown to themselves till they are taken; else why are they taken while "in the field" at work, or "grinding at the mill," and some in their "beds;" and "one is taken and another left?" If they knew the exact time, it seems unlikely that they would be found thus employed at that time; especially if it was *definitely* known. Hence it is, our Lord warns us to "Watch and pray . . . for ye know not when the Master of the house cometh," etc. Mark xiii. 33—37.

The book can be read with profit, provided the reader can avoid a positive and uncharitable spirit. I cannot commend all of its positions relative to the future, but many of the ideas I think are good. EDITOR.

THE RESURRECTION.

Reflecting the other day upon the sad state of the churches at the present moment, I was led to look back to apostolic times, and to consider wherein the preaching of the present day differed from the preaching of the apostles. I remarked the vast diffesence in their style from the set and formal oratory of the present age. But the main difference I observed was in the subjects of their preaching. Surprised I was when I discovered that the very staple of the preaching of the apostles was the resurrection of the dead. The apostles when they preached, always testified concerning the resurrection of Jesus, and the consequent resurrection of the dead. It appears that the Alpha and Omega of their gospel was the testimony that Jesus died and rose again from the dead according to the Scriptures.—*Spurgeon.*

One remark I cannot help making: the doctrine of the resurrection appears to have been thought of more consequence among the primitive Christians than it is now. How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it. There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching which is treated with more neglect.—*Adam Clarke,*

An Extract.

To see, to do, to be requires that right state of spirit which is maintained by a daily waiting on Christ and a strengthening of our faith in Him, as our only sure and our best guide in all things, as giving us in every thing the best things for us, and in His own way. It is not necessary for us to impose burdens on ourselves, to whip ourselves with cords, or to cast ourselves on a funeral pile. God is rich in mercy, and he may sanctify us by what He gives as well as by what He takes away; nor is it necessary for us to pain our hearts by determining what we shall do in such and such circumstances.

"The Lord shuts us up to one thing: Do what is right; if you wish it, I will teach thee. Each day has its duties, and trials, and difficulties. God does not tell us to take care of the week, month, or year, but of the day or hour; not of the next possible mile of the journey, but of the certain step which must be taken for the present. We require grace to receive His mercies as much as to receive His chastisements; in neither case to doubt His love, never to think He gives the former grudgingly, or the other severely."—*Norman McCleod, the Scotch Minister.*

"Perish 'policy' and cunning,"
Perish all that fears the light,
'Whether losing, whether winning,'
'Trust in God and do the right.'

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
'Trust in God and do the right.'"

Selected.

Died, in Philadelphia, June 6, 1877, of consumption, Joseph T. Curry, aged 42 years.

During his lingering, but comparatively painless illness, Bro. Curry manifested a chastened, trusting spirit; and fell asleep in the confident hope that he would wake in the resurrection. Whatever may have been his mistakes or errors, God will honor that faith, our "brother shall rise again." Mrs. E. C. M. Boyd.

LETTERS AND EXTRACTS.

From Eld. J. S. Lawver.

Bro. Storrs: For the encouragement of the readers of the Bible Examiner, allow me to say a few words about the progress of the Gospel of the Kingdom in Egypt.

This is the home (Anna, Ill.) of your late good friend and brother Amos Sanford, who now rests from his labors.

I tried to show God's loving character to an audience in the Temperance Hall at 11 o'clock last Sunday. After preaching I baptized the widow, wife of Bro. Amos Sanford, who is indeed a kind and good mother in Israel. Sister Sanford lets her light shine by doing all in her power to teach her neighbors the true character of God. There are others here who brother Sanford taught the better way, who intend following the Saviour, and not sectarianism. How it changes the character and walk of those who get to rightly understand God's character and design in the plan creation and salvation: for instance, I just received a letter from a Planter's wife, who with her husband were brought up in the Presbyterian faith, and now rejoice in *this faith.* She writes from Ft. Smith, Ark., June 2d, as follows:

"My Dear Brother: Please excuse me for the long delay, especially after having received so many good letters from you, giving us so much good counsel, and showing us God's loving character and His great love to mankind. Yes, you have labored so hard to show us the strait and narrow way and the prize we will gain by living a holy life and keeping ourselves in subjection to God's will. I do thank the Lord for such a friend. It makes me rejoice, and let what will come, suffering or prosecution, to make us perfect, I say, let it come; only may He give us grace to bear it. Do often pray for us, brother, that we may overcome and understand God's will concerning us and all his creatures, and to have that charity that we should have. Oh, it does me good to think that *all* will have an opportunity to come to a knowledge of the truth. It always made me sad when I thought of the wicked being burnt up without knowing God's true character, when we know that so many have had no opportunity to know Him. It does my heart good when I can think of God of Love, and that He has but one nature—Love.

It is so easy to obey such a kind and loving God:—how can I do anything wrong against such Father? Yes bless the day when you called on us and told us to look at the God of love and lead us away from the pit that always made us feel dispondent. Oh, yes; now I can rejoice with Paul. 'Oh the depth of the riches both of the wisdom and knowledge of God'

"Your Sister in Christ.

M. E. Reedner."

Now Bro. Srorrs, I merely give a part of this intelligent lady's letter to show that as soon

as one hears and understands God's design and love to the human family, they at once turn about and rejoice, and live a new and holy life, and have a sympathy for all of God's dear family, instead of to "OUR BRETHEREN." They commence pitying the wayward, and then, Saviour like, commence reaching out after them compelling them to come in to the feast by love. So you BRO. STORRS, can see how many hearts you have gladdened by your labors of love.

Yours in Jesus.

Cobden, Union Co., Ill., June, 1877.

FROM DR. J. F. LEE.

Never, surely, does mortal man feel more need of Divine aid, *grace*, than when he has passed three score years and ten of uninterrupted health and vigor of body and mind—free of all diseases, headache or any ache, save mental disquietude in bearing tribulation—the ills of life—and realizes how silently, and almost unconsciously, his strength is passing away—wasting away. Nor does he know this, unless he tries it, or exerts himself in using his strength.

Four weeks, minus, a few days, I will be seventy-nine years. I know not how soon I will breath my last—what day or moment—nor do I wish to know. The Lord will do with me whatsoever he pleases—I resign myself entirely, wholly into his Fatherly care and keeping; believing that for his Son's sake he will keep me to the end.

I know what it is to experience the loss of friends, and other *losses*, and to meet with sad disappointments, for upwards of 59 years, and they are over and gone; what more remains is unknown to Him in whom I daily trust for food and raiment?

For the last 39 years of my pilgrimage, I have had an abiding desire to visit you; through the conduct of my debtors, I have been deprived of that pleasure; and prevented from doing many things, by the prejudice and hostility of many, who imagine *they alone* and *such as are* like *them*, will go to the "Shining Shore," above the starry skies, at death. . . . If you only knew the feelings of my heart when I read your letter, it might not almost, but altogether persuade you to write to me *occasionally*. May our heavenly Father keep us safely from all evil, and prepare us to meet in His kingdom. Amen.

Monroe, N. C., March, 1877.

NOTE BY THE EDITOR:—Though the foregoing letter has been on hand several months, and I consider it private, I cannot deny myself the satisfaction of giving it to the *aged* friends of this Magazine. Though they may not have been as free from sickuess and pain as he has, yet his sense of decaying nature, in old age, is so expressive of the feelings of most if not all of us that it seems as if he was speaking for each of us. May we all possess the same trust in God for the future. DR. LEE has been to me a *long* and *tried* friend, and has endured much reproach for the same faith. May grace sustain him to the end.

MINNIE A. BARNEY, New Preston, Conn., writes: I can truly say, the blessed EXAMINER is welcome to our home; it is like cold water to a thirsty soul. With what eagerness do we devour its contents! especially Dunn's "FOLLOWING AFTER TRUTH:" it has done me much good. O, it is all so good! I often look back and see where I once was, how my heart yearned for salvation; but the more I read, the more I was convinced there were some *elected* to be saved and some not; and, distrusting myself, it was no hard work to be made to think I was one of those to be "*damned*;" especially, when I came to such a passage as this, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy;" and though I had often felt the power of God, yet the tempter would always make me attribute it to some other source. I toiled early and late for light: I read the Bible; but there was that terrible "*elect*," till I fell back in darkness, and became almost an Infidel, hard as a rock. At other times I was in an agony of desire. At length there was sent us two of the BIBLE EXAMINERS. As the Lord would have it, in them was explained these very texts that perplexed me; and from that time the bars were let down and my soul is bounding on her way. I have many trials, but the blessed text, "All things work for good to them that love God," supports me.

I have been laboring the past winter and spring for the salvation of the perishing; and the Lord has blessed my efforts; and continually places open more than I can fill. Tis true, the love of Christ constrains many to turn who have listened all their life to "hell torment" unmoved; but once draw a faithful picture of our blessed Saviour's love, and how the flinty heart will melt; and though my enemies have tried to ruin and defraud me of all fellowship with God's children, yet He, who said, "Behold I set before you an open door and no man can shut it," has power to perform all He has promised. Praise the Name of the Lord forever. I cried unto the Lord and He heard me, even when his

billows went over me; yes, the gates of hell had well nigh swallowed me up, but now I will be glad and rejoice, for His mercy endureth for ever.

CORA M. CLEMENCE, New Britain, Conn., writes: Prophecy has been my meditation and study much of late, and I realize its fulfilment more and more as we hasten down the stream of time. Yes, I believe the tempest-tost and care worn pilgrims are almost home. Soon that same Power that spake the life-giving word, so many hundred years ago, will again speak, and the graves will give up their sleeping ones; then, with the living saints, they will meet their loved and long absent Lord. With thoughts like these, how can the faithful followers of the LAMB be sorrowful? If affliction and trial beset our pathway, we know that divine grace will enable us to conquer. I speak of experience: how wonerfully the Lord has helped me. To His name be all the praise. I do rejoice for our *Chart*—the sure Word of God. We know *that* will not lead us astray. Sometimes man may teach error; but the Word of the Lord abideth forever. He has told us He will return again for his people; and has given them signs and told them very near the time of His coming to restore and give the promised inheritance. There none of the redeemed will feel decay; no! never grow old. What precious promises are these! They shall not hunger nor thirst, neither shall the sun smite them; for He that hath mercy on them shall lead them by the springs of water! O, what a home is in reserve for the true seed of Abraham! May we have grace to endure a little longer. I prize the good communications in the EXAMINER. May our Father give strength and means to continue to feed the saints with genuine gospel food. How I do relish those extracts from the pen of H. DUNN. Truly they are food to the hungry soul. If we are not in the perils of the last days, it seems we shall never know what they are. Your sister, in hope.

MRS. AGNES R. GODDARD, Canton, Ill., writes: I have been almost 37 years a child of God; and the BIBLE EXAMINER is very precious to me in unfolding of points or passages of the precious Word, that, to my mind, did not harmonize with the character of my Father, especially, as expounded by some teachers of our day. I am looking for and expecting the Lord Jesus. I always have taken the Word in its literal sense. I am the only subscriber for the BIBLE EXAMINER in our city. I have been circulating it and will continue to do so. Yours, in the bonds of Christian love.

DANFORTH PARMELEE, California, writes: I am glad in the Lord for the light and truth I get in the BIBLE EXAMINER concerning the Glory to be revealed in the ages to come. I hope to be a partaker of that glory. May the good Lord give you much wisdom and strength to give us light amid this thick darkness.

LETTERS RECEIVED TO JUNE 29.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Charles Hope, Minnie A. Barney, D. Parmelee, S. B. Emmons, Cora M. Clemence, Mrs. A. R. Goddard, John Fondey, M. D., Henry A. Troeger, C. T. Russell, Wm. S. Dibble for M. P. Martin, Wm. M. Darrow, G. B. Stacy, Norman McRae, Eld. J. Lewis.

PARCEL SENT TO JUNE 29.

S. B. Emmons (bound book), Eld. J. Lewis, James H Mills, P. Alling, G. B. Stacy, R. T. Young,

---

The Bible Examiner is a Monthly Magazine, *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

Vol. XXI. No. II. Whole No. 313

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 322
THE BIBLE EXAMINER..... 323
AN EXPLANATION DESIRED. Ed..... 323
WHAT IS IT TO PREACH THE GOSPEL? Ed..... 325
NO LIGHT, NO SIN. Ed..... 327
THE ANGLO-SAXONS. Ed..... 328
JUDGMENT—NO. 2. By S. W. Bishop..... 329
THE FAMILY THAT JESUS LOVED..... 331
DEMONOLOGY..... 334
REMARKS ON PROPHECY. By Edwin Phelps..... 335
HAVE WE THE ROOT OF THE MATTER? By D. J. Ellsworth,..... 337
IT IS FINISHED (Poetry). By John Fondey..... 339
FAITH AND ADOPTION. By N. H. Palmer..... 339
THE JEWS GOING HOME..... 341
THE LORD'S SUPPER (Poetry). By John Fondey, M. D..... 341
DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. By G. R. Lederer,..... 342
THE AGES TO COME NOT A HERESY..... 345
THOUGHTS ON PROPHECY. By Norman McRae,..... 347
LETTERS AND EXTRACTS,..... 347

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, AUGUST, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ONTARIO, N. Y.

EDITOR'S NOTICES.

On the wrappers of this number of the EXAMINER the time to which the subscriber has paid is stated. Some have paid more than the subscription price for this volume; but it is presumed it was designed to be applied to help complete the volume. If any are not credited correctly please inform me and it shall be made satisfactory. Those to whom the magazine has been sent *gratis* are credited to the end of *this* volume. If they wish it continued please send me a Postal Card to that effect.

Any subscriber who has failed to receive all the numbers of this volume shall have the missing ones supplied if they will inform me before I mail the last, or next number.

Those who have not paid for volume 21 must not expect any of the next volume: such will be considered as wishing to have the EXAMINER discontinued, unless they inform me otherwise.

Subscribers who have paid only $1 on this volume shall have their Magazine continued to the end of the next volume if they pay, strictly in advance, $2; otherwise it will be discontinued at the end of this.

No. 12 of this volume will be delayed if delinquent subscribers, and such as have made pledges, are not prompt to respond with funds due.

TERMS OF THE BIBLE EXAMINER.

Single Subscriber,	$2 per volume.
Two copies, to one address,	3.00
Four " " "	5.00
Ten " " "	10.00

BOUND VOLUMES.

Any person wishing Vol. xxi. *bound*, should send me their order immediately. Price, $2: in plain binding: in morocco gilt $3.25.

CORRECTION.—In the July EXAMINER, page 319, in Dr. Lee's letter, 3d paragraph, for, "*un*known to Him," read, *only* known to Him.

"FOLLOWING AFTER TRUTH." Deep interest has been taken, by the lovers of truth, in the articles under this head. I regret that no more than what have been inserted in this volume have yet appeared in the series commenced. I trust more will appear ere long; and if this Magazine is continued, the whole series will find place in it at the earliest period possible. What has appeared makes this volume of the EXAMINER one of the most valuable; and as there is a large number of *un*bound volumes on hand, I will supply them, free of postage, for 75 cents per volume till otherwise notified. *Three* volumes shall be sent on the receipt of $2. Can any of you do better to enlighten your friends, on the truth we love, than to order a copy sent to them? If you take three copies I will mail them to different Post Offices, as you may direct. I make this offer hoping thereby to increase the circulation of future issues.

☞ I earnestly request that each subscriber shall let me know his or her purpose in relation to *continuing* or *discontinuing* the EXAMINER after the close of *this* volume. Please do so before the issue of the EXAMINER for September, as it is important I should know at once. Those who intend to continue need not send the pay till they are satisfied that Vol. xxii is to go forward. I wish to know *definitely* who will support the Magazine if it is to be published.

Any one, now a subscriber, wishing it discontinued, at the end of *this* volume, do not fear to say so: it will cost you but *one cent* to do it on a "Postal Card," and save both yourselves and myself expense and trouble. EDITOR.

W. H. WHITMAN, Galesburg, Ill., writes: I feel as much interested in the EXAMINER as I ever have, though I do not write as much for it as perhaps I should. But when I see so much in it far superior to what I can write, I feel it is best to let my pen lie still. I feel greatly benefitted by many articles in the EXAMINER. I wish to thank Henry Brittain for tracts received from him. Do you understand that 1 Thess. iv. 17 teaches that the saints will meet the Lord in the air, literally, or in political power? or, is *air* used literally, or as a *symbol?*

REMARKS BY THE EDITOR.—I know of no reason for departing from the *literal* sense of the word. "The Lord himself shall descend from heaven"—of course—through the air, literally, as He went "up into heaven:" as He descends, to gather his saints, they feel the *load-stone* power, and rising with a spiritual body, like his own they fly to meet their Head," and so shall be ever with the Lord." Not that they will be ever in the air; but for a while be absent from the earth; (I say not how long) as our Redeemer has been absent. Yet the time will come when they, with their Head, will return to rule the world, and be visible or invisible, at pleasure, as Jesus was after his resurrection.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXI. NEW YORK, AUGUST, 1877. No. 11

THE BIBLE EXAMINER.

Six years are now closing since this Magazine was *revived* from a suspension of eight years, during which the EDITOR was engaged in conducting a weekly paper. At the end of those eight years he found himself so far advanced in his understanding of the Scriptures that made it impossible for him to remain in connection with the weekly. and he revived this Magazine; which so far, has been sustained in its mission far beyond the expectation of its friends or foes.

The Editor has never doubted but that he was led to this work by that Divine Being to whom he dedicated himself sixty years ago; and in whose service he has endeavored to employ his time, property, and talents, according to his light and understanding of the Word of God. He has long been convinced of the Apostle's statement, that "we know *in part*," and until "that which is *perfect* is come," all *truth* seekers, who are truly such, will find there is no advance in divine knowledge without some *change*, and that change will cause trial to the individual, and to many with whom he may be associated. But if we would be devoted to the Lord's service in truth we must make up our minds to follow Him fully, at whatever cost or sacrifice.

Whether the time has come that the EDITOR of this Magazine should cease from his labors in the work of publishing the BIBLE EXAMINER he cannot now say: the next few weeks may settle that question. "Times are hard," is the general exclamation. Will they be *easier* by allowing the only periodical devoted *almost* exclusively to unfolding the gloirous future of the Divine Government of the world, to be discontinued for the lack of *financial* support? The Editor has had no cause of complaint in this matter for the six years now closing, though the chief support has come from a few noble individuals. He now asks, Shall he go on with the EXAMINER, or shall it cease its work? It must do one or the other at the end of this volume. If the Editor's life, and health are still continued, *he* is still ready to continue his work; but he cannot do it unless aided financially, as he has to pay out between $70 and $80 each month for paper, type-setting, printing, etc., without taking into the account anything for himself.

Now, brethren and friends, it remains for you to consider the matter and determine what shall be done: and what is done for the continuance of BIBLE EXAMINER must be done soon; or it must sleep, at least for a time.

AN EXPLANATION DESIRED.

How do you harmonize the following scriptures with your views, viz: Psa. xi. 6; Mal. iv. 1-3; Matt. iii. 12; Luke xvii. 29, 30; 2 Thess. 1. 7 10, and similar texts of scripture? O.

In the first place it is necessary to know in what my "views" consist. It will be of no use to look at my response to the foregoing if the false construction put upon my views is to be the standard of judging.

In the first place, then, I do not teach that the wicked, of any class, will go unpunished. Punishment will in some form, and at some time, follow sin, by a fixed law of God and of of nature. We see it constantly in the violation of nature's laws, or the laws relating to man's physical nature; nor is it less certain to follow sooner or later, the violation of the law of our moral nature. Neither saint nor sinner can or will escape punishment for these violations of moral or physical laws. The punishment may or may not be final, as to their ultimate destiny. Says the Psalmist, "Thou wast a God that forgavest them, though Thou tookest vengeance of their inventions." (Psa. xcix. 8.) Thus we see that punishment and forgiveness are not incompatible: they may both be experienced by the same individuals. The only question is, do they ever so exist in the government of God? The

text just quoted is sufficient proof on this point, but many more might be added.

I will now look at the texts I am asked to "harmonize with my views," one at a time. Psa. xi. 6, "Upon the wicked the LORD shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." None can doubt but here is a direct reference to the case of Sodom. The question then arises, was their case a final one? The Lord informs us by Ezekiel that it was not; terrible as was the punishment, Sodom is to be brought from its captivity and become the sister of Jerusalem, (Ezk. xvi.); and our Lord Jesus tells us, "That it shall be more tolerable for the land of Sodom in the day of judgment, than for Capernaum" where His mighty works were done, which, if they "had been done in Sodom it would have remained until this day." (Matt. xi. 23, 24.) While, then, the text Psa. xi. 6 proves that fearful judgments will fall on the wicked, it does not prove that there is no mercy *after* the punishment. Fire is a term used in Scripture not only as a figure of destruction, but also to denote purifying: thus the LORD says of some, "I will bring the third part through the fire, and will refine them as silver is refined," etc. (Zech. xiii. 9.) A multitude of like expressions are to be found, showing that the punishment by fire does not necessarily mean a punishment without recovery.

The text, Mal. iv. 1–3, shows the utter helplessness of "the proud, and such as do wickedly," to defend themselves against the punishment which is to fall on them when "the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." (Isa. xxvi. 21). This punishment evidently relates to the rulers and oppressors, who have *proudly* ruled over men and trodden them under foot. Their rule is now to end, as fire devours stubble, and not a "root or branch" of them will be left as rulers over men any more; but they, in turn, shall be trodden "under the feet" of others like "ashes." The text teaches the entire overthrow of all the ungodly oppressors, and the utter extinction of their rule forever, corresponding with Dan. ii. 34, 35, 54, and vii. 10–14.

I see nothing in Matt. iii. 12, out of harmony with my views. I accept it unqualifiedly. The text corresponds with the parable of the wheat and tares of Matt. xiii. The tares, or the "*bastard* wheat,"—false and hypocritical professors,—are to be "purged" out of Christ's kingdom, at his coming to reign; and will experience a punishment represented as a burning fire, causing "weeping and gnashing of teeth." Such is the result to the false professors of religion, who have lived *with* the "wheat," but have not improved their opportunity. Christ's "floor" or kingdom will be "thoroughly purged" of those "scandals" of religion, and they will have no part in His kingdom.

The text Luke xvii. 29, 30, reads, "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed." It is added, "In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away," etc. This language shows that our Lord had in view some other event than His final coming at the end of this present age; for then the living saints are to "be changed in a moment, in the twinkling of an eye," and be "caught up to meet the Lord in the air." (1 Corth. xv. 51, 52, and 1 Thess. iv. 17). Hence there will be no thought of leaving the top of their houses to take goods out of them to carry with them. It is manifest, therefore, it cannot relate to the period when Christ comes to clothe his saints with immortality. This part of the discourse clearly relates to His coming in judgment on Jerusalem, when the Christians were to flee and did flee in such haste as to give them no time to take away any of their goods; and destruction as fearful as that on Sodom, immediately followed on Jerusalem and her inhabitants, eleven hundred thousand perishing in that city alone.

I come now to 2 Thess. i. 7–10. The persons here spoken of to be punished, are those who have lived among true Christians, but had rejected the truth and persecuted those who embraced it. They were "troublers" of believers; would not accept Christ when made known among them; for they "know not God, and obey not the Gospel of our Lord Jesus Christ." Such, of course, will meet the punishment there spoken of. But this has nothing to do with those who never heard the Gospel and knew nothing of true Christians, and of course never were "troublers" of them.

Most persons are apt to take texts that speak of a particular class of men, and apply them to all, without regarding the general tenor of Scripture, and perhaps entirely overlook the connection. We must compare scripture with scrip-

tues if we would get an understanding of the mind of the Spirit.

Let it be understood, then, that God punishes all transgressors of His established laws, and oftentimes in a fearful manner, as in the case of Sodom and Jerusalem; but we must have clear evidence that such punishments are final, before we positively affirm they are so. There is, so far as I now see, in general, no other evidence of their being final, as to the ultimate state of those punished, except the general idea that God cannot or will not show mercy to any one except in this present life. This, however, is only an assumption, unsupported by a single "Thus saith the LORD" in the Bible. In the absence of any of such testimony, we must not overlook many testimonies that "the mercy of the LORD endureth forever." (1 Chron. xvi. 34). And He has proclaimed His name thus—"The LORD, The LORD God, *merciful* and gracious, long-suffering, and abundant in goodness and truth; keeping *mercy* for thousands, forgiving iniquity and transgression and sin," etc. (Exo. xxxiv. 6, 7.) "Unto thee, O Lord belongeth *mercy;* for thou renderest to every man according to his work." (Psa. lxii. 12.)

Thus we see that punishment and mercy go hand in hand. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Heb. xii. 6.) God "loved the world," (Jh. iii. 16); and He is unchangeable;" and hence where goodness fails to win men, judgments are sure to follow sooner or later, and those judgments are in mercy to those on whom they are inflicted, as the wise and loving parent inflicts punishment on a wayward child whom he would reclaim; and punishments are more or less severe according to the obstinacy of the child, but love and mercy is the prompting cause of the punishments in their severest forms.

It may be said civil rulers put men to the worst punishment with no design to make them better. True; but that is only under the imperfect administration of mortals, showing imbecility in the governing power. But no such imbecility can be attributed to God, who has almighty power, infinite wisdom, and can never be at a loss what to do or how to do it with any creature He has made or brought into existence, and death—not irrevocable—may be one of the means He employs in subduing the self-will and pride of men. "What, death a means of grace!" says one, in astonishment. Yes, it may be and undoubtedly is to many, if not to all. "Well," says another, "it may be while we live, but not after death has actually laid us in the dust." True, not while you lie in the dust; but if God pleases to raise you up again, even after a judgment like that upon Sodom, might it not form a lesson in your experience leading to repentance and faith, resulting in submission to God evermore? Who can affirm it would not?

In this view of the subject, we can see the propriety in the resurrection of "those who have done evil to a *crisis*"—literally, to a final trial—a "judgment" which shall determine their final state; not merely by their past conduct, but by the evidence of their acceptance or rejection of God's *remedy* for sin, now for the first time, clearly set before them; sin which brought on the previous death, and now, if persisted in, will bring a second death. ED.

WHAT IS IT TO PREACH THE GOSPEL?

"He (Jesus) went through every city and village, preaching and showing the glad tidings of the kingdom of God."—Luke viii. 1.

Thus it is made clear that to preach the Gospel is to proclaim the kingdom of God, and to publish it as glad tidings. But to preach the burning of the world, at that time, and the eternal destruction of all men, except a few, could not be glad-tidings. Yet Jesus in his preaching was "showing the glad-tidings of the kingdom of God." In contemplating the subject, I shall first inquire, What is the kingdom of God? and then, Why is it a joyful message to men?

1. *What is the kingdom of God?*

It is the reign or government of God visibly to be established on earth at the end of the four Gentile empires or kingdoms to which Israel was subjected for their sins, commencing with the Babylonian or Assyrian government, and descending to the Medo-Persian, Grecian, and Roman empire, with its various divisions; and "*in the days*" of the last named, "The God of heaven shall set up a kingdom, which shall never be destroyed: . . It shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. ii. 44).

It is a kingdom not to be established after the world or earth is burned, for then those other kingdoms would not be there, nor could the kingdom of God be said to be set up in their days. The kingdom of God is to be set up while some of the four Gentile governments are still in existence; and a contest is to take place with them

for the dominion of the earth, which is graphically set forth in Rev. xix. 11–21, where one is seen on a white horse, who in righteousness doth judge and make war, and out of whose mouth goeth a sharp sword with which He will smite the nations that war against Him and his name is "KING *of kings, and* LORD *of lords*; and the armies of heaven follow him: and, says the Revelator, "I saw the beast and the kings of the earth, and their armies gathered together to make war with him on the horse, and against his army."

The result of this conflict with the earth-born governments is, they are utterly overthrown; or, as Daniel expresses it, they "became like the chaff of the summer threshing floors; and the wind carried them away:" then the power that smote them "became a great mountain" (kingdom), "and filled the whole earth:" the reign or government of God is established on the earth and all opposing rule is put down. Mark well, the same earth, the same territory which had been under the government of the four previous monarchies, is now occupied by the government of the kingdom of God, and the Lord Jesus Christ is God's chosen King to rule this kingdom and all its dominions, "from the river (Euphrates) to the ends of the earth;" thus is the earth said to be a new one; while the old one, by the displacement of the old corrupt and oppressive governments, which are overthrown never to be restored, has passed away, and the kingdom of God is established on their ruins under "a King who shall reign and prosper, and shall execute judgment and justice in the earth; and in His days Judah shall be saved, and Israel shall dwell safely," (Jer. xxiii. 5. 6); which has never yet been accomplished, and no "return from Babylon" theory can set aside or supersede this work, any more than the first advent of Christ can supercede His second. The prophecies of Judah's and Israel's return, establishment, peace and prosperity, are so various and full that no sophistry, however skillfully set forth, can convert them into a fulfilment by the return of the Jews from their captivity of 70 years in Babylon; and as well might those theorists undertake to show there is to be no second advent of the Messiah because He has once been here.

2. *Why is the setting up of the kingdom of God glad-tidings?*

This is the second inquiry arising out of the text. In part this has been anticipated in the previous remarks: but (1) It is glad tidings to the "few" who will have part in its government as kings and priests; who will exchange mortality for immortality; reproach for honor: suffering for glory; and sorrow and sighing for eternal joy.

(2.) It is glad-tidings because wicked rulers are no more, and the corrupters of God's truth are no longer teachers of the people; but a perfectly taught and unselfish body of teachers are to go forth to instruct the inhabitants of the earth: "the Watchman shall see eye to eye;" and teach only to benefit men.

(3.) It is glad-tidings because Jerusalem shall no longer be trodden down by enemies, and Judah and Israel shall become "one nation" upon "the land wherein their fathers have dwelt," and their city "shall not be plucked up nor thrown down any more forever." (Jer. xxxi. 40; Ezk. xxxvii., also Luke xxi. 24).

(4.) It is glad-tidings because wars shall be made to "cease to the ends of the earth," and every man "shall sit under his vine and fig-tree, and none shall make him afraid;" for, "the mouth of the LORD hath spoken it." (Micah iv. 1–4).

(5.) It is glad-tidings because the riches of God's love and mercy will be continually unfolding to the inhabitants of the earth as never before; and the mysteries which have so often perplexed and bewildered us here will be unfolded, so that we shall see the wisdom and love of God in a light exceeding all our thoughts, and learn the truth, as never before, of the apostle's language, that "God is able to do exceeding abundantly above all that we ask or think," (Eph. iii. 20); and "the unsearchable riches of Christ" will be made manifest in a manner to exceed our highest anticipations or largest imaginations.

(6.) To sum up all in one, it is glad-tidings because "the restitution of all things, spoken by the mouth of all the holy prophets since the world began," will commence with the setting up of the kingdom of God, and go on, in "the ages to come," till that is accomplished of which Paul speaks in this language: "The mystery of God's will, according to his good pleasure, which He hath purposed in himself; that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." (Eph. i. 9, 10).

The "Gospel," as it is called, as preached now, even by Adventists, and as it has been preached for the last fifteen or sixteen centuries,

instead of being glad-tidings, might better be called *sorrowful*-tidings; for it has been anything but tidings of restitution, it has rather been tidings of wrath, world-burning, the sweeping away of all the millions of the inhabitants of the earth who are unconverted, shutting them up in hopeless death, or reviving them only to torment and then inflict on them a second death, or to torment them eternally: and all this the result of the establishment of the kingdom of God! Yet they call such monstrous representations of God's government "Glad-tidings." "Oh, but a *few* of us are going to escape all these things." Indeed, you are! Selfish mortals! One would think you, of all men, should not escape them. It seems as though such representations of God's character and government disclosed a spirit utterly out of harmony with Him who "*loved* the world;" yea, "Commendeth His love toward us, in that while we were yet sinners, Christ died for us." (Rom. v. 8.)

The kingdom of God, according to the teaching of these men, is a government much more to be dreaded than the reign of the most tyranical governments the earth has ever witnessed: and has no characteristic of glad-tidings, unless it may be to a very few. If in that "few" Christ "shall see of the travail of His own soul and be satisfied," (Isa. liii. 11), while millions on millions for whom He "gave himself a ransom" (1 Tim. ii. 6) perish hopelessly, never having even heard His name, then surely He has a heart unlike Him who wept over Jerusalem's coming sorrows, and is *not* "the same yesterday, to day and forever." (Heb. xiii. 8).

But the Gospel of the kingdom is "Good-tidings of great joy, which shall be to *all people*," (Luke ii. 10); and no doubt "the angel of the Lord" knew quite as much about it as the wisest of modern teachers. That kingdom will ere long be set up, and "all people" will find it a kingdom from which blessings will flow to the ends of the earth, not in the stinted manner that professed Christians have seemed to speak and act. "All nations shall call Him blessed." (Psa. lxxiii. 17.) ED.

NO LIGHT, NO SIN.

Sin, properly so called, cannot exist unless there is first knowledge. Sin, properly speaking, is transgression against knowledge of law which gives information, or which informs the understanding so that the mind can judge between right and wrong action. Without such knowledge, sin, which condemns to death, does not exist. Involuntary transgressions may and do exist. i. e., transgressions of laws that exist, but of which the transgressor has no knowledge, and possibly has no means to know. Such transgressions are called sins, though in fact, in a proper sense they are not such.

Three things are essential to sin, properly so called. 1. A law must exist and be promulgated. 2. An agent must exist capable of understanding that law and of yielding obedience to it. 3. That agent must knowingly and willingly transgress that law. Unless these three things all meet there is no sin, strictly speaking. They did all meet in Adam's case. No transgression short of this comes under the final condemnation of law, and no man can be a *probationer*, in fact, till the first two of these three things exist in his case.

This subject may be illustrated and confirmed by the teaching of Jesus, John ix. 39–41. Thus He speaks: "For judgment I am come into this world, that they which see might be made blind. And some of the Pharisees . . . said unto Him, 'Are we blind also?' Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, 'We see;" therefore your sin remaineth."

If I understand the Saviour, in this language He teaches that His mission into this world was to become "the Light of the world," (verse 9, and viii. 12). In other words, to give men that knowledge, which, if improved, would result in an endless life; and that until they had light upon this subject there is "no sin" which would result in a hopeless or final condemnation: for He says (John iii. 19), "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds are evil."

This was precisely the case of the Pharisees who said, "We see." They did *see*, and had all the evidence that honest and unprejudiced minds could ask that Jesus was the Messiah which was to come; for said one of the Pharisees—Nicodemus—to Jesus, "We"—the Pharisees—"know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him." (John iii. 2). The Pharisees did see—they had light and yet rejected it through prejudice, as some do now, and "judgment" took its course: they were "made blind;" because they saw but despised the light

—their "sin remaineth." If they had really been blind, Jesus says, "Ye should have no sin."

The unavoidably ignorant—i. e., the blind—are not hopelessly condemned under God's administration in the government of this world. First, they must and will have light or knowledge of God's will, government, love, and mercy: thus shall "those who see not be made to see." Then when sight is given them, if they reject it and love darkness, Christ, in "judgment," lets them "be made blind."

If this view is correct, then all men must first be made to see; to have knowledge of God and of Christ before either life or death, as a finalty, is meted out to them. But the vast multitudes of the human race have passed out of this life without that knowledge. Are they to perish hopelessly without ever having a chance to see, or to have their blind eyes opened? How is Christ to judge them without ever having opened their eyes to see? "Shall not the Judge of all the earth do right?" (Gen. xviii. 25). Has Jesus said, "If ye were blind ye should have no sin," and yet in "judgment" will He condemn to a hopeless death the millions on millions who never did see? Believe in such an administration by Jesus Christ, if you will; I reject it as an imputation on the Divine government and as a pernicious blasphemy—a most God-dishonoring theory. ED.

"THE ANGLO-SAXONS:"

"WHO ARE THEY?"

The EDITOR of this Magazine published an article on the above inquiry in 1861 and republished the same in 1875; a subject on which he had made up his mind as long ago as 1848. Recently he had a call for the article, by Hugh Baker, Caribou, Me. There are no single copies of it to be had without breaking a whole set of Vol. xix. That volume entire will now be furnished at a very reduced price as may be seen in the "*Editorial Notices.*" Friend Baker writes:

"The article on the 'Anglo-Saxons,' from your pen, in the July EXAMINER, Vol. xix., 1875 is the richest one I have seen on that subject.

The Pamphlet by HINES, of England, is creating quite a sensation in these parts. Thinking minds are fast taking hold of the truth concerning the mercy of our Lord, and the coming ages, according to the Scriptures. While the many are turning away, the few are growing much stronger in the faith: and deep thinkers are searching and inquiring after the knowledge of the God of Israel. These are increasing in importance daily."

REMARKS BY THE EDITOR:—The article in the EXAMINER of 1875 on the Anglo-Saxons being of the so called "*Lost* Tribes" of Israel, might, and perhaps *should*, be republished in some form. The subject is deeply agitated in England, and cannot avoid soon becoming equally so in this country. I do not agree with all the positions promulgated by some of the English writers. The subject is one of great importance at the present time as connected with the setting up of the kingdom of God on earth. "Adventists," as they are called, in this country, generally, seem to take no interest in the prophecies pertaining to this matter, they are so set on "burning the world" when Christ returns from heaven and consuming all who are not then prepared for immortality; occupying a like position of the ancient Jews, at the first advent, who thought all Heaven's mercies belonged to them, and excluded all outside of themselves from any participation in the blessings of the Messiah. So strong was that prejudice fixed in their minds that, even after the day of Pentecost, Peter had to have "a sheet let down from heaven" to remove it; and *once* was not enough, but it must be let down "*three times*" and a voice to accompany it, saying, "What God has cleansed, call not thou common." And, even after this, Peter seems surprised that God should give to the Gentiles, to whom he was sent, "the gift of the Holy Spirit." Such is the power of prejudice even in some good men. May the "sheet" and the "*voice* from heaven" soon appear to those who now seem to have no conception that God's mercies extend to any except such as heretofore have enjoyed *their* opportunities.

The literal Israel is to settle again in "the land *wherein* their fathers have dwelt:" the *glad-tidings* of God's love to the world is to be made known, "in due time," to "*all men*;" and all men will have an opportunity to become "*reconciled* to God" through Jesus Christ *their Redeemer*.

The "Christian Union" says: "There seems to be no doubt that the Jews are flocking back to Palestine in large numbers, especially from England, the restoration of Jerusalem and the foundation of a Jewish republic being the aim that carries them there. It is said they claim that England can never withdraw from questions affecting European politics in the east, and that she will assist them in emergencies. Their faith in the whole movement is strong." The *fig-tree is* "putting forth leaves." ED.

JUDGMENT---NO. 2.

BY ELD. S. W. BISHOP.

In pursuing this subject I shall enquire, Have all men been judged by the Gospel of Christ? To my mind the man who assumes that all men, in all past ages, have heard the gospel, and have been put on trial under the gospel, or judged by the gospel, manifests a total ignorance of the history of our world both past and present, as also intense ignorance of the teachings of the Scriptures on this point. I have proved in a former article that all men must be brought into judgment under the preaching of the gospel. If they have not been thus judged, their judgment is yet future. Let us look at the world as we find it in this enlightened nineteenth century. About thirteen four-teenths of those living at the present time, are as ignorant of Christ, and of the gospel as so many blocks of granite. Go back to those centuries denominated the dark ages. History informs us that during those years of papal barbarism, "the Scriptures had died out of the memory of man." It is a well known fact that during those years of almost total religious darkness, the common people did not have the Bible at all, and they knew nothing of the pure principles of truth taught therein.

Even the lower orders of the priesthood hardly ever even heard of the Scriptures. Gibbon tells us that, "For ten centuries Europe received her religious creed from the oracles of the Vatican." The only religious doctrine taught, or tolerated, was the creed of the Harlot of Rome, except in a few isolated corners, by a few who by almost a miracle of Divine interposition, had secreted parts, and in very rare instances, whole copies of the Bible. From Pentecost down to 1877, not one out of a hundred of all that have lived on the earth have had any knowledge of the gospel of Christ. If the people of this dispensation have been so destitute of a knowledge of Christ, how much more destitute must they have been in the old world! The Bible tells us plainly of the condition of the world back of the time that Christ was born. I will cite a few portions of Scripture that speak plainly on this point. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel." "He hath not dealt so with any nation; and as for his judgments, they have not known them." (Psa. cxlvii. 19, 20.) This one Scripture, written by a prophet of Israel, one who, if he were uninspired, had every facility for knowing whereof he wrote, one who wrote by inspiration of the Holy Spirit, declaring that in that old dispensation, no nation under heaven save the nation of Israel, had known God or any part of his word, is amply sufficient to settle the question as to the condition of the world before the commencement of the Christian dispensation.

There is, however, more proof on this point. I will give the testimony of another of the prophets of God. "Hear this word that the Lord hath spoken against you, O children of Israel, saying, You only have I known of all the families of the earth." (Amos iii. 2.)

The above Scripture is very emphatic, and declares, in unmistakably plain language, that not one nation, in that old dispensation, was known of God save the nation of Israel.

Again, "We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways." (Acts xiv. 15, 16.)

This Scripture assures us that in the times back of this age, God made no effort, whatever, to save those "all nations" who never knew him. He suffered them to pass into death without so much as making one attempt towards making them acquainted with him, or of knowing his plan to save; and if that death is eternal God is eternally unjust; and this is the charge preferred against the God of the Bible by those who reject the truth that there will be probation for those nations and those individuals who have had no opportunity to know God, and hear the gospel in this life. I pity the impious folly of such men. May they be led to repent before it is too late.

God, however, did not design that those nations should have a knowledge of himself in those past ages, or be brought into judgment under the gospel during this life. This is plainly taught in the following Scripture: "God that made the world, and all things therein, . . . seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined *the times before appointed*, and the bounds of their habitations; *that they should seek the Lord*, if happily they might feel after him, and find him, though he be not far from every one of us." (Acts xvii. 24-27.) The plain teaching of the above Scripture is this: 1. God has created the world, and everything in it. 2. He has made of one blood all nations of men, to dwell on all the face of the earth, and hath given to them life, and breath, and all things. 3. He has determined the bounds of their habita-

tion, that is, he has fore-determined the portion of the globe that each nation shall occupy. 4. He has determined the times before appointed, when each of these nations shall have an opportunity to seek after God. AMEN.

The individual that would dare assume, after seeing this Scripture in its true import, that God cares nothing whatever for those nations who have never as yet gained a knowledge of himself, or heard the gospel of his Son, must be hard pressed for means to evade a reasonable conclusion.

I am told by some, with hands uplifted in horror, "Why!" this position involves a resurrection of these nation." Well, what of it? Has God made a mistake, and involved himself in an extricable difficulty? Is it indeed impossible for God to raise men who are not believers in Christ? "Is any thing too hard for the Lord?" Who will attempt to sustain a purely humanly devised creed, by limiting the Holy One of Israel? One thing is impossible with God, It is impossible for him to lie. He will therefore keep his word *in this case*, and cause that all the nations, yea, that all men, shall have an opportunity to seek the Lord; they shall ALL be judged by the gospel of the Son of God; have the privilege of hearing the words of Jesus, and being saved IF they believe those words. All this is as sure as that it is impossible for God to lie. Do the Scriptures teach a resurrection of both classes of the dead? Certainly, and that so plainly that it has always required a large amount of special pleading to fritter away the true import, rather the plain reading of those Scriptures. I propose to deal kindly, but faithfully with this part of my subject. I first refer to Rev. xx. 11—15. The first statement in this portion of the Apocalypse is this: "And I saw *the dead*, small and great, stand before God." The Emphatic Diaglott reads, in the word for word translation, "And I saw the dead ones, little, and great ones." Who are these dead ones? They certainly are not the saints. The saints are raised out from among the dead ones. Paul earnestly laboured, and suffered, and for this purpose, viz., "If possibly I may attain to the resurrection *out* of the dead ones." Phil. iii. 11. EMPHATIC DIAGLOTT.

Those who obtain *that* resurrection will be equal to the angels, and will die no more. Proof:

"But THOSE DEEMED WORTHY to obtain that AGE, and THAT RESURRECTION from the dead, . . . can die no more, because they are like angels." Luke xx. 35, 36. EMPHATIC DIAGLOTT.

Note the emphatic words. Mark, it is those who obtain THAT AGE, and THAT RESURRECTION who will be thus privileged. What resurrection? The word for word translation says, "That out of dead ones." The "dead ones," from among which the saints are raised; and the "dead ones" are surely two classes.

Again these dead ones are raised to be judged. I have proved that the *world* is to be judged according to the Divine plan, by the gospel only. The saints who are raised when Christ comes, have already been judged by the gospel. They have heard it in this life, believed it and obeyed it, and as a reward get immortality by a resurrection out from among the dead ones, at the appearing of Jesus the Messiah. This resurrection to immortal life, is the execution of judgment in their case, and is necessarily the last act of judgment. They cannot, therefore be brought forth to be judged. Christ declares plainly that the saints shall not come into the judgment beyond this age. "Indeed, I truly say to you, He who hears my word, and believes him who sent me, has *aionian* life, and COMES NOT INTO JUDGMENT, but has passed out of death into life." John v, 24. EMPHATIC. DIAGLOTT.

The word translated judgment is *Krisis*, and is rendered condemnation in the common version. Its only correct rendering is, undoubtedly judgment. Thus I prove that into that judgment which the word of God locates beyond the coming of Christ, the elect saints will not come; therefore the dead spoken of in Rev. xx. 12, who are raised to be judged, cannot possibly be "the dead in Christ." The man who says they are, virtually charges Christ with falsehood.

The second statement made in this prophecy, is as follows: "And the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Mark, the dead were not judged out of the book of life, but out of the things written in the *books*. What books? Having clearly proved that all men are judged by the gospel only, it necessarily follows that the "books" out of which these raised dead ones are judged, are those books which contain a record of the gospel of Christ, viz., the books of the Bible. To be judged by these books, they must first be put on trial by having the contents of these books—the gospel—clearly made known to them, and second, according as they either believe, or reject the gospel, so will decision be entered either for or against them individually; and third that decision will be executed by giving an endless life to believers, and eternal death to those who willfully reject the gospel of the Son of God. Such is the order of God's judg-

ment, whether administered in the past, present or future ages.

In order seemingly, to doubly enforce the great facts already stated in this chapter it is added as an explanatory paragraph. "And the sea gave up the dead which were in it, and death and hades delivered up the dead which *were* in them: (before they were delivered up,) and they were judged *every man* according to their works." Verse 13. So sure as there are unregenerated dead ones in the sea, in death, and in hades, they will at some future time be "delivered up," brought out of the sea, death, and hades, that they may be judged; or this record is false. Nothing *can* be more clearly stated than the facts named above, and the record *is true*, and woe to the man that falsifies the record God has given us. Not one of the saints, however, is numbered with this company. They passed their judgment in this life, and had been previously raised out from among the dead ones. Then is noted the winding up of the great drama, when death, and hades shall be destroyed, and when, after all the race shall have been judged out of "the books"—by the gospel of Christ—an examination of the book of life is made, all who are not found written in the book of life die "the second death." The reason why the book of life will be opened in the judgment of the future ages, is that all who believe and obey the gospel, may be recorded in that book, I earnestly believe that the above view of the judgment is, in the main, entirely correct.

Dear brethren and sisters, a great, and important, and a glorious work is before us; one that will last through a long, uncounted succession of ages. None save those who have a thorough preparation for that work will be permitted to enter upon it when the ages of glory shall dawn. God has been preparing such a people, a royal priesthood, an association of judges, for the past six thousand years. The work of preparation is still going forward. He is preparing his elected ones perfecting them in suffering, to hold this three fold honorable position of King, Priest, and Judge. The work is evidently almost completed. The number of the elected ones is nearly full. Every indication seen through the prophetic telescope, shows the ushering in of the ages of glory, by the appearing of our Messiah, to be emphatically near. May we all see to it that we make our calling and election sure, that we may share in the glory of the endless ages.

West Meriden, Conn.

There is not a string attached to mirth but has its chord of melancholy.

The Family That Jesus Loved.

"On the eastern slope of the Mount of Olives, about two miles from Jerusalem, stands a poor village, bearing the name of El-Azirezeh, which being the Arabic form of the name Lazarus, at once identifies it with the Bethany of the gospels. Stanley describes it, as—'a wild mountain hamlet, screened by an intervening ridge from the view of the top of Olivet—perched on its open plateau of rock—the last collection of human habitations before the desert-hills that reach to Jericho. . . . High in the distance are the Peraean mountains; the foreground is the deep descent of the mountain valley.' 'The fields around,' says Anderson, 'lie uncultivated, and covered with rank grass and wild flowers; but it is easy to imagine the deep and still beauty of this spot, when it was the home of Lazarus and his sisters, Martha and Mary. Defended on the north and west by the Mount of Olives, it enjoys a delightful exposure to the southern sun. The grounds around are obviously of great fertility, though quite neglected; and the prospect to the south-east commands a magnificent view of the Dead Sea and the plains of Jordan.'

"Miss Martineau describes it as 'a village inhabited by twenty families; a very poor place, but looking less squalid than might be expected, from its houses being built—as every where in that country—of stone; square, substantial, and large dwellings, compared with village abodes elsewhere. Its position on the side of the hill is very fine, seen from below. The moment of interest, however, is in crossing the ridge above, when one is about to loose sight of Jerusalem, towering on its Zion behind, and to drop down into the village which lies so quietly among its olive groves and fields.'"*

This is Bethany,—a place sacred and familiar to every one who loves the Lord Jesus Christ. "From its quiet palm trees he issued forth on his last day's journey across Mount Olivet. It was at Bethany he ascended to heaven. Its soil was the last he trod—its homes were the last on which his eye rested when the cloud received him up into glory." But what renders Bethany so dear to the Christian is the circumstance that here "the Man of Sorrows," amid his constant cares and toils for the house of Israel, sometimes sought rest and refreshment in the home of the quiet family—of a brother and two sisters—named Lazarus, Martha, and Mary. Their affection for him is very manifest in the sacred

* These and other extracts are taken from "Memories of Bethany." London: Nisbet & Co.

narrative; and so is his love for them; for not only did they share that common love of his which led him to give "his life for the life of the world;" but in a special and peculiar sense, for his beloved disciple informs us that "Jesus loved Martha, and her sister, and Lazarus."

Our present purpose is to call attention to the characters of these three friends of Jesus as we find them described in the sacred narrative. And first in order we take

MARTHA,

who seems to have been the elder of the two sisters. This we infer from the circumstance that it was she who "received Jesus into her house" (Luke x. 38), and had the management of its domestic affairs—a circumstance which at once explains why she was "encumbered with much serving." For the duties of household management she seems to have been thoroughly qualified. "Bustling, energetic, impulsive," she "grappled with the stern realities of actual life; quick in apprehension, strong and vigorous in intellect, anxious to give a reason for all she did, and requiring a reason for the conduct of others." (Luke x. 40; John xi. 20, 39.) We have a strong impression that the character of Martha is generally misunderstood, and greatly undervalued. From what our Lord said to her when she complained to him of her sister Mary's leaving all the household work to her, while she sat doing nothing (Luke x. 41, 42), it is commonly concluded that Martha was a worldly-minded woman who cared for nothing beyond the present state of existence. This impression is by no means warranted by the records of Luke and John. If Martha was "cumbered about much serving," it was because so much serving was left her to do; when on another occasion—a week before his death—Jesus was at Bethany, and they made him a supper, John is careful to mention that "Martha served." (John xii. 2.) Being a thoroughly practical woman we need not wonder that, on the occasions referred to she felt annoyed at the conduct of her less energetic sister Mary, who sat listening at the Master's feet, while all the serving was left to her. She, too, would have liked to have heard the words of wisdom and grace which fell from the lips of the Lord; and by her sister helping her she would have been able the sooner to have enjoyed the blessing. Hence her anxiety that the Lord would bid her sister come and help her. Let it be also noticed that, in all likelihood, Martha was busy preparing refreshment for their Divine Guest, as well as for themselves, and therefore would have something extra to do. Most assuredly Martha's faith in Jesus as the Messiah was as firm, and her love for him as strong as that of her more tender and impressible sister. Think of her conduct and her confession on that memorable day when Jesus came to Bethany to awake Lazarus from the sleep of death. "Martha, as soon as she heard that Jesus was coming, went and met him;" and her first words to him were strikingly expressive of her confidence in his power and regard: "Lord, if thou hadst been here, my brother had not died; but I know that even now, whatsoever thou wilt ask of God, he will give it thee." And when the Lord asked her whether she believed him to be "the Resurrection and the Life," she readily responded: "Yea, Lord! I believe that thou art the Christ who should come into the world." (John xi. 20–27.)

Most assuredly she was a woman of faith and piety; one of those who, while "not slothful in business," is "fervent in spririt, serving the Lord." And as such Martha is well worthy of the esteem of her faithful sisters in Christ Jesus in the present day—many of them would do well to follow her example of practical service for the well-being and comfort of others. And those of them who, like Martha, have all the cares and toil of household management and work, bearing on them so heavily and constantly that an exceedingly small margin of time is left them for intellectual culture or quiet meditation, should remember, and be encouraged by the thought that "Jesus loved Martha," as well as "her sister and Lazarus." And let those who have less to do of the drudgery of labor, and more opportunity of mental culture, beware of depising their less fortunate sisters, who are too often "cumbered with much serving."

MARY.

The glimpses we have in the sacred narrative of the character of Mary render her peculiarly attractive and endearing. Her impressive tenderness and affection, are reflected all the more brightly in the light of the bolder, logical, and energetic nature of her sister Martha. When the announcement of the Lord's approach was made to the sisters, Martha at once went and met him, but "Mary sat still in the house." Not because she was indifferent to his presence—her future conduct shows how she loved him—but her more sensitive nature was so completely prostrated by grief at her brother's death, as to be, for the moment, heedless of all else. The instant, however, that Martha told her that the Master had come and desired to see her, she, without speaking a word, rose and followed her sister to the

spot where Jesus stood, and falling down at his feet, exclaimed, "Lord, if thou hadst been here, my brother had not died." Sitting was a common posture assumed by the Israelitish people while suffering intense grief. Thus Ezra, when he heard that the people of Israel, and their priests, princes, and rulers had, notwithstanding the severe punishments that had been inflicted by the hand of God for persistent violations of his holy commandments, had again set that law at defiance, by intermarrying with idolaters, "rent his garment and mantle, and plucked off the hair of his head and of his beard, and *sat down* astonied." (Ezra ix. 1–3.) So Nehemiah, when he learnt that the remnant of his people that had escaped captivity were "in great affliction and reproach," and that "the wall of Jerusalem was broken down and the gates thereof burned with fire," "sat down and wept and mourned." (Neh. i. 1–4; see also Isa. iii. 26; Ezek. viii. 14.) This fact, taken in connection with the circumstances, fully warrants our estimate of Mary's conduct in "sitting still in the house," and expressing her feelings so briefly at the Master's feet. He, too, sympathizing with her intense sorrow, receives her in silence; no doubt imparting to her, at the same time, all the comfort and consolation that melting emotion can when expressed by other means than words.

Mary seems to have been one of those tender spirits that are apt to bend and droop under "the rough blasts of life," and require the constant support and encouragement of stronger and more aggressive minds. How lovely she seems, all meekness and tenderness, sitting at the Saviour's feet, drinking in those words of wisdom and comfort falling from his sacred lips; asking no questions, requiring no reasons, but with childlike confidence, simplicity, and earnestness, listening to the Master's voice! What a fine example of genuine discipleship! Thus it is that those true disciples of the Great Teacher, whose natural constitution unfits them for soldierlike service may still adorn the doctrine of Christ—mute, yet "living epistles of Christ, known and read of all men."

Mary's tenderness of character and love for her Saviour are well illustrated in the scene described by John in the twelfth chapter of his narrative. On the last Sabbath before he suffered, Jesus sought the retirement and society of Lazarus and his sisters at Bethany. They gladly welcomed him, and "made him a supper." Lazarus, whom he had restored to life, after being buried four days, sat at the table with him. Martha is busy as usual, doing her best to serve. These were deeds of ordinary hospitality. Mary's affection prompts her to a more ostensible and striking expression of esteem. Standing behind the Saviour, she takes a pound of costly ointment, and pours it on his feet; and, in the fulness of her affection and devotion, stooping down, she wipes them with the loosened tresses of her hair, while the costly perfume fills the room. Her gracious Master far from being insensible to this expression of esteem, rebuked the greedy grumblers at this costly offering, saying: "Let her alone, against the day of my burying hath she kept this."

These words of Jesus suggest the idea that Mary had for some time previously, had the precious ointment by her; whether intended for this occasion or not, it could not have been used more opportunely; so near the close of the Saviour's mortal life, that it might well be said to have been kept for his burial rites. Doubtless it was the most costly offering she could give,—she did "what she could," and it was that which constituted the value and expressiveness of the action.

Blessed Mary! this kindly deed of thine shall never be forgotten, for "Wherever this Gospel shall be preached in the whole world this shall be spoken for a memorial" of thee!

LAZARUS.

Of the character of Lazarus little is revealed. We are not favored with such glimses of his inner life, as are afforded us of his worthy sisters. Of this, however, we may be sure, that he was one of those who "waited for the consolation of Israel," and like Martha and Mary, believed that Jesus was indeed "the Christ, the Son of God, who should come into the world." From the touching sorrow of his sisters at his death, it is clearly seen that he was a brother beloved, around whom their tenderest affections entwined. There must surely have been something peculiarly dear in that man for whom the Lord had such special regard, as is indicated in the language: "Lord behold he whom thou lovest is sick." Very likely the knowledge of that fact led those who witnessed the tears of sympathy flow from the Saviour's eyes, to exclaim: "Behold how he loved him!" John himself tells us that "Jesus loved Martha, and her sister, and Lazarus." (John xi. 3, 5, 36.) It seems reasonable to believe that this friendship of Jesus for the brother of Martha and Mary was formed on the same principles as such friendships are generally formed—a similarity of disposition. We cannot help thinking of Lazarus as being pious, tender, and kind; an "Israelite indeed in whom was no guile."

Such were the inmates of the quiet home at Bethany, where the Lord was wont to seek a short retreat from his contests with the hypocritical Pharisees and carping Scribes, and find refreshing rest when worn out with his arduous labours of love. "We can fancy those happy meetings when the pilgrim Saviour, weary and worn, was seen descending the rocky footpath of Olivet, Lazarus or his sisters, from the flat roof of their dwelling, or under the spreading fig tree, eager to catch the first glimpse of his approach."

In the friendship of Jesus for Lazarus and his sisters, we get a view of his inner life; we see how perfectly "the Word had been made flesh," a real human brother, who can fully sympathize with all the feelings of our nature, apart from sin. Though his heart was large enough to embrace the whole family of man, and to give his life for the world, still he had his likings for particular individuals—congenial spirits, whose society he preferred to that of others. He loved all his desciples, and call them "friends," yet we find Peter, James, the favoured associates of his private hours,, to whom he unbosoms himself in a manner different from that to the rest, and of these three, one is spoken of as "the disciple whom Jesus loved."

From these incidents in the life of Jesus, we see how like he was to his brethren in the social affinities of their nature. He was no ascetic, but countenanced and enjoyed the amenities of friendship. A solitary man indeed he was; and often retired to be alone with God, yet he was no hermit. The story of his short eventful life is redolent of sympathy and encourgement to the endearments of social life. Reflected there, we see him to be not only the Saviour, but the friend of man.

It is well for us at times so to think of him; for often the solace and comfort of such thoughts are needed by those who try to follow in his footsteps. As he felt then, so does he now. How refreshing the thought to the weary heart, who, though it sees him not, yet loving him rejoices "with joy unspeakable and full of glory!"

W. LAING.

—*The Rainbow.*

DEMONOLOGY.

A short time since the question was put to me as to how we are to understand the following language:

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he (Jesus) said unto them, I beheld Satan as lightning fall from heaven."—Luke x. 17, 18.

I had not responded to it in the EXAMINER; and since then the same question has been asked of a writer in "The Restitution" and responded to by him. The general response is so well written that I present an extract from it to the readers of this Magazine.

The Inquirer was JOHN S. LAWVER, of Columbus, Kansas. The respondent is G. M. MYERS, of West Irving, Iowa. He speaks as follows:

The principal word in the text above, and which will serve somewhat as introductory, and a key to the phrase relative to which information is sought is, "devils." This word is from *daimonia* the plural of *Daimon*. The root is *Daio*-to know; then *daemon* knowing; then *daimon* Greenfield defines, is "a God, tutelary genius; hence a malignant demon, evil angel, devil." Pickering defines, a god, or "a goddess: a deity or divine essence; destiny, fate, death, a demon; in the sacred writers it is used in a bad sense, for an unclean spirit or devil." Of the nominative singular "*daimonios*," Pickering says it means: "Divine, proceedings from the divinity, or fate: godlike; august, wonderful, extraordinary, *i. e.*, not natural, fortunate, happy or unhappy, miserable; wicked, mad; in the vocative case *daimonie* used as a salutation of respect or affection; my friend, my good friend, my dear friend; some times it implies a slight displeasure or dissatisfaction; sometimes it may be rendered wonderful man, excellent man; according to Passow it is most frequently used as a reproach; but, according to Damun, it never has anything reproachful in its meaning; it is used in addressing persons of both sexes."

From the above observations we can relative to the word correlate—

1. That it signified an intelligent human being, a friend.

2. A human being of higher rank, or dignity, as Teacher, Master, Liege, Lord.

3. And as the heathens easily glided into the doctrine of disembodied consciousness, and that the soul thus disembodied knew more than while incarnate they used the word *daimon*, signifying the disembodied soul or spirit.

4. As they supposed the existence of these spirits still to be one of progress, they supposed that their care and progress would be in the direction begun in this life: therefore the many gods which the heathens possessed and worshiped—one or more for every department in life and nature.

5. As they supposed and taught that these disembodied spirits controlled the different depart-

ments of nature and fortunes—gave defeats and victories upon battle fields, produced calms and tempests upon land and sea, gave health and produced diseases—therefore, the doctrine of fatality of demonical or disembodied influence and possession was believed in and taught. Hence to cast out a demon was simply to remove the effect supposed to have been produced by a demon or disembodied spirit. When several diseases preyed upon the system at one time, or in case of many of the more stern and aggravated abnormal conditions of the system, it was by these heathens, and many of the Jews who had been indoctrinated into the same idea, supposed that many demons—disembodied spirits had possession of them.

6. When the Jews were thrown among the heathen nations, they held their God as the only true and living God—the God of Abraham Isaac and Jacob, while they regarded the gods of the heathens—the *demons*—as enemies, or adversaries to the true and living God. Therefore the idea of evil commonly attached to the word *demon* or devil.

7. From the fact that they regarded these gods or *demons* as enemies to the true and living God arose the idea of a *Satan*—adversary.

Therefore to believe in a real personal existence of a Satan (a devil) and demons, and that Satan as a chief and demons as his hosts possess the power to influence human beings, is to believe in disembodied consciousness or the immortality of the soul, and to grant all that spiritualists claim in reference to spiritual communication.

In the name of Jesus these seventy disciples who had been sent out removed the maladies supposed to have been inflicted by these *demons* (disembodied spirits, and in this way the heathen gods) were supposed to have been cast down and rendered subject to Jesus. No other language could have so well expressed Christ's power and superiority. But relative to the phrase, "I beheld Satan as lightning fall from heaven." Barnes in his notes says: "Lightning is an image of rapidity, of quickness. I saw Satan fall quickly, rapidly, as quick as lightning." Further he says: "The phrase from heavven, is to be referred to the lightning, and does not mean that he saw Satan fall from heaven, but that he fell as quick as lightning from heaven, or from the clouds. the whole expression then may mean, 'I saw, at your command, devils immediately depart as quick as the flash of lightning.' In addition to Barnes' paraphrase gathering up all the facts in the case, we will paraphrase, I saw at your command the maladies supposed to have been produced by so called *demons*, or dis-embodied spirits, healed as quick as a flash of lightning."

I will remark further, that by many who believe in the real existence of demons these demons are supposed to have been fallen angels who were once on probation. But the fallen angels, who ever they were, Peter says were cast down to hell (*Tartarosas.*) 2 Pet. ii. 4. Now the Greeks in their mythology made this *tartarus* a department in *Hades* and upon the left side of an impassable line. With this history before us, and *tartarus* in *Hades* as their locality, there is no difficulty in defining in Bible language their condition while there. Solomon says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, (*Hades,*) whither thou goest." Eccl. ix. 10. see also Job xiv. 13; xxiv, 19. Pas. vi. 5; xxxi.17, xlix 14-15; cxv. 17, where the words "grave" and silence are from the Greek word *Hades.* These texts unmistakably seal the condition of all who get into *Hades* eitner upon the supposes *Tartarus* or *Paradiseos* side, be they fallen angels demons, or dis-embodied spirits.

In conclusion then we think the language neither incorrect nor too strong in stating that all who have lived from Adam to the present generation save Enoch, Elijah and Christ, be they fallen angels, demons or human beings, 1. Are dead in the full sense of the word. 2. Are in hell—*Hades*, that word being 41 times rendered hell. 3 And are, and will remain, so long as in *hades*, unconscious and inactive.

Remarks on Prophecy.

BY EDWIN PHELPS.

Bro. Storrs: There has been much written of late, in regard to the Eastern Question; especially the advent papers have made the subject quite prominent. I have examined everything I have been able to find written on this subject, and I find a vast diversity of opinions, which to my mind appear inconsistent.

I have been settled in my mind as regards this question for some years, and have had no occasion to change it. Some writers are trying to show that Turkey is the beast that is to "come to his end, and none shall help him." Dan. xi 24. If Turkey is the beast referred to, then he has a very prominent position to fill in many of the prophecies. Daniel after describing the four kingdoms, and the divided state of the fourth, or Roman Kingdom, into ten, (Dan. vii. 7,)

says, "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till the thrones were cast down . . . the judgment was set, and the books were opened." Dan. vii. 8-10.

This little horn is not one of the ten, neither is it a Roman beast, but is diverse from the ten, as the angel says in verse 24. The books are not opened until after the dragon has been bound a thousand years, and after the first resurrection, at which time those are raised who are to reign with Christ a thousand years. Rev. xx. When this beast comes to his end, Dan. xi. 45. "at that time shall Michel stand up the great prince which standeth for the children of thy (Daniel's) people; . . . and at that time thy people shall be delivered every one that shall be found written in THE book," (or, the Lamb's book of life). "And many of them that sleep in the dust of the earth shall awake." Dan. xii. 1, 2.

Daniel says, "I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." Dan. vii. 11, 12. This shows that this beast comes to his end at the second coming of Christ with his saints, or bride to rule the nations with a rod of iron. Rev. xix. 15.

John says, "and I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army, and the beast was taken . . . and cast alive into a lake of fire burning with brimstone." "And the remnant (of his army) were slain with the sword of him that sat upon the horse, . . . and all the fowls were filled with their flesh." Rev. xix. 19, 21. Compare Ezek. xxxix. 11, 17, "I beheld and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." We find in Rev. xii. "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born:" verses 1-5. Here we find emnity between the dragon, that old serpent, called the Devil, and Satan, and the woman. We find this predicted in Gen. iii. 14, 15. "And the Lord God said unto the serpent, I will put emnity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Paul says, "And the God of peace shall bruise (tread) Satan under your feet shortly." Rom. xvi. 20. This woman is clothed with the sun which is a sign of the righteousness of Christ. Malachi says, "But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Chap. iv. 2, 3.

"And the moon under her feet, and upon her head a crown of twelve stars." The moon is a sign of the ruler of the darkness of this world, and the stars a sign of the twelve apostles. Paul says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world" Eph. vi. 12. The moon represents the dragon, who is the ruler of the darkness of this world, and whom the saints are to tread under their feet. Paul says, "But ye brethren are not in darkness that that day should overtake you as a thief, ye are all the children of the day, we are not of the night nor of darkness." 1 Thes. v. 4, 5. Here Paul uses day and night to distinguish the saints from the children of the wicked one, or serpent, who is to be trodden under the feet of the saints.

Daniel in speaking of the little horn says, "And it waxed great even to the host of heaven, and it cast down some of the hosts, and of the stars to the ground and stamped upon them. Yea, he magnified himself, even against the prince of the host, and by him the daily was taken away and the place of his sanctuary was cast down." The word sacrifice, in italics, is supplied by the translators, and leads many to believe it has reference to the Jewish sacrifice. If we admit of Paul's explanation the daily is the Christian religion.

"And there was war in heaven; Michel and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven, and the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; . . . and went to make war with the remnant of her seed, which

keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. This war against the remnant of her seed will take place when the beast, which is one of the heads of the dragon, gathers the kings of the earth to make war against "him that sat on the horse, and his army."

Westfield, Mass.

HAVE WE THE ROOT OF THE MATTER?

A CHALLENGE TO ALL ADVENTISTS INTERPRETATION OF PROPHECY.

BRO. STORRS: Although it is a long time since I have communicated with you and your readers, through the "EXAMINER," I have not by any means been "standing still;" for, while the few past years I have been unlearning some things, which were accepted second hand as truth, I have acquired enlarged views of the purposes of God towards the creatures He has made. Without further remarks on this point, at this time, I wish to present to yourself, the readers of the BIBLE EXAMINER, and to the whole Advent body, if I could reach them, the conclusion I have arrived at upon the matter of unfulfilled prophecy, and the interpretations put upon them by *all* expositors in the past. And when I was informed, the past week, that yesterday, July 7, was a day set by some of our people, for our Lord's return to earth, I asked the question, When will this reproach and injury to the doctrine of our Lord's second coming, cease? Often have I thought and said, how fortunate it was for the '67 time believers, that the Lord did not come that year, for the spirit that animated, and found expression, was terrible. Never shall I forget it, for I attended my first campmeeting that year, and while I held in favor the '68 time argument, there were troublesome questions as to the application of prophecy, and my eyes were soon opened, before *that* time passed, to see the utter fallacy of the past and then present reeing. But the light,—if it be light,—for time and further study does not dim it,—which has dawned upon our mind the past few months, and did not come second hand, may prove an antidote to all the jargon and diverse interpretations of prophecy which have afflicted the Bible student, and Adventists particularly, the past 30 years.

I will come to the matter with a dash, and with as plain language as I can command. "He that hath *an* ear to hear, let him hear."

First: There is no Old Testament prophecy being fulfilled in this Dispensation, except the *intimations* of the desolations and treading under foot of Jerusalem and the Jewish state; and no intimation, even, of the time required for that. Second: The old Prophets knew nothing of this age and dispensation, and consequently prophesied nothing concerning it. What is being done? Where are we? are questions all important, and which we need not go to sleep over. To rightly understand the *object* of this dispensation is a long step towards a solution of the questions. I may seem to be putting this in rather a dogmatical manner; but go ahead, brethren, and demolish the building, *if you can*. My challenge is given at the start. It is the TRUTH I am after. I care but little for the theories and fine spun arguments of the considered wise and great of this time; for, I consider that our Saviour knew the truth when he said, that certain all-important things were hid from the wise and prudent, and were revealed unto the "little ones." No lapse of time will alter this; let the weak and little ones take courage.

But to the proof, and answer to the question, What is being done? The apostle Paul, who was the leading exponent of New Testament times, after our Lord's ascension, declares that the *calling of the Gentiles* was a mystery, a secret unknown to the people of old; and that he received it directly as a *revelation* from Jesus Christ. No one will be so rash as to deny this. The prophet foretold of the sufferings of Christ, and the GLORY THAT SHOULD FOLLOW, and that glory has not been attained to yet. He came to his own, but they received him not. He preached the Kingdom of Heaven at hand, and all his followers supposed that he would immediately set up His Kingdom, even till the day of His ascension; hence, they asked Him the question, "Wilt thou at *this* time restore AGAIN the Kingdom to Israel:" And mark His answer; "It is not for you to know the times and seasons the Father hath put into his own power," etc. The objector will say, that, the next verse promises this knowledge afterwards. But it does not, for in the marginal reading, it declares that they should receive the power of the Holy Ghost coming upon them, that they might be His witnesses, etc. Our Lord had said, that the Father had these times and seasons kept to Himself, and not even to his own Son had He, to this time, revealed them. Christ did not know when that day would come, for He had previously told them so, and warned them to wait and watch, which is the true attitude of all His followers. "Ye know not when the time is;"—it was purposely and wisely *hid*, and remains so to the present day; and all attempts to set the time

brings shame and disgrace upon the whole subject. A thousand *times* more might be set, and He would not come at any of them; for, none can make His word to fail. I implore my advent brethren, for Christ's sake and His cause among men, to cease from this "time setting." Our Saviour gave us *signs* which were to preceed His coming, by which those at least who were looking for him, might *know* that He was near at hand.

There will be no occasion for contention about the matter, for they are to be plain: even as the putting forth of the trees is proof that summer is nigh. THOSE SIGNS ARE ALL IN THE FUTURE. We need not to expect the Lord this year nor next, "For that day will not come except there come a falling away first, and that man of sin, the son of perdition be revealed." The Papacy is NOT the Man of Sin, nor scarcely a resemblance of it; and all interpretations and calculations heretofore based upon that assumption are erroneous from beginning to end; and it is high time the whole reckoning was exploded in the minds of all intelligent men and women.

That in the course of history down through this age there has been a shadowy fulfilment and resemblance of events, to what is written about the man of sin, the visions of Daniel, and particularly the eleventh chap. of Daniel, need not be denied; but that there has been a fulfilment of these visions and prophecies of the reign of the Antichrist during this age and now in progress of fulfilment, is, to my mind, extremely absurd; and I continue to find others that coincide. And I will now refer to something I have recently seen in print, which was written months before I saw the subject of prophecy in the light I have I have stated, but of which I knew nothing at the time. A friend sent me a copy of "*The American Millenarian*," Vol. I., No. 1, Jan. 1876, in which I found the same idea of prophecy, and of this age, which I have advanced in the foregoing. Where are we? What is being done? Many will be ready to exclaim, "Why! Bro. Ellsworth, if your position is true, we are all afloat at sea!" Of *course*, we are without chart or compass; but, bless the Lord, we are drifting, *yes*, *drifting*, towards a safe haven, over which beams a light above the brightness of the sun, but which we can not see as yet. Perhaps far out at sea as yet; no rock bound coast of tribulation; no darkened sun or falling stars in sight.

Yet falter not, ye weary ones,
Nor dread the coming storm,
For at the helm our Captain stands,
And he will guide us home.

Bro. Thurman wrote out a chart for us; beautiful and strong, to which many of us clung; but when the die of '75 was cast, how like a rope of sand! Some persons have been at work ever since at the supposed structure before their eyes; not realizing that it was out of sight, because bottomless at first. This leads me to notice the handling the vision of Daniel have received in these "latter days." Early in the year 1868, before the time had passed, I inquired the propriety of beginning the fulfilment of these visions several thousand years ago, when the angel, who informed Daniel about them, told him that it was something that was to affect *his* people in the latter days, and to be accomplished in the last *end* of the indignation. As you are aware, these questions were smothered from the "*Crises*."

As an example of interpretation which passes as othodoxy among our people, I will refer to the vision of Chap. 8: the pushing of the "Ram," which is made to answer to the decrees procured by Haman for the destruction of Daniel's people. But instead of "no beasts" could stand before the "Ram," as seen in the vision, Daniel's people did stand, and destroyed their enemies.

So much for that, to say nothing of beginning the vision several hundred years before the *beginning* of the "latter days," towards the close of which, "In the last end of the indignation," the vision was to have its fulfilment. The days in Daniel, most certainly, mean literal days, nor is there any rule under heaven, that will apply there to make them years. It coincies with what the Saviour gave in the Revelation, with the days shortened from 1290 to 1260, as He promised they should be, when He was upon earth. The "Time, Times, and half."—"Forty and two months,"—"Three years and a half," and 1260 days, most manifestly refer to the same period, and that period the reign of the Man of Sin, being the latter half of the one week covenant, in which, at the beginning of the week, the Jewish nation, gathered at Jerusalem accept him as their Messiah.

All this was to take place in the "time of the end." Admitting, for the sake of the argument, that the "time of the end," has been since 1793, as most adventists believe, if I am not greatly mistaken, (but I do not now believe it, for it all goes overboard with the rest,) then this vision was to be in the time of the end; Dan. viii. 17, how can we place it several hundred years in the past, while Alexander and his immediate successors lived and flourished? *How?*

Is it not about time we all looked this matter

fair in the face, and be ready to consign this old decrepit, torn and mangled system of interpretation to the darkness of oblivion, where it ought to have gone long ago?

What advance have the Advent people, as a body, made in doctrine, and understanding of prophecy, the past 25 years? and echo answers, *what?* Have we been at school all these years, to be blinded by our teachers? and withal, so much pity or contempt for the blindness of orthodoxy; who, after all, are not much deeper in the mire than ourselves, taking our opportunities and privileges into account.

I will not close this article without referring to what the aged and devout Simeon said upon beholding the infant Christ, himself waiting for the consolation of Israel: "Behold, this child is set for the fall and rising *again* of many in Israel; a light to lighten the Gentiles, and THE GLORY OF MY PEOPLE ISRAEL." The apostle James, in Acts 15:13,17 rehearses the language of Simeon, how that "God at the first did visit the Gentiles to take out a people for His name." That is what is being done now, together with the proclamation of the Gospel of the Kingdom, nothing more, nothing less, as predicted in the New Testament; and then refers to the prophecy of Amos, chap. ix: 11, 12, in these words, "After this I will return, and will build *again* the tabarnacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the *residue* of men might seek after the Lord, who doeth all these things."

I will now sum up in few words what I have presented in this somewhat lengthy epistle.

This gospel dispensation, and calling of the Gentiles was unknown to the old Prophets, and was therefore nowhere the subject of their prophecy.

Our Bible is a Jewish Book, concerning the Jewish nation, *as a nation*, that where prophecy arrived at, at the destruction of Jerusalem and the Jewish state, there it ceased in its fulfilment, to be resumed at the reconstruction of the Jewish nation, in the land promised to Abraham, Isaac, and Jacob, and the twelve Patriarchs. I have no prediction to offer in relation to the present war in the East. That those who are expecting some great event to happen, are doomed to disappointment, I have no hesitation in giving as my belief. That it will result in still further opening up the land of Palestine, and granting new privileges and opportunities to the outcasts of Israel, and the dispersed of Judah, I firmly expect and look for.

Your brother in Christ.

D. J. ELSWORTH.

Windsor, Conn., July 8, 1877.

"IT IS FINISHED."

BY JOHN FONDEY, M. D.

"My God! my God!" the sufferer cries,
With anguished heart, and pleading eyes;
Oh! "why hast thou forsaken me,"
Thy bleeding Son, so true to thee?

Oh! why, in this dark, awful hour,
Of hell's assaults, and Satan's power,
Leave me to suffer thus alone,
Nor make thy loving presence known?

I thirst and faint, I bleed and die;
Father! in tend'rest love draw nigh;
Sustain my sinking, suff'ring soul,
For waves of sorrow o'er me roll.

But thicker darkness veils the sky;
No smiling, loving God draws nigh;
And mid the gloom and anguish there,
The cry, "'Tis *finished*," rends the air.

That piercing cry creation heard:
All nature to her centre stirred:
He bows his bleeding head, and dies—
The Lamb of God—the sacrifice.

The saints, ascending from the grave,
Attest the power of Christ to save:
He rises to His Father's throne,
The battle fought, redemption won.

Sinner, on Him thy sins were laid;
He all thy debt to justice paid:
Give to this loving Christ thy heart,
And never from His side depart.

Saint! raise in highest notes the strain:
Jesus, who died, will come to reign;
Thou in His kingdom then shalt share,
The crown of life and glory wear.

Philadelphia.

FAITH AND ADOPTION.

BY ELD. N. H. PALMER.

Faith, as a principle of action, works by love and purifies the heart. Faith in Jesus Christ seems to be made the pre-requisite of both justification and regeneration. "To them that received Him—even to them that believed on His name—gave He power (margin, privilege,) to become the sons of God." Jno. i, 12. What was true of believing Jews is doubtless true in all cases, and constitutes an invisible principle. The doctrine taught is that faith in Christ—believing on Him—gives to believers power, or

privilege, to become sons of God, or to be born of God—regenerated.

It is distinctly affirmed, also, that "by Him all that believe are justified from all things from which (they) could not be justified by the law of Moses." Acts xiii. 39. Now faith is not justification but is its antecedent, and justification and the remission of sins are usually considered as involving the same blessing. We may now formulate the matter thus—They that receive Christ, i. e., believe on Him, are justified, and have "remission of sins that are past, through the forbearance of God," (Rom. iii. 25.) and, in this condition, receive power (privilege) to become sons of God; or, in an other phrase, to be regenerated—born again.

It is, I believe, commonly held and taught that justification and regeneration, though different benefits, yet, are always coetaneous, and exist together in the experience of every believer.

May we not be permitted now to inquire—Is this true, as a matter of fact?

Such a question can only be determined by an appeal to revealed facts, for it would be impossible to arrive at any satisfactory conclusion from mere observation. That these blessings are coetaneous in all that are saints no one will deny; but that all who believe in Christ in such a way as to render them justifiable, and participants in the remission of sins, are also regenerated, is a dogma that may be questioned.

1. If we consider the nature of both blessings. Justification as a benefit primarily involves only a change of relations,—a declaration that, in the premises, the individual stands in right relation to the law of God,—hence, the removal of condemnation—pardon. Regeneration is a change of the disposition, or the moral nature. It consists in a subjective quality of the mind, and the affections of the heart,

2. If we consider that the co-ordinate agency in effecting each is different. God the Father, and ultimate Sovereign, justifies the ungodly: the Holy Spirit renews the mind and heart, making the ungodly a "new creature." In the distribution of official agency in man's salvation there is no interference nor confusion in the work of the Divine persons to be found in the Scriptures.

3. If we consider that Christ died—shed his blood—for the remission of sins, and rose again for our justification,—a legal work that has immediate respect to the Divine Throne in dispensing pardon to sinners. It is this sacrifice and life of Christ that, being brought to the human heart by the Divine Spirit as a moral motive, makes it possible for the love of God to be felt there and to secure a reconciliation to Him. Jesus Christ satisfied the law, the Spirit reconciles the heart, and God the Father justifies the ungodly sinner that trusts in Christ Jesus.

Now if regeneration involves sonship, and sonship is primarily and provisionally a power or privilege conferred on believers who, as such, are in a justified condition, then may it not occur that the remission of sins may exist in a particular case, in connection with the privilege of sonship, while the privilege is unclaimed? If so, the fact or event of regeneration may exist in obeyance, and may never be realized by the believer at all.

If the foregoing considerations are deemed insufficient to establish our proposition we may support them by others.

Faith in Jesus Christ is the result of a Divine testimony. When the testimony is received then belief or conviction is only an involuntary state of the percipient mind, and in no sense an act of the will. Belief of testimony engages the intellectual powers only, while regeneration engages the heart considered as the seat of affections. Faith and the affections do not depend on the action of the will, but an act of *trust* in Jesus Christ as the only Saviour does; and without the exercise of the will there can be no moral and responsible action.

When a sinner believes on Christ—that he is the Son of God—the Saviour of the world, and, as such, determines—wills to *trust* in Him, God gives him the power to *trust*, and to become a son—a new creature.

This is not giving him the power to will, "for to will is present with him; but how to perform that which is good"—*to trust*—"he finds not," (Rom. vii. 18,) but God sends forth his Spirit—the spirit of life and of power—and he then finds how to trust in the Son of God; "with the heart he believes unto righteousness," and receiving the witness of the Spirit that he is a son and heir of God.

It is sovereign grace that brings men to the belief and conviction that Jesus is the only Saviour, and also imparts to them the Spirit of grace and power to trust in Him as such; but while there are motives so to trust presented to the mind and heart, there is no impulsion—no interference with their freedom and personal responsibility,—only a subjective power to will, while the Spirit works in them both to will and to do,—to go on and trust in Jesus fully. When a believer does this the Spirit witnesses his adoption and sonship, that he is a son of God.

From more than thirty years' observation I entertain but little doubt that large numbers are persuaded to believe in Jesus as the Saviour,

but who do not afterward receive Him by any positive act of their will, an act of personal consecration and trust, the highest moral act of which the soul is capable; and so they may continue in the exercise of an abstract intelleetual belief, standing in some sense as justified believers, but as never having, by an act of the will, trusted in Jesus, and claimed their privilege to become sons of God.

Our Lord and Saviour solemnly warns believers against this careless inaction, saying, "From him that hath not, shall be taken away even that which he hath." The earnest exhortations and warnings directed to believers are generally based on this principle.

This default mainly accounts for the multitudes of weak, inconsistent, worldly professors of religion who in revival seasons flock into our churches as converts, but who never afterwards, by a solemn act of consecration, an act of their will, trusted in Christ, and became new creatures. How much they are losers by so doing eternity alone can disclose.

Dalton, Ga., June, 1877.

The Jews Going Home.

Mr. William Knighton writes to the London *Times:* "During the early part of this year I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewish race. As a people the Jewish are flocking back to the land of their forefathers in great numbers from all the countries of Europe. In Jerusalem and its neighborhood, every plot of ground for sale is eagerly bought by them. The Jews are a wealthy race. The Turks, who nominally govern their promised land, are greatly in want of money. Would it not be possible for the Jews to issue among themselves a new Turkish loan, on condition that they should obtain the right of governing their own land under the guardianship of the great powers of Europe? Would not many wealthy Christians be ready to assist them in this matter if the leaders of the Jewish community throughout Europe undertuok it with some degree of vigor? A republic or a sacerdotal government might be thus established in Jerusalem, nominally under the Turks still, but really under the guarantee of the great Christian powers of Europe—a government which might be of incalculable benefit to Palestine, to which scarce a farthing of public money is now spent for its improvement or for the development of its magnificent natural resources."

An English paper says: "An ambitious project has been formed by a small knot of rabbis in Frankfort, viz., no less than to lead the scattered children of Israel back to Palestime, and to establish a Jewish kingdom there once more. Invitations to join the project have been printed in great numbers, and are by this time circulating among the numerous members of the ancient race throughout Germany; and if we may credit the report of newspaper friendly to Judaism, influential moneyed men in the old imperial capital—the headquarters of German Jews-have given it their subtantial support. The orignators endeavor to prove that the undertaking is by no means as impracticable as it at first sight seems, and remind their fellow creedsmen that it is what they pray for—if they pray at all—three or four times a day, viz.: In the "Shemonoh Esrech," in their noon and evening, and in fact, in every prayer sanctioned by their law. Moreover, theiy interpret the Bible passage, "Return to me and I will return to you," as meaning literally that on the Jews returning to Jerusalem, the Lord, and with Him power and prosperity, will return to them. The day is near when the Lord will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land.—*Selected.*

The Lord's Supper.

BY JOHN FONDEY, M. D.

Child of God! approach the table!
Gather round the festal board!
See the bread and wine, the symbols
Of thy bleeding, dying Lord.

With a crown of thorns invested,
See him hanging on the tree:
Mocked, derided, vexed, and tortured,
Meekly bearing all for thee.

Canst thou ever know His sorrow?
Ever sound His depth of woe—
Like the horror of great darkness
Resting on the earth below;—

When in sorest pain and anguish,
Rose to heaven His bitter cries,
"Why, my God! hast thou forsaken
Me, thy Son, who bleeds and dies?

Suff'ring, sorrowing, dear Redeemer,
Didst Thou bear this wrath for me?
For my guilt, thy Father's hidings
Thus endure on Calvary?

Penitent and broken-hearted,
Low before thy feet I bow;
In thy precious blood, O cleanse me!
Fill me with thy Spirit now!

Take a sinner, vile, unworthy,
In my heart reign God alone;
And in glory when thou comest,
Make me sharer in thy throne.

Philadelphia.

DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. No. 10.

BY G. R. LEDERER.

CHAPTER XI.

(*Continued.*)

We trust that our readers have meanwhile read the passages in the books of the Maccabeans referred to at the close of the last article and found, as I stated, that Antiochus returned as a victor from Egypt, and though he carried away from the conquered provinces an exceedingly great wealth, he nevertheless entered Jerusalem and added the treasures of the Temple to his spoils.

Verse 20, 30. After a certain time, he, the King of the North, invaded again the dominions of the King of the South. It was foretold in verse 27 that his friendliness towards the unhappy king who surrended himself was mere hypocrisy; now he threw off the mask and waged war against him again. But this time he will not meet with success as on former occasions; for, "ships from Cittim"—Rome—with which Ptolemæus, in the meanwhile, had made an alliance, came upon the invader which frightened him so that he, for the present, abandoned his plans against Egypt and turned homeward; and in passing Palestine he poured out the gall of his bitterness at his ill-success in Egypt on the poor helpless Jews, called here (in these verses) "the holy covenant." "He returned again;" this pre-supposes that, after having brought great evil and distress upon the Jews, he went home to Antiochia; and after a short time he came again to Jerusalem with the firm purpose of carrying out his designs; namely, to introduce heathen worship among the Jews. He counted upon those of the people who had already abandoned the holy covenant, and, as will be seen, succeeded, in part, at least.

History fully sustains our interpretation; for from it we learn that after the departure of Antiochus from Egypt, the two brothers, Ptolemæus Philometor and Ptolemæus Physcon, made an agreement among themselves and secretly obtained the promise of assistance from the Romans, should Antiochus dare to make another attack on Egypt. When Antiochus received information of the secret alliance of the brothers with Rome he became furious, and in Springtime broke into Egypt with a mighty host. The Romans, when informed of the new invasion of the Syrians, promptly sent an ambassador into the camp of Antiochus and in plain words—unlike our present diplomates—commanded him to vacate the territory of Egypt at once, as Rome was determined to support Ptolemaeus with all their might. Antiochus asked for time during which he would take the matter into consideration; but Popilius Lamas, the Roman ambassador, drawing a circle in the sand with his staff, said; "Before I leave this circle I must have an answer from you." This decided language so terrified the wicked invader that he immediately turned his face towards his own land. No wonder, then, that he came with ill humor into Palestine and giving vent to his wrath in torturing the defenceless Jews, as recorded in verse 30.

Verse 31. The word "arms,"—in Hebrew, "*Feroim*," in this as well as in the foregoing chapters from the eighth onward, means invariably warriors; here, therefore, it says, he will send warriors to accomplish his design, and they succeeded rather too well. The temple of Jerusalem, although strongly fortified, was taken and desecrated; the daily sacrifices discontinued, and a desolating abomination placed into the sanctuary. The abomination is called "a desolating one," because by its presence in the holy place, no worshipper could enter it, no sacrifice could be offered, and it remained, therefore, a desolate place.

Of the fulfilment of this prophecy we find a minute account in the first book of the Maccabeans 1, 30, and onward. Antiochus sent an army from Egypt to Jerusalem under the command of his general Appolonius who suddenly attacked the city on a Sabbath day when the people—according to the overpious pharisees—made not the least resistence and slaughtered thousands of the innocent Jews. (2 Macc. v. 24—42.) He forbade the worship of Jehovah on penalty of death, and put an idol in the temple. The desecrated Sanctuary of Jehovah was dedicated to Feus Olympius; a smaller altar was erected upon the large brazen altar of Jehovah, and sacrifices offered to Feus upon it. (The first sacrifice offered to the idol took place on the twenty fifth day of *Kisler*—December.)

Verse 32. The King of the North and his representative, the general commanding, counted particularly upon the aid of those among the Jews who were indifferent concerning the religion of their fathers and rather betraying an inclination towards the customs of the reigning heathen, though idol-worship may have been far from them. Antiochus succeeded too well with that class of the Jewish people by flattery and promises. (See Macc. ii: 17, 18.) Opposed to this wicked class stood "those who knew their God" firmly to their profession; neither flattery nor promises, and no threatenings could move them to abandon Jehovah their God and the God of their fathers. "And they will succeed," says our verse, a success which in such circumstances was the passible one, that is, they suffered death rather than yielding to the will of the tyrant, knowing that their God will reward them with eternal life. V. 33. But there were not only a great many of the people who kept up their religion under the most cruel persecutions and sufferings, but there were also teachers who taught this persecuted class of the people and encouraged them not to yield to the enemy of Jehovah and His chosen people. Their lot was the sword, the flame and other tortures as the verse tells us, and which is confirmed by history in the books of the Maccabeans.

V. 34 and 35. These two verses point to the rise of the heroic priest family of the Hasmoneans. The cruelty of Antiochus and his representatives, the violent death of so many good and pious people aroused the zeal of that family, and through their efforts "a little relief" was effected to those who joined them, and, as their numbers increased, many who formerly were on the side of their heathen masters joined them hypocritically, for fear of their vengance in case the Hasmoneans should succeed in driving the Syrians out of the land. This served as a kind of purifying process; for whenever the foreign power gained a victory over the faithful Hebrews, those hypocrites immediately left the ranks of the national party and rejoined those of the enemy. Thus they became well known to the leaders of the Hebrews and were dealt with accordingly in case they were captured, or dared to return with the purpose of rejoining the patriots. These circumstances lasted to the end; that is, to the end of this hot contest, which only ended with the death of the tyrant Antiochus; for this event, however, the time was not yet come.

V. 36—39. These verses do not speak of any special period in the foregoing events or any new events to take place. They speak rather of the tendencies and character of the King of the North—Antiochus—after the unsuccessful campaign against the King of the South—Ptolemaeus Philometor. The Romans and other allies of Ptolemaeus did not interfere in the affairs of Antiochus in his own dominions; there he had it all his own way. He became so overbearing that he exalted himself above all gods; even above the God of gods. (It is the opinion of many interpreters that it means Jupiter or Feus who was believed by the Greeks and Romans to be the highest of all the gods. Many others, however, believe that it means that he, Antiochus, exalted himself above the only true God, Jehovah. We do not agree with the latter views; for we see throughout the history of this wicked personage that he never respected or even regarded Jehovah, the God of Israel, as God.)

The fact is, having failed to carry out his designs against Egypt, he dethroned, so to say, his and his father's god, Feus, and placed Mars, the god of wars, upon the throne, believing that by exalting and honoring this god, he would, in future warfare, be more fortunate than he had been before. "He shall not regard the desire of women;" this expression has led the students of prophecies to different views. Some say that he had no natural feelings towards women, he had no heart to love the other sex. This, however, would be in contradiction to the whole life and history of that tyrant, and would, besides, be without a parallel among Oriental Kings. Others think it means that in carrying out his cruel edicts he did not even spare the weaker half of the human race; and a third party says, that it refers to the goddesses then worshipped in Greece and Rome; namely, Juno the wife of Jupiter, Diana the goddess of hunters, Minerva the goddess of wisdom, and Venus that of love, and many others of a lower grade. It makes no difference, however, which of these views, or any of them is the correct one which the messenger to Daniel wished to be understood, for neither would make any change in the general subject laid down in the whole chapter.

V. 40—45. With these verses this chapter and the history of that personage ends, who was the subject of the prophecy it contains, because he it was who caused the most cruel persecution and suffering to Daniel's people and Daniel's land. The paragraph commences: "And in the time of the end;" what end? Answer: the end of the tyrant, the end of the untold sufferings of Daniel's people, and the end of the desolation caused by the abomination of the Temple, the sanctuary of Jehovah.

Once more a war is predicted between the King of the North and that of the South; this

time, however, it was not the King of the North who commenced the war; the reverse was the case, and the end was well nigh fatal to the aggressor. All the Egyptian provinces and even Egypt proper were overrun and despoiled of all valuable things that could be carried off. The conqueror—the King of the North—would now have annexed the whole dominion of the King of the South, had he not received alarming news from the East and the North (farther North of Syria) which compelled him to return at once. To be so near accomplishing his long cherished wishes and yet again disappointed so exasperated the tyrant that he determined to kill and destroy indiscriminately wherever he passed on his homeward march, but particularly in "the desirable land" (Eretz Zevi) where the Hasmonean party had made rapid progress during his raid into the Southern lands. Just then the time—as above explained—ended; the cruel destroyer of miracles of innocent people perished, "and none helped," or rather none could help him.

These verses are a plain and very effective refutation of those critics who, not believing in revelation and prophecy, maintain that the book of Daniel was written by some one who lived in the days of Antiochus Epiphanes, for there are mentioned three nationalities of which, in the days of Antiochus but one was in existence, and even that one was a very insignificant people. This one was Edom—Idumea—which soon afterwards was compelled by Judas Maccabæus to accept the Jewish religion to its full extent. The other two that are mentioned here, Ammon and Moab, had long before been stricken, so to say, from the list of nations, and entirely lost among the surrounding Arabs or Bedoins.

These verses are, furthermore, a refutation of the views of some interpreters who would change the whole subject of the prophecy from the 37th verse to the end of the chapter, believing that there it speaks of a different person and of different times. For, the messenger, after having spoken of the impiety and cruelty of the person —who was the subject from the commencement of the chapter—returns to the former subject and the principal actors, namely, the king of the North and the king of the South. He also plainly speaks of Egypt, the very same object of contention between the two kings. Moreover the 35th verse closes with the remark that the end has not yet come. An objection is raised here by some interpreters, that we do not find any record of the last war between the two kings in which the king of the South was the aggressor. We admit that there is no mention made of this war in either of the sources to which reference was made in the interpretation of this chapter; but is there no record to be found but that some historian has made mention of it? We say, there is such. Hieronymus, the so-called church-father, in his commentary on the Book of Daniel, says in this place as follows: "This also—this last war, namely—Porphyrius refers to Antiochus Epiphanes that he, in the eleventh year of his reign, namely, 165 before Christ, fought again against his nephew Ptolemaeus Philometor, who, however, gathered a vast army to meet him. But Antiochus came like a tempest with horsemen and chariots and ships and broke into the provinces of Egypt, carrying devastation every where. He also came into the glorious land of Judea, broke down the city wall and built a fortress of the materials. Then he continued his march towards Egypt. After having invaded Lybia and Etiophia, and fighting in Egypt he received the news that powerful enemies from the East and the North were marching towards his dominions. He returned, therefore, in great haste, took the city of the Aradicus, and made the whole province on the borders of Phœnicia an utter desolation. After this he turned against the king of Armenia, Artaxias, who was the one who come from the East."

Two things of importance must here be observed. In the first place, that Hieronymus, in quoting this passage from Porphyrius, intended by no means to substantiate the view, that this prophecy had already passed into history, because Hieronymus believed that this "king of the North" is the Antichrist of the Apocalypse of John. Secondly, that Porphyrius had certainly anything in view than the intention to invent a story of a certain war in order to produce a testimony of the fulfilment of prophecy, because Porphyrius was an inveterate enemy of Christ and christianity as well as all other revelations of the Bible, and who labored all his lifetime to re-introduce pagan worship. He wrote fifteen books, one of which was entirely devoted against the book of Daniel. Porphyrius lived from the year 233 to 304 of the christian era, and so closely studied the Syrian wars that he came to the conclusion that the mention made in Daniel of the last war of Antiochus, before his death, is proof evident that some Jew who lived in those days, and not Daniel, had written it.

The circumstances that the event is recorded by an enemy, a man of great learning, to whom, as a native of Tyre, all historical sources were easily accessible, would be sufficient proof of the truth of our views concerning this prophecy, namely, that it has already passed into history;

but it is still more confirmed when we consider that Porphyrius wrote the history from his own researches, since he differs in some points from that predicted in the chapter under consideration. From verse 40 we must conclude that in this war the King of the South was the aggressive party, while Porphyrius says that it was Antiochus—the King of the North—who again waged war against Ptolemaeus. Then he mentions a circumstance which is not recorded—or rather, predicted—in Daniel; namely, that Antiochus built a fortress in Jerusalem from the materials of the city wall which he broke down. Another remarkable circumstance is that a certain historian by the name of Appian agrees with Porphyrius in that Antiochus died after this war with Artaxias—the King of Armenia whom he took prisoner. It must be remembered that Antiochus was induced to leave Egypt and his plan to take possession of it on account of the alarming news which reached him that enemies from the East and the North were threatening his dominion and that the enemy from the East was Artaxia, King of Armenia.

It seems to be strange that the books of the Maccabeans do not make the least mention of this, the last war of their great enemy, Antiochus, preceeding his untimely death. But when we consider that, at that time, Antiochus was menaced on two sides so that he had his hands full to protect his own and, therefore, had little or no time at all to carry out his wicked designs in Judea; and, besides, that the power of the Hasmoneano party was already to strong to be suppessed with a small portion of his army, therefore, we suppose the Jews did not suffer much beyond the sufferings caused by an enemy passing through the land, with which the Jewish patriots thought it advisable not to interfere, and consequently, the whole affair seemed to the writer of the books of the Maccabeans not of sufficient importance or interest to make any mention of it.

It may be of interest to the reader of the BIBLE EXAMINER to read an outline of the reign of Antiochus in his last years as compiled by a German writer, Professor Wiseler. He says: "Epiphanes when informed of the powerful resistence to his laws by the Jewish people under the leadership of the Hasmoneans, determined to send up a mighty army to suppress the rebellion, as he called it, by all means, and this thoroughly; (1 Macc. iii. 37,) but he was in great need of money, (2 Macc. viii. 10, 11,) and therefore went with part of his army to his Eastern provinces to collect the tributes due, with the force of arms, (1 Macc. iii. 34) and left the other part under the command of Lysias in Judea. Lysias and his under general Goagias were totally routed by the Jewish patriots under Judas Maccabeus. (1 Macc. iv. 1—34). They retook the Temple, cast out the desolating abomination, purified it and restored the "*Tamid*"—the daily sacrifice about 3 years after the idol was placed in it.

There is a seeming discrepancy here of 55 days when compared with the prophecy, viii. 14, when it is said that 2300 evening and morning sacrifices will not be offered, which would make 1150 days, or three years and 55 days. The fact, however, is, that the cessation of sacrifices commenced earlier by prohibition before the sanctuary was desecrated by the idol, and this may account for the difference of 55 days.

(*To be continued.*)

"THE AGES TO COME" NOT A HERESY.

The doctrine that Jesus Christ will reign over the nations in "The Ages to come," is frequently denounced as a "damnable heresy." But this criminating charge savors more of that spirit and wisdom which is from beneath, than of that which is from above; which is "first pure then peaceable, gentle and easy to be entreated; full of mercy and good fruits, without hypocrisy" (James iii. 17.) Before the reader denounces this glorious doctrine, we earnestly recommend a careful perusal and investigation of the following propositions, which we offer for his candid and impartial decision.

1. Is it heresy to believe that Jesus Christ is the appointed King to rule the world to come, when the prophet teaches that "the Lord shall be *King over all the earth;* in that day shall there be one Lord, and his name one." (Zech. xiv. 9)?

2. Is it heresy to maintain that Christ is the rightful heir to the throne of David, when the angel Gabriel declares that "the Lord God shall give unto Him the *throne of His father David*, and He shall reign over the house of Jacob forever and of His kingdom there shall be no end." (Luke i. 31, 32)?

3. Is it heresy to acknowledge that Jesus Messiah is King of the Jews, when the wise men of the East came, at the time He was born, and inquired, "Where is he that is born King of the Jews, for we have seen His star in the East, and we have come to worship Him." (Matt. ii. 1, 2)? And when it is written in three living languages of the world, on his cross, "Jesus of Nazareth, the King of the Jews" (John xix. 10)?

4. Is it heresy to believe that though the

Jewish nation rejected Him as their King, and are now scattered among the nations, that He is yet to reign over them, when the prophet so pointedly says, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, *that is to be ruler in Israel*" (Micah v. 1-3)? And when the Apostle says, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi. 26)?

5. Is it hersy to believe that God will restore the nation of Israel back to their own land, when He has proclaimed by His holy prophets that "I will bring again the captivity of my people Israel; and they shall build again the waste cities and inhabit them; . . . and I will plant them upon their own land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God" (Amos ix. 14, 15,)? This glorious prophecy points us to the time when the *Branch of Righteousness* grows up unto David, in whose days "*Judah shall be saved*, and *Israel dwell safely*." (Jer. xxiii. 5, 6). No one who understands God's purposes can fail to see in this a glorious prospect for Israel and Judah. May God hasten on the period of its fruition.

6. Is it heresy to believe that when Christ comes He will then have power over the nations and rule them in justice,—when the prophet Daniel so plainly reveals that when Christ comes, with the clouds of heaven, unto the Ancient of days, that there shall be given him "*dominion*, and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away." (Dan. vii. 13, 14)?

7. Is it heresy to maintain that all nations are yet to worship our God, when the Psalmist exclaims, "*All the ends of the world* shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee, for the kingdom is the Lord's and he is the Governor among the nations" (Psa. xxii. 27, 28)? Indeed, no one will pretend that this has ever been fulfilled. Hence, it is future.

8. Is it heresy to endorse what the saints will sing when standing on "the sea of glass" in their immortal state,—"Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for *all nations* shall come and worship before thee (in thy presence), for thy judgments are made manifest" (Rev. xv. 4)? The nations here alluded to cannot be the saints, for they are the harpers who sing what the nations shall do, etc. Hence, kind reader, if you are on the sea of glass, you will sing "The AGES TO COME" SONG. Amen.

9. Is it heresy to expect the binding of the devil for the reason "that he should deceive the nations no more until a thousand years should be fulfilled" (Rev. xx. 3)? And would there be any use in binding him in order to *prevent* his *deceiving* the nations, if there be none during this time who were *liable* to his deception?

10. Is it heresy to believe that the saints will reign with Christ and be kings and "have power over the nations."—when God's word teaches that the kingdom and *dominion* shall be given to them, and that they shall be kings and priests, and reign on the earth, ruling the nations with Christ? See Dan. vii. 27; Rev. v. 9, 10; ii. 25, 26; xx. 4, 5,

11. Is it heresy to believe that when Jesus shall be seated on His throne in the regeneration, that the Apostles shall then reign over the twelve tribes of Israel, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28)?

12. Is it heresy to believe that the kingdoms of this world, now governed by tyrants, will yet be subjected to Christ and become his,—when John heard "great voices in heaven saying, The kingdoms of this world are becoming the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. xi. 15)?

Finally: Is it heresy to believe that all nations are yet to be benefited by the covenant of Abraham, when Paul says, "The Scriptures foreseeing that God would justify the heathen by faith, preached before the Gospel unto Abraham saying, In thee shall all nations be blessed" (Gal. iii. 8)? And when Christ thus reigns and blesses the nations, they in turn will "call Him blessed." (Psa. lxxii. 17.)

Dear reader, let no one deceive you about these promises being *conditional*. They have the "thus saith the Lord," with no conditions what ever attached to them; and it would be just as true to say that the resurrection, the coming of Christ and the rewarding of the saints were conditional, as to affirm that these blessed promises are sustained by an IF.

The doctrine of "the ages to come" then, is not a heresy, but one of those high and lofty truths which shine amid the sacred group of coming realities. May we believe in God's blessed promises to Israel and the *nations*, and what He has said shall surely come to pass, and obey from the heart the high calling in Christ Jesus; then, when our Lord returns, we shall "shine forth as the sun in the kingdom of our

Father." This we conceive to be the glad tidings or Gospel of the Kingdom of God, now near at hand.—*Selected.*

THOUGHTS ON PROPHECY.

IS RUSSIA, PRESENT, GOG OF EZK. XXXVIII. and XXXIX.?

BY NORMAN MCRAE.

While the Eastern Empires are massing their forces for the mastery of nations, the world at large is anxiously waiting for the turn of events and the rise and fall of nations. Not only is Christendom universally commenting on these points, but especially the class called "Second Advent people." They boldly assert that the present struggle is one and the same called, in the Bible, the "Battle of God Almighty;" the invasion of Gog. Ezk. xxxviii. and xxxix., to take the unwalled villages: the final consummation of all things, and the ushering in of the Millennium reign of Christ upon earth with the destruction of Gog and all his hosts.

But have we not "a more sure word of prophecy, to which we do well to take heed, as to a light shining in a dark place?" 2 Peter i. 19. Let us, therefore, for a moment turn our attention to the prophetic word and see how the *present* "Eastern" struggle may be contrasted with Edekiel.

That Russia, future, may be Gog, I atmit; but that Russis, present, can be recognized as such, I wholly deny. The Prophet plainly asserts the state in which the land shall be previous to the Gogian invasion, and says, "After many days thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste, but is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands and many people with thee. Thus saith the Lord GOD; It shall also come to pass. . . thou shalt say, I will go up to the land of unwalled villages; I will go to a people that dwell safely, all of them dwelling without walls and having neither bars nor gates, to take a spoil, and to take a prey, to turn thy hand upon the desolate places that are now inhabited, and upon a people that are gathered out of the nations, which have gotten cattle and goods, and that dwell in the midst of the land."—Ezk. xxxviii. 8-12.

Where is the land thus described? Is it not even now threatened with the sword? and Israel, or the people spoken of, are but just beginning to be "gathered out of the nations" into that land; and by no means do they now answer the description at the time of the Gogian invasion. What *spoil* is there to tempt Gog, or Russia, now to invade that land? It is altogether the reverse now of the prosperity described by the Prophet at the time Gog enters the land. Nothing can be further from the truth than that Russia is *now* the invading Gog or is likely to be for sometime to come.

Galveston, Texas, June 1877.

REMARKS BY THE EIITOR.

BRO. MCRAE has taken the right view of the subject. It is truly painful to see Advent papers attempting to make an excitement over this question, as if the time had come for the "Armageddon Battle." A similar attempt was made twenty years ago, during the war in the Crimea; and Sabastapol was made out to be "Armageddon," etc. Had not all Christian men better endeavor to keep sober and seek to do their work in a manner more creditable to a sound and sanctified mind? "Occupy till I come," said our Lord when about to go away. Let us observe the signs of the times and keep *always* ready to welcome our Lord at his coming; but let this attempt at excitement cease: it has done mischief enough.

LETTERS AND EXTRACTS.

FROM G. B. STACY.

BRO. STORRS: Dwelling in this sparcely settled country, where few people are more than absorbed by their physical necessities to maintain their at least apparent standing amongst their fellows, their mental and spiritual capacities dwarfed to mediocrity by the direct teaching of the denominational clergy and their practical every day countenance of the habits that have grown up amongst them (and not them alone, but society universally) namely, the habits of fashionable etiquette and of their extravagant hospitalities. It is no uncommon thing for people to feel under obligation to entertain company luxuriously, though the merchant who furnishes the supplies goes unpaid therefor.

The habit of going to Sunday meeting is chargable with the bulk of this folly and extravagance. Of course it is natural for every one to put on their best attire when they go to meeting, and to endeavor to wear it to the most advantage in relation to their personal appearance.

This is the weak side of human nature. Hence, the appearance of each is the subject of observation of each other, and on their retreat almost every one of those present can give you a living description of the entire dress and manner of its being worn by each other than him or herself. The greater taste of one only stimulates the tastes of others to reach, or rather to out-do any others, and so the emulation to observe and excell proceeds with increasing velocity, until the simple habits and attire of the first Christians are altogether lost sight of, and ignored.

The clergy stimulate the disposition by insisting upon their houses of worship being kept abreast of the progress of refinement and taste. Hence, fine instruments, well trained choirs and perfectly artistic music must justify the congregation; then the luxuries of ease and ornamentation must be aimed at and secured at the earliest moment. The churches must be capped or crowned with graceful towering steeples, and everything connected with, or adjunct thereto of religious service, must in its every phase proclaim that it is abreast of the progress of the age.

Thus we have material progress, physical comfort, sensuous gratification, presented to us in every phase of religious life as the evidence of its progress and success. This is the clerical idea of religious progress, the evidence of success, and it seems impossible to make any of this very religious community comprehend, that this is simply the evidence of worldiness.

The varied religious organizations in their anniversary meetings and reports, glory in presenting to the public the record of their accumulation of these varied physical forces, and seem to emulate each other as to who shall be able to wield the largest accummulations of them. Hence the most successful missionary or other agency is that which controls or collects the largest annual income.

But, my brother, these are not the evidence of Christian life, for it is written "not by might, nor by power, but by my Spirit, saith the Lord." What then are these popular manifestations but the evidence of that state of things which belong to the Laodicean age of the Church? Rich and increased in goods, each denomination at least boasting their equal or greater progress in the accumulation of material resources than their fellow competitors. It is the gross darkness of the night which preceeds the break of day. We may not have reached midnight yet, but the darkness is getting all but impenetrable, a darkness that may be felt. There is nothing for us scattered children of light to do but to let our light shine with all the brilliancy it is capable of, keeping our lamps carefully trimmed and always a good supply of oil in our vessels, so that the Holy Spirit may shine through us into every accessible avenue, and wait for our living head: the Lord Jesus from heaven.

Ame'ia C. H., Va.

FROM ELD. S. W. BISHOP.

BRO. STORRS: Having full knowledge, and a thankful appreciation of the sympathy, and the disinterested Christian love felt, and at all times manifested toward me by yourself, and thinking you may be pleased to hear of my efforts to spread abroad the light of truth as well as of my present condition, I will say, I am very much improved in health. From a certain day nearly three years ago, my health has been gradually, but slowly mending up to the present hour. Some of my loving (?) brethren, I have no doubt, have honestly supposed that the Lord would lay me away in death to prevent me from preaching what they considered a monstrous heresy. God is, however, infinitely more merciful than they. That day of which I speak, I will by your permission, speak of more definitely. On that day my condition was such that no earthly means could bring me help. I was brought to look death in the face. I think it will honor God to tell just my condition in a few words. In my first sickness my difficulty was inflamation of the liver, and stomach, sympathetically affecting my bowels, accompanied with nervous prostration. To make the story short, my stomach come into a condition that it did not properly digest any food taken into it; and it required eight hours at least, for graham mush to pass out of it; and all action ceased in my bowels; none could be produced by any means that were used. At this critical point my dear companion and myself went away alone, bowed before our loving Father, and asked him to take my case into His hands entirely. We received an answer that he would do so, and would raise me up. My bowels were made *all right that day*, and my stomach was strengthened to that extent that it would digest, *without difficulty*, any food that I felt like eating. That is the day of which I speak, and it is a marked epoch in my life; I speak of it now with a heart filled with thanksgiving to God for His great mercy to me.

A few words with regard to what I have been doing. Since I last appeared among the corresdents of our best of all publications, I have preached in Newark N. J. to my own comfort, and, if I am not mistaken, to the gratification

of some at least who listened to my talk. I feel very thankful to our Father in heaven, and to the brethren in N. for their great kindness to me.

I have also visited Salem, Leynn, and Worcester, Mass.

I preached in Salem Sunday July 8th, afternoon and evening. In the morning we enjoyed one of the best social meetings that I have been privileged with being in for more than three years. We had a good representation in the afternoon from Leynn, numbering fourteen. The Lord blessed me, and gave me great liberty in preaching the word, and all seemed to enjoy it. I was made welcome at the home of our dear brother Fielden, and thank him for his very kind consideration in all things toward unworthy me.

From Salem I went to Lynn. Our dear brother Waterhouse and others secured the Oxford Street Chapel for Sunday July 15th, and we held our meetings at 10—30, A. M. and 3 P. M. In the morning I had uncommon liberty in presenting the Bible doctrine of the Kingdom and reign of Jesus Christ. In the afternoon it was estimated that our audience numbered two hundred and fifty. It was very pleasant to me to see among them old friends, and brethren and sisters, that I have associated with for more than twenty years; and to know by their hearty words of cheer, the warm clasping of the hand, and the earnest friendship that lighted their faces, that I had not lost the love they had for me in those days long gone bye, though now from some of them I differ in religious views.

I was glad indeed to see the faces of old, and new friends, from Chelsea; among them my old and highly esteemed friends, brother and sister Chadwick. I preached on my way home Tuesday evening July 17, by request, to some of my old friends, in the Advent Chapel in Worcester; and had a very pleasant time. Altogether the visit to Mass. was both pleasant and profitable to me, and I humbly hope that others were profited a little. It would be a great blessing to me, seemingly, if I could have the privilege of preaching every Sunday, but God knows best. In the section where I now live, I was very highly esteemed by some Advent churches, up to the hour that I embraced the truth concerning the ages to come. Now I am not allowed to preach in any of the Adventist Churches in surrounding towns. God will, however, see that all things work for the good of those who are truly good.

I wish to add that the brethren in Lynn were exceeding kind to me, both in taking care of me while with them, and helping me on my way with a *substantial* "God bless you."

West Meriden, Conn., July 24, 1877.

FROM F. BRUNS, M. D.

BRO. STORRS: It must be pleasant and encouraging to you hearing now and then from your readers that the hard work of your reading, writing, selecting and arranging the matter for our beloved BIBLE EXAMINER is appreciated.

Your storehouse has been filled and is filling up continually with good and fat things; and you are able to deal out to us an abundance. We know the Lord has trained you for this task; and to Him be all the praise and glory.

The small company who contribute to our Magazine has some noble officers, who stand firm at your side, helping you. Behold the Briton, HENRY DUNN. What a hugh compilation of thoughts, begotten by the Spirit of God, brought forth under the help of a sanctified reason: clear and simple as a silver bell; elegant and penetrating as the rays of old Sol; pointing as high as an Egyptian Pyramid; have been given to us in years past! By reading and rereading and brooding over his writings it sometimes enters my mind, as if our great Savant, C. F. HUDSON, were risen from among the sleepers and spake to me in Bro. DUNN's thoughts. Bro. LEDERER, our Hebrew scholar, has diffused some splendid light on the fogg of our beloved man, Daniel. Bro. BISHOP I am very glad to see and hear, has lifted up his head and voice once more to comfort us and make our hearts happy. I am so glad there are so many among the few, who let us now and then hear how they are getting along. This should be done as it is done. How glad I am when I see the names of Spencer, Blain, Rockwell, and a great many more of our company. I do not intend to do wrong, I tell you, I like POLLY PITTS' letters better than any of the others. What a mother of Israel she is! I should like to see her and press her hand. The Lord be with her. Our hope, our expectation will be realized in due time. We will wait patiently, bear our burden, grow up in Jesus Christ our head and King, and the promise will be ours. Glory be to our heavenly Father in Christ.

East Boston, Mass., July, 1877.

NOTE BY THE EDITOR.—DR. BRUNS is a German.

FROM LUCRETIA B. LAMB.

This day—the seventy-seventh anniversary of my birth I lift my heart to thee, my Father in

Heaven, and in the name of Jesus, my elder Brother, consecrate anew every thought of my heart, every faculty of my being, to the service of Him who has led me hither. My heart is filled with thanksgiving and my mouth with praise, as I review the way in which I have been led. Afflictions severe and heavy crossed my path, but I learned righteousness from them. Darkness everywhere met me at times, yet the true light, by patient waiting and prayerful study, shined into my heart, enabling me from that time to raise my Ebenezer; for I know it is Divine truth; on it I stand as on a rock and defy the assaults of error to shake me. I know in whom I believed, and with perfect confidence commit all to Him this morning, praying that on another fifth of July's return I may see Jesus as He is and be changed into His likeness. For this I will patiently wait and work as I have strength and ability, thankful that I can do something to honor Him who gave His life for me. How richly at this time of the year creation speaks of His Majesty, wisdom, and power; but in the face of Jesus we behold His love and mercy so richly blended that with the Apostle we may exclaim, "What manner of love the Father hath bestowed upon us,"—and that it is unending makes its value incomprehensible and the terms by which we hold a claim so sure that neither life nor death, things present or to come, can make void the contract.

Believing, therefore, we rejoice with joy unspeakable and full of glory.

May the Good Shepherd soon appear to shield His own and satisfy them with His likeness.

Saint Paul, Minn., July 5, 1877.

WM. M. DARROW, Bloomfield Valley, Pa., writes: I would add my testimony to those of others concerning the BIBLE EXAMINER. I love and appreciate it. It is a welcome visitor: all the preaching, meeting and Christian exhortation I have at present except the Bible. Some of those who used to have some points of truth, in regard to the age to come, have gone back rather than to take a step in advance and enter into a more glorious light. The light has seemed in them to have shined in darkness; and I cannot see any other reason only because they were indisposed to go in advance of their previous ideas. What light they seemed to have is taken from them. God grant that it may be given to others who shall bring forth fruit to the glory of His name and the name of Jesus, the Redeemer of all men. How I love to read the many letters published in the EXAMINER. They are equal to an exhortation meeting to me.

ELD. J. S. LAWYER writes from Cobden, Ills.: I spoke on the blessing of *all families* of the earth, through *the Seed* a short time ago; when a Sectarian Preacher, arose and said, "That sounds very much like Universalism." I replied: "Very well, if Universalism is the truth, what hurt does it do? and let me ask you a candid, honest, brotherly question: Would you not prefer that Universalism should be true, at least, so far as yourself is concerned? He replied, that he "should." I then said, "Very well: What right have you, then, to desire that it should not be true for the great mass of our brother men who have not had the opportunities you and I have had?" Who gave you such authority?" I said, "Oh for more of the love of God to be shed abroad in our hearts; love that takes all selfishness out of us and gives us a kind, loving sympathetic heart; one that does not merely care for self, but a love that cannot make us happy unless our neighbors can be happy too."—I cannot help feeling sad and despondent all the time; yet have no reason to feel so on account of lack of food and raiment; but when I try to show that God is so good, and that He is working all things right, so that *all* may be finally happy unless they *wilfully* reject offered mercy,—then to have men rise up and say, "It is a humbug;" and that God is not such a good God as I teach, and warn the people to beware of the doctrine."

A WORD TO BRO. LAWAER BY THE EDITOR.

"Rejoice in the Lord always; and again, I say rejoice." So exhorts an apostle. Our work is to sow the seed; and though we may sometimes do it "weeping," yet, still let us rejoice in the Lord always, knowing our labor is not in vain, that though the fruit of it may not be seen by us till the Lord gathers the harvest and shows us the result in a state where pride can find no place in us, but we shall joyfully give all the glory to God and eternally praise God the Lamb that gave us the honor of being employed in so glorious a work while in this state, and thus preparing us to carry on the work till "all shall know the Lord from the least to the greatest." Let us take courage, then, and "count it all joy when we fall into" the hands of opposers; for God can "make the wrath of man to praise Him, and the remainder He will restrain."

S. S. CALL, Hesper, Iowa, writes: It is some time since I have reported to you, and am thinking a few words may be acceptable. The truth is gaining in this region, slowly but surely. The "Friends" (i. e., *Quakers*) held a meeting here lately, and, as usual, gave liberty for speaking,

and with the others I improved a few moments on *conditional* salvation. The word of God declares, "Believe on the Lord Jesus Christ, and thou shalt be saved." Aside from this, I find no conditions without going back under the law; and Paul says, if any man be under the law, he has "fallen from grace." Again, "By the deeds of the law there shall no flesh be justified in His sight." Therefore, it is useless to go back there. "The law is not of *faith*;" "by grace are ye saved, through faith; and that not of yourselves," (neither the grace nor the faith), for "faith comes by hearing and hearing by the word of God." Peter tells us, "There is none other name under heaven given among men whereby we must be saved," and that name is Jesus. Acts iv. 12. Let us look at the *conditions* of the different denominations. Do they keep them? If we take their own testimony we hear them say, "I *do not* live as I ought; I do not live up to my profession; but I am determined to try to live better." This is no fiction; but their own voluntary statement: and we believe it. Now, what becomes of *their* conditional salvation? It is forfeited; and accordiug to their own statements Paul could well say, "They are all gone out of the way;" and consequently, God included them all in unbelief, that he might have mercy upon all." I quoted some of the positive declarations of the word of God, such as Psa, xxii. 27–31, and lxxxvi. 9; and Isa. xlv. 22–24, where God had sworn by himself that His word should not return to him void, (or, broken). At this point I was requested to sit down; they "could not allow such talk; it was a dangerous doctrine; they did not intend to open the door so wide," etc. I told them, I thought it far more "dangerons" to advocate, that God would break his oath.

It made a sensible stir among some, and a rejoicing with some others. Thank God, the word is not bound, and I am not afraid to speak it. God bless and sustain you in the work.

D. R. Losey, Brook Side, N. J., writes: Through the goodness of our heavenly Father, I have investigated the Word, the year past, to see if the so called "Wicked dead" would have a resurrection. I am glad to say, with you and others, the Scriptures teach us they will. I feel thankful that light is beginning to shine on my pathway. I have met with persecution, yet I am willing to suffer with my Master, knowing that if I suffer *with* Him I shall reign with Him. It is better to be a free man, in Christ, than to be a bond man to sectarianism. I know that I am a pilgrim and stranger, looking for the coming of the Son of God to take his great power and reign. The Lord bless you for sending me the Examiner. It has proved itself a great blessing to me and my family in our journey Zion-ward. Many dark texts of Scripture have been made plain to us, and now shine bright and glorious. We can now see *why* sin and evil were permitted to enter our world; and for what purpose. I with some others, have been suffered, in years past, to believe that none except those who had formed a spiritual union with Christ in this life would be raised from the dead. While believing that theory various texts stood in my way which I could not harmonize. The general tenor of the Bible teaches that in this age or in "the ages to come" the Gospel will be preached to every son and daughter of Adam; and as it has not been preached to all here, and seeing that the Lord will soon come to reign on David's throne, it is clear that then it will be proclaimed to all by the saints in the coming ages.

The ages to come views I *did* dislike until a brother gave me a copy of the Bible Examiner, but I laid it aside, not daring to look at it, because I thought it must be half-brother to Universalism. After a while, in reading the Bible I noticed that the promises and oath of God covered more ground than most people believed. I wrote to Bro. Spencer about it, and he got you to send me the Examineb regularly. I am exceedingly sorry I cannot pay you for it. Poverty and want, a few years past, and work so dull, we have suffered for the means to live and sustain my wife and four small chifdren; yet the Lord has not forsaken us; His Spirit is with us. Praise His holy name. The coming of Jesus gives me great comfort in my hours of poverty and want. We crave an interest in the prayers of the saints. May God bless you all.

Remarks by the Editor.

If the Examiner is destined *to be continued*, all persons who are really too poor to pay for it, and earnestly desire its visits, I intend shall have it, if they will give me notice of such desire. I shall send it to such just as cheerfully as if they could and would pay for it. I am not afraid but that the Lord will see that it is made good: "He that hath pity upon the poor *lendeth* to the Lord:" no fear but what "He will pay him again."

Let all the Lord's poor, who are now receiving the Examiner *gratis*, give me notice soon, if they desire its continuance.

John R. Davidson, Sparta, Canada, writes: I am greatly pleased with G. R. Lederer's ex-

planation of the "Apocalypse of the Old Testament." I hope he will still continue to write for the EXAMINER. You have good writers to select for the EXR.

BEAUTIFUL EXTRACT.

We possess a genuine fragment which Cicero has preserved to us from a lost work of Aristotle. It runs thus: "If there were beings who lived in the depths of the earth, in dwellings adorned with statues and paintings, and everything which is possessed in rich abundance by those whom we esteem fortunate, and if these beings could receive tidings of the power and might of the gods, and could then emerge from their hidden dwellings, through the open fissures of the earth to the places which we inhabit: if they could suddenly behold the earth, and the sea, and the vault of heaven, could recognize the expanse of the cloudy firmament and the might of the winds of heaven, and admire the sun in its majesty, beauty, and radiant effulgence; and, lastly, when night vailed the earth in darkness, they could behold the starry heavens, the changing moon, and the stars rising and setting in the unvarying course ordained from eternity; they would surely exclaim, There are gods, and such great things must be the work of their hands."

It has been justly observed that this passage is alone sufficient to corroborate Cicero's opinion of "the golden flow of Aristotle's eloquence," and that his works are prevaded by something of Plato's genius. Such a testimony to the existence of the heavenly powers, drawn from the beauty and stupendous greatness of the works of antiquity.—*Humboldt's Cosmos.*

THE AMERICAN MILLENARIAN is *printed* in Boston, 153 Mill St., by Allan & Hewitt; the Editor's, DAVID CAMPBELL, Post office address is, *West Windham*, N. H.. to whom all private letters should be addressed.

The magazine is issued as often as funds are received to pay printers. TERMS, One dollar for 12 Nos. of 16 pages.

Bro. CAMPBELL came from Minnesota about a year since to obtain surgical aid for his wife, afflicted with a cancer; but it proved unavailing; she died in Boston, June 10, 1877, in a few days of her 69th year. Says the OBITUARY, "She served her generation by the will of God, and fell asleep, leaving her husband the consoling hope of meeting her at the morning of the resurrection in more than youthful beauty, in the likeness of her Lord."

LETTERS RECEIVED TO JULY 30.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

S. S. Call for Martin A Cott, Ann M. Dickinson, Lottie Hermes, John R. Davidson, F. Bruns J. Blain, Lucretia B. Lamb, Mrs. R. W. Pierce, M. S. Higbee, T. J. Harris, H. Young, James Lesslee, Mrs. R. Brinkerhoff.

PARCEL SENT TO JULY 30.

Peter Jeffrey (3 par.) Hugh Baker, P. S. Hartough, M. S. Higbee, R. B. Hill.

The Bible Examiner is a Monthly Magazine, *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp octavo. Price, 10 cents.

"HOPE FOR OUR RACE. or, *Gospel to the Church and World. God's Government Vindicated.* By ELD. JACOB BLAIN, Buffalo, N. Y." A valuable work of 192 pages. *Price*, 30 cents: postage 4 cents; at wholesale, 25 per cent off. Address him as above.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

Vol. XXI. No. 12. Whole No. 314

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 322
SPECIAL NOTICE. Ed.,..... 355
"THE EASTERN QUESTION." Ed.,..... 355
BALD ASSUMPTIONS. Ed.,..... 357
"THE TIMES AND SEASONS." Ed.,..... 357
DANIEL'S VISIONS. Ed.,..... 360
JUDGMENT—NO. 3. By S. W. Bishop..... 361
CHRISTIAN KINDNESS. By Dr. Leask,..... 363
OUR FUTURE HOME. By Henry Constable,..... 365
DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. By G. R. Lederer,..... 367
NATURE AND ITS LEANING. By Geo. Lloyd,..... 369
THE WAITING CHURCH (Poetry). By J. Fondey, M. D.,..... 372
INFIDELITY AND CHRISTIANITY..... 372
SOME JEWISH JOTTINGS,..... 373
THE TRUTH AND SPIRIT OF GOD. By J. H. Mills,..... 374
THE DAY OF JUDGMENT. By John Fondey, M. D.,..... 375
RECONCILIATION AND CONSOLATION. By H. Yonng,..... 375
TRUST IN GOD,..... 376
LETTERS AND EXTRACTS,..... 377–380

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, SEPTEMBER, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ONTARIO, N. Y.

EDITOR'S NOTICES.

I REGRET to say, it will be impossible to get all articles that are on hand into this closing number of the present volume; some must lie over for a future issue.

I FIND my offer of *back* volumes for 75 cents has been misunderstood. It is volumes 18, 19, and 21 of the *un*bound volumes that I offer for 75 cents, *each*, till notice is given to the contrary. This offer is made in hope that friends, who are able, will thus inform others, by sending a volume, so that they may be induced to subscribe for the BIBLE EXAMINER hereafter. Vol. 20 does *not* come into this offer. I have no *un*bound ones of that volume to spare, and but few *bound*, to sell.

TERMS OF THE BIBLE EXAMINER.

Single Subscriber,	$2 per volume.
Two copies, to one address,	3.00
Four " " "	5.00
Ten " " "	10.00

The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance, and the money sent at the risk of the subscriber.

DISCONTINUANCES.

Those who have not paid for volume 21 must not expect any of the next volume: such will be considered as wishing to have the EXAMINER discontinued, unless they inform me otherwise. If they will send me $3, however, immediately, I will credit them in full to the end of the next volume.

Subscribers who have paid only $1 on this volume shall have their Magazine continued to the end of the next volume if they pay, strictly in advance, $2; otherwise it will be discontinued at the end of this.

Any person who commenced with *this* volume of the EXAMINER, as a "*new*" subscriber, will please inform me if they wish its *continuance*; otherwise it will no longer visit them.

Those who have received the EXAMINER *gratis*, if they wish it so continued, must notify me at once, or fail to receive it longer.

BOUND VOLUMES.

Any person wishing Vol. xxi. *bound*, should send me their order immediately. Price, $2: in plain binding: in morocco gilt $3.25.

Volumes 18, 19, and 20 *bound*, will be furnished at the same prices, each.

A REQUEST.

SOME thoughtless or unscrupulous persons seem to think they have a right to charge me with all the sentiments found in the columns of this Magazine. Will such please read the "*Standing Notice*" on the face of this Magazine, commencing, "In *no case* will the EDITOR be responsible," etc? I may add, Nor do I think best to criticise every sentiment by others that I may judge incorrect. My *Editorials* express my own views; and by them please judge what *I* believe and teach.

EDITOR.

CORRECTION.—On the last page of the EXAMINER, for August, 1st column, notice of the *Am. Millenarian*, 2d line, instead of "*Mill St.* read *Milk* St.

"FOLLOWING AFTER TRUTH."

It is with gladness that, as this number of the EXAMINER was about going to Press, I am enabled to announce the reception of "PART THE THIRD" of the above named work; so that our readers will have the pleasure, in the coming volume, of the interesting reading furnished by our friend and fellow laborer in the work of clearing away the theological rubbish which has for centuries past bewildered sincere inquirers after truth, and armed Infidels with their most powerful weapons against the Bible. I do not endorse every expression or sentiment in Mr. DUNN'S writings; but the exceptions are so few that I feel no disposition to mention them particularly: he speaks for himself and I do the same, and praise the LORD for the grace He has given my friend and brother in his glorious work in vindicating the Character and Government of our CREATOR: and the world, especially the *Christian* world, owes Mr. DUNN a debt of gratitude for his long years of patient search after the truth, and his faithful and costly labor in giving the result to his fellow men; and now, in his old age (78 years), revising and putting the fruits of 20 years into a form to be exceeding useful to multitudes of our race. May he live to enjoy some of the fruits of his long years of toil.

The "PART" just received has on the cover the following "*Notice:*"

"In reply to Correspondents, it may be as well to state that when this work is finished it is intended to *publish* it complete in a single volume. Additional copies of the *parts* cannot be forwarded to any one, as the Edition, prepared for Private Friends only, is limited."

The only hope, then, for immediate possession of these valuable writings is to get them by subscribing for the BIBLE EXAMINER. This closing volume contains the whole of "PARTS" one and two; and Vol. xxii. will contain the whole of "PART THE THIRD," just received, and probably of future *Parts*.

EDITOR.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXI. NEW YORK, SEPTEMBER, 1877. No. 12.

SPECIAL NOTICE.

It is now my determination to go forward with the EXAMINER, and No 1, Vol. xxii. will be issued as early in October as possible; and it is to be hoped that the earnest desire expressed for its continuance may be followed by remittances corresponding therewith.

Six volumes of the *revived* BIBLE EXAMINER are now completed; and though all manner of misrepresentation has been employed against it, it has survived; and if our heavenly Father *wills*, it will live while the Editor does, and has strength to do the work to which, he has never doubted, he was called of God, six years since; and though he engaged in it with the loss of many dear friends,—whom he loved much, and still loves,—and the loss of their support, yet he has been blessed with the consciousness that neither the desire of fame, money, or any other wish actuated him except that the light, on the Divine character and government, that God had given him, should not be "put under a bushel," but should be given to others for comfort and salvation. The expressions of joy and peace in believing this proclamation that have reached me, in the six years past, have cheered and comforted my heart, so that the opposition that has been made to my course has caused me no other regret or pain than that which has arisen from sorrow for those who have deprived themselves of the joy and peace that is experienced in the glorious view of the character of "*Our* FATHER in heaven," and the love of Jesus Christ, his Son, "who gave *himself* a ransom *for all.*"

I do not propose to become an "ALARMIST;" and think to *scare* men to serve the Lord; as some seem to think is the only way to get sinners converted or keep saints in the fold. But Jesus said, "I, if I be lifted up, will *draw* all men unto me." To "draw" is the Divine way. To *drive* may be as far as some professed teachers are able to see. Let them work in that way, if that is all they know. Another way is my calling; i. e., to show that God, our Maker and Redeemer, is *lovely*, and worthy to be loved.

Now, friends, I ask your support financially, and by your continued prayers; I shall go on till the Lord shall give me a discharge from the labors of this life, and with the blessed hope of resuming the work in the AGES TO COME.

GEO. STORRS.

"THE EASTERN QUESTION."

Some Advent believers may wonder that the EDITOR of this Magazine says no more on the above question. To tell the truth, he is all but disgusted with so much that is said, and seems to be written to create fear in some, and joy in others. Such a course appears to him of a very questionable character, so that he has judged it best to say but little.

That we are living in the time of the "Distress of nations, with perplexity," and of "men's hearts failing them for fear," etc., I have no doubt. But that the "Armageddon battle" is as near as some are teaching I see no reason to believe; nor that Russia will be permitted to go farther South than Constantinople at this time, even if she is permitted to reach that city—I do not believe; and it is possible that she will be "turned back" (Ezk. 38:4) ere she reaches that point. Disaster seems to attend her course.

How those writers who are trying to get up the idea that the "battle of the great day of God Almighty" is right at hand, which is to terminate this age, can reconcile such an idea with the prophecies concerning the position of Israel and the land of Palestine, it is impossible for me to comprehend. The usual method of making prophecy "conditional," that stands in their way, is too absured to be accepted by sound minds.

That Russia is the Gog of Ezekiel, does not admit of a doubt in my mind. The invasion of Palestine by Gog and his associates does not take place till that land is "brought back from the sword," and the people of Israel are "brought forth out of the nations, and dwell safely" there, in "unwalled villages," etc.

Such being the fact, a period of some length must yet pass before the Armageddon battle can take place, if that battle and the Gogian invasion are at or near the same time.

That the present conflict may result, in some way, in the dismemberment of the Turkish Empire, if not in its entire destruction, is extremely probable. As a result of such dismemberment, Palestine would be likely rapidly to be filled with the Israelitish people, and so hurriedly that no time would be allowed to build *walls* about their villages: besides, "dwelling safely," or having the feeling of safety, because under the protection of the Anglo-Saxon race. It would not therefore, be till "after many days . . . in the latter years" (Ezk. 38:8) that Gog, or Russia and her associates, would "think an evil thought and say, I will go up to the land of unwalled villages; I will go to them that are rest, that dwell safely . . . to take a spoil, and take a prey, to turn my hand upon the desolate places that are now inhabited, and upon people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (Ezk. 38:10—12.)

The judgments visited upon Gog, at that time, correspond with the transactions of the Armageddon battle, Rev. xvi. 17—20. In Ezk. 38:18 we read: "It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, my fury shall come up in my face: for in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a *great shaking* in the land of Israel,"—(a great earthquake: connect this with Rev. xvi.18, "a great earthquake, such as was not since men was upon the earth")—"And I will call for a *sword* against him, (i. e. Gog), throughout all my mountains, saith the Lord GOD" (i. e., armies shall come against Gog): "I will plead against him with pestilence and with blood," (*war*); "and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brimstone." Compare this with Rev. xvi. 21, "There fell upon men a great hail out of heaven every stone about the weight of a talent; and men blasphemed God because of the plague of the hail," etc. Let it also be remembered that, "Great Babylon came in remembrance before God to give her the cup of the wine of the fierceness of his wrath." (verse 19.)

Babylon, Mystical; or, Rome *Papal*, will sympathize with Russia because of the similarity of their religious systems; the Czar being the Head of the *Greek* Church, as the Pope is the Head of the *Latin*, or Roman Catholic Church; both are systems of Idolatry: i. e., they exalt men, in authority, above the authority of God. Both wish to rule the world; hence, it would be natural for them to be so far united as to attempt to uproot restored Israel that there need be no fear of a kingdom there that could interfere with their ambitious designs, though these two powers might, in the conflict for supremacy, turn their swords against each other. This idea is expressed in the language of the prophecy, where it is said, "Every man's sword shall be against his brother," (Ezk. 38:21,) and the fact that "Great Babylon" is to be "remembered before God," in the Armageddon battle, and drink of "the cup of the fierceness of God's wrath."

The nations where the Papal authority is strongest, at the present time, are France and Spain. These two nations are both put down in the Armenian Bible, in Ezekiel 38 and 39, under the name of "Gomer," as a part of Gog's confederates.

The Papal power, at this time, is believed to be organizing all the people under their influence preparatory to a great and mighty struggle to establish that power in the supremacy of the world; and it, no less than Gog, will be ready to attempt the defeat of a central power in Palestine that would be adverse to its ambition for universal dominion. How the devised plan is to be carried into execution is one of the secrets of Jesuitism. If there is to be a *personal* "Antichrist" in the future, as some believe, then it is highly probable that a future Pope will be that personage; and so soon as a sufficient number of the tribe of Judah are settled in Palestine to make that land an object of power, the reigning Pope can proclaim himself "The Messiah"—*The* Christ they have so long looked for! Why should he not? It would be no greater sin than what previous Popes have committed in allowing themselves to be called "Our Lord God the Pope," and claiming "*infallibility*," which belongs to no one except to the "*Eternal* GOD." The next

step with this Antichrist would be to "make a *league*" with the Jews, being accepted of them, as their Messiah. This would continue but a short time before the Jews would discover their mistake and a rupture take place. This may be the point of time when Gog with his associates come into the land, and when "Gomer"—France and Spain—will be called in by Antichrist, and when he will unite with Gog to bring the Jews under subjection and to divide the spoil between, or among them. And when all these powers are on the track, as they suppose, to triumph, the Lord turns "every man's sword against his brother," and cause a terrible earthquake which shakes the whole land and throws down the mountains, and the steep places shall fall; and He will send great hail-stones from the heavens, with fire and brimstone upon Gog and Great Babylon together; so that the two corrupt churches, with their Heads, shall perish together; and, "Thus," saith the Lord GOD, "will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD." Now let the 39th chapter of Ezekiel be read; especially verses 17 to 29, and we will learn how matters are to wind up on the "*Eastern Question*:' but "*The end is not yet*:" therefore, be not deceived as to time or manner.

Let us all heed the Saviour's words, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Some will doubtless say, "you teach my Lord delayeth his coming." Do not mistake me: I believe the Lord is "nigh, even at the door," to take His prepared ones to Himself; while the unprepared will be left to pass through the terrible judgments spoken of; yet, even those may "be saved; yet so as by fire," or be refined by the tribulations they pass through; but they "Suffer loss," even the loss of being numbered as the "Bride of the Lamb," and to *sit with* Him on His throne. (Rev. iii. 21.) EDITOR.

BALD ASSUMPTIONS.

Some time since an article, by D. T. TAYLOR, appeared in the *Bible Banner* on "The Spirits in Prison," of which I took no notice at the time In the *Rainbow* for July last, the article was republished. To the general criticism and result, I have no disposition to object, and am inclined to believe Bro. Taylor may be correct; and that the meaning generally put on the text has no authority from the *original*. After a very critical examination of the words of the text, in conclusion, he says.

"We are simply told that the divine Spirit of God and Christ, and high celestial spirits accompanying, were agencies in preaching God's word to the hosts before the flood in Noah's time."

I do not endorse this statement, neither oppose it; but the following paragraph may be called "bald assumptions;" he says:

"To suppose the Gospel to be preached to men after this life is utterly mischievous and pernicious. It is inconsistent with the nature, scope, and end of the Gospel, which is preached with such commands, ordinances, and fruits connected therewith as concerns only men in this life. Those who are dead are not proper objects for the Gospel to be preached to. Their fate is fixed. The view is forced and improbable. The means, the end, the proper effect of such preaching are all wanting. Consequently the notion can only be totally rejected by all orthodox Protestants."

My desire is to treat these assumptions in a Christian spirit. If the writer had defined some of his words there might not have been so much cause for offence as there is. He evidently means by "the Gospel" the whole system of salvation appointed for the race of men, and affirms that it "concerns only men in *this* life;" that at death, "*Their fate is fixed.*" He tells us, there are "commands, ordinances, and fruits connected with the Gospel," which do not concern men beyond this life.

Here let me ask, whether all men have been placed under the Gospel without modification, or change? Or, in other words, Were the same "commands and ordinances" always and everywhere required of men in order to salvation? If so, how does it happen that Abraham, Isaac, Jacob, and all Israel, though under commands and ordinances, were not under those we are, who live under what he calls Gospel ones? There can be no denying that there is a wide difference between the previous dispensations and the present one. How does any man know that there will not be a still greater one in the next and following. As this dispensation has been enlarged over the former ones: who is authorized to say there will be no Gospel in any form for those who have passed out of this life in unavoidable ignorance of the "Good tidings of great joy, which shall be to *all people*;" as God commissioned His Angel to proclaim, and "a multitude of the heavenly host" to *confirm*, and

ascribe "Glory to God in the highest" for the Glad Tidings which were to be "to all people?" Has old fashioned Calvinism so possessed thy kind heart, Bro. Taylor, as to leave millions on millions to perish hopelessly for the lack of any gospel? Or, can they be saved without attending to those "ordinances" which you make essential to the Gospel and of which they never heard? Alas; what becomes of "God so loved *the world*," if after giving "His Son that whosoever believeth on him should not perish, but have everlasting life," if vast multitudes are to perish for the lack of a knowledge of the object to be believed on, it never having been presented to them!

Must my friend Taylor appeal to "orthodox Protestants" to "*totally* reject" the view of the Gospel of Christ "to every creature," lest it should have to be proclaimed in a future life that the Saviour gave Himself a ransom for all, to be testified in due time?" The Jews were offended because He was to be proclaimed the Saviour of Gentiles, as well as of themselves; so, my friend seems alarmed by the idea that the Good news should be proclaimed to those who have died in unavoidable ignorance of salvation and the way to obtain it. He says of the dead, "Their fate is fixed." Where does the Word of God say so? Give us one such utterance, if you can find it, from the mouth of God. Can you do it? Let us have it.

It is enough for me to know that "God *will* have *all men* come unto the knowledge of the truth." But all men have not come to that knowledge in this life: *Therefore*: They will in a life after this.

The Gospel will do all it proposes to do for men in this life. It is "good will" to all men. But many good men seek to hurry God to finish up His work. The Jews wanted it finished at once, and their Messiah appear as King and exalt their nation. Their impatience brought on them untold disaster, which 2000 years have not repaired. Some Adventists seem to be committing a like mistake. They would burn the world and get themselves into glory immediately, and let the mass, for whom Christ gave Himself a ransom, perish without remedy. They may yet find their plan is not God's.

God's Gospel plan for the present dispensation is to "take *out of* the Gentiles a people for His name;" (Acts xv. 14.) These are to be "kings and priests"—*workmen*—not idlers. Then, "After this I will return and" (burn the world? No. But,) "I will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the *residue* of men might seek after the Lord," etc.

God in this and past ages, is preparing workmen for the work of "ages to come;" and those who are now being prepared are so by the special favor or grace of God, and have nothing of which to boast; for, "we were by nature children of wrath even as others: but God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved,) . . . that in *the ages to come* He might *show* the exceeding riches of His grace in his kindness toward us through Christ Jesus." Eph. ii. 4—7.

The Gospel has been preached in all the ages or dispensations past; but not in equal clearness in each, nor to all men. It was suggested in the language respecting the "Seed of the woman," after the sin of our first parents: more clearly to Abraham in respect to the blessing to come on "all families, kindreds, and nations of the earth;" but still veiled; it was presented by types and shadows under the law given by Moses; but few, however, understand its full import, if any. When the brighter "Light" appeared which was to "enlighten the world," even the Apostles, while Christ was with them and for some years after, did not suppose the Gospel had anything to do with the Gentiles; such was the Jewish prejudice; and what an astonishment to impulsive Peter when the fact was opened to his mind that he must go to the Gentile Cornelius with the Gospel. He was as sure that there was no Gospel for the Gentiles as my good Bro. Taylor is, that there is none for any man after this life, and with much more reason; for, Jesus had once told his disciples, when he sent them out to preach, "Go not into the way of the Gentiles," (Matt. x. 5,); though when he was about to leave them he said, "Go ye into all the world and preach the *Gospel to every creature*," Mk. xvi. 15. That command has not yet been anything like complied with; for millions on millions have died, and are now dying, to whom the Gospel has never been preached.

Shall these millions perish hopelessly, without ever hearing of the Saviour, "who gave himself a ransom for them?" So, virtually, says the kind hearted brother whose words I have called "Bald Assumptions," because they are without testimony except "the *traditions* of men." I would not say a word to wound my Brother's kind heart; but, are not the words of Jesus to

the two disciples, on the way to Emmaus, applicable to such traditions," O unwise, and slow of heart to believe all that the prophets have spoken" concerning God's purposes to "reconcile the world unto Himself," (2 Cor. v. 19), and that for this purpose He manifests himself "*in* Christ Jesus," who is the "propitiation for our sins: and not for ours *only* but *also* for the sins of *the whole world.*" 1 John ii. 2. What a waste of blood, love, and treasure this, if the vast multitudes who have died without the knowledge of this great provision are never to hear thereof! For those sincere souls who thus defame the government of God, may not the prayer of Jesus on the cross be used, "Father forgive them; for they know not what they do?" Lk. xxiii. 34.

I trust when the time comes for Bro. Taylor, with others, to go forth to proclaim the glad tidings to *resurrected* dead and to demonstrate the truth of God's love to the world by doing "*greater* works" than Christ did while here, he will go with joy far surpassing anything he has ever felt in "*this* life." Welcome to the work, brother, though you now say, "I will not."

ED.

"THE TIMES AND THE SEASONS."

Though God promised, and confirmed it with an oath, that in Abraham and his Seed all families of the earth, all kindreds, all nations shall be blessed; and the Lord Jesus commanded the Gospel to be preached to every creature; yet, it is manifest there are "times and seasons, which the Father hath put in his own power," for the work to be done; and it is not for men to say *when* those times and seasons are, only so far as God shall make manifest from time to time in His providence or a direct communication. Take a few examples: God promised that all families of the earth should be blessed in Abraham and his seed; yet, for 4000 years He suffered all nations to walk in their own ways;" (Acts xiv. 20); and they were in the practice of all manner of idolatry; yet, "The times of this ignorance God winked at," (literally, "*overlooked*"), "but now" (after 4000 years) "commandeth all men everywhere to repent." Acts xvii. 30. Multitudes had passed out of *this* life without knowing anything of the blessing to come on "all families and nations on the earth." Infidelity itself could say nothing worse of the government of God than to say, they are all left outside of God's promise and oath to Abraham and there is no mercy for any of them in the resurrection life. To my mind, such an assumption is a blasphemy on the administration of God; and it is time that Christian men ceased to utter it.

Again. Christ commanded his Gospel to be preached to "every creature." Yet during his life on the earth, He forbid its being preached to Gentiles: the *time* had not then come for them to hear it; and many of them would die without the knowledge requisite to a final salvation. Are they never to have such knowledge?

Once more. After the command to preach the Gospel to every creature, Paul went on his mission; he was "forbidden of the Holy Ghost to preach the word in Asia." Acts xvi. 6. How is this prohibition to be reconciled with Christ's command? There is only one way; that is, the time had not yet come for that people to have the Gospel; and many of them would die before that time arrived. Are all such to perish hopelessly by the misfortune of living *before* the time? They must, if there is no Gospel for them in the resurrection life. What better argument could Infidels desire to condemn the Bible than such teaching? Professing Christian Ministers *make* the Infidels, and furnish them the weapons to defend their position.

Let the truth be clearly stated, that God has "the times and seasons in His own power for manifesting the truth concerning His love to the children of men; and that He has declared it shall be done, "*in due time* to *all*, and this horrible doctrine of no salvation to any man except he has heard of Christ in *this* life and accepted Him will pass away as a scum that has covered the pure stream of God's love for the world; and His *glory* will "fill the whole earth," as he has *sworn* it shall. Numb. xiv. 21.

God's time to complete the number of His *elect* for "kings and priests unto" Christ "and his Father," *is* in *this* life," and has been going on for *near* 6000 years, and will end on the return of the Redeemer from heaven. Then the LAMB will take the elect for his BRIDE; then, after the marriage, "The Spirit and the Bride," will "say, *Come:* and let him that heareth say, *Come:* and let him that is a thirst come: and whosoever will, let him take the water of life freely." Rev. xxii. 17.

To apply this text to any period this side the marriage is to pervert it, except it is used in a borrowed sense, or figuratively. A woman is not a bride until she is married: nor can she be

a lawful mother till then. When the elect are married, and become the Bride of the Lamb, He impreguates her with His *Spirit* and *power;* and the words of Christ will become trice that believers on him should do the *works* that he did "and *greater* works than these shall they do." John xiv. 12. Then shall these "saints of the Most High take the kingdom, and possess the kingdom forever, even for ever and ever." Dan. vii. 18. "And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High," etc. verse 27.

Thus put in possession of all things under heaven, by virtue of her marriage with her Lord, she cries to all people, "COME . . . take of the water of life freely." Then begins the great work of "*converting the world,*" so much talked about and so little understood, and the work will go on with a power little thought of in these days, and so often ridiculed by some called "Adventists," who are impregnated with the "burning world" fever and the end of all probation to the whole race; but they will find, I trust, to their joy, that they have been mistaken, and that their work is but just beginning; for then will the prophecy by Joel be fulfilled, in all its glory and power, where God has said, "I will pour out my Spirit upon all flesh," a foretaste of which was experienced on the day of Pentecost, but is to be extended to *all flesh* when Christ and his bride take the kingdom under the whole heaven.

The subject is inexhaustible as "the unsearchable riches of Christ;" but I must pause here for the present; and if my work is done for this age, I bless the Lord God and the Lamb there are endless ages in the future in which to work in most delightful scenes of glory, to the praise of our heavenly Father's grace and love to the human race for whom Christ died and rose again and lives forevermore. AMEN. ED.

DANIEL'S VISIONS.

I am not disposed to criticise my friend Lederer's expositions of those visions. His historical account may all be accurate and true for all I shall say to the contrary. Admitting it is, does that prove that there is not to be a more *perfect* fulfilment "at the *time of the end*" of a future dispensation from that in which Antiochus flourished? I am compelled to believe there is; for, at a much later period, even in the days of our Saviour on earth, Jesus spake of this prophesy, in part, at least, as still in the future, in such language as the following: "When ye therefore shall see *the* abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains," etc.

The abomination set up by Antiochus was long before these words were spoken by the Saviour; hence, though the career of Antiochus might be *typical* it could not be the *reality.* Viewed as a *type* we may grant all friend Lederer has said on the subject, but if he claims there is not to be a more full and perfect fulfilment, at a much later period, I am compelled to dissent from his conclusion, if for no other reason, yet for the words of Jesus, which clearly fixes the abomination of desolation, spoken of by Daniel, as standing in the holy place at a much later period and long after the death of Antiochus.

Grant, then, that friend Lederer has given us the historical facts all correctly in relation to Antiochus' career; it does not follow that the primary object of the prophecy has been reached, any more than because some very prominent facts of certain prophecies concerning the Messiah were fulfilled in the first advent, therefore, there is to be no more perfect fulfilment of the prophecies concerning Him. The fact is, nearly all the Jewish dispensation was typical, or a *shadow* of things in the future.

I have no disposition, however, to enter into a discussion of this subject. I desired to give my good friend Lederer an opportunity to present his views on the prophecy of Daniel, and I think a good deal may be learned by his presentation of the subject, though it may be thought he has erred in confining the perfect fulfilment to the past history of the world. Even if he is in error in that matter, what prophetic student has not been in error in attempts to explain some of the prophetic utterances? and some, to avoid the truth of those utterances, have resorted to the subterfuge of calling clear and important prophecies "*conditional*:" thus weakening, if not destroying, all faith in any prophecy. "Let him that is without sin cast the first stone." Give friend Lederer a candid hearing: but do not follow him nor any other teacher only so far as your sober judgment discerns that they present the truth. Search the Scriptures for yourselves, and ask counsel and aid from God.

ED.

JUDGMENT---NO. 3.

BY ELD. S. W. BISHOP.

I have established the principle that in the administration of divine judgment three consecutive acts are passed through. 1. The trial; 2. the decision; and 3. the carrying of that decision into effect. When, therefore, the Scriptures speak of a judgment to be administered by divine authority, or appointment, a trial must of necessity, make up a part of that judgment; for there can be no just judgment administered, either human or divine, without a trial. I shall now consider other Scriptures that speak of a future judgment. In Rev. xi. 18, we read of the judgment of "the dead ones;" and this judgment is after "the Kingdom of the world has become our Lord's and his Christ's, "and he shall reign for the ages of the ages." V. 15. EMPHATIC DIAGLOTT. The dead here spoken of cannot be the saints for two reasons. 1. I have shown that the "elect," the chosen ones, are judged in this life; that in the present life they have their trial, and that with this life their trial, their probation, ends. Christ has plainly stated that into that future judgment they do not come. Indeed, I truly say to you, He who heeds my word, and believes Him who sent me, has *aionion* life, and comes not into judgment, but has passed out of death into life." John v. 24. EMPHATIC DIAGLOTT. 2. The righteous are named in this text as an entirely distinct class from the dead ones that are to be judged. These dead ones are plainly those who have never been on trial under the gospel; their trial is in the future, beyond the setting up of the Kingdom of Christ.

I next call attention to John v. 28, 29. The twenty-eighth verse begins with, "Marvel not at this." Marvel not at what? At the statement last made, viz., that God had given Christ authority to execute judgment, that he was the constituted judge of all men. "For the hour (time) is coming, in the which all that are in the graves shall hear his voice, and will come forth; those having done good things, to a resurrection of life, and those having done evil things, to resurrection of judgment." I have quoted verse 29 from the EMPHATIC DIAGLOTT. I have already remarked that the Greek word translated condemnation in the received version, is *Krisis*. In every instance where that word occurs, I think, Prof. Wilson correctly translates it judgment. King James's translators render *Krisis* judgment, in the following, and many other texts. Matt. xii. 18, 20, 41. Luke xi. 31. John v. 22, 30. Ch. vii. 24. Ch. xii. 31. I have but one remark to make concerning John v. 28, 29. It is this; in that Scripture Christ as plainly states the fact of a resurrection of two classes, good and bad, as any text in the Bible states that Christ will come the second time; and that one class come forth *to* life, (immortal life of course), and the other *to be judged.* It is only necessary to attempt to change that plain statement, when, to let it stand as Christ gave it, our theory is endangered. Even then it is hard work, yes, very hard work, to give it such a twist as will make it look plausible. I have never seen a single attempt made to "fix" this portion of Scripture that has not borne on its very face the stamp of inconsistency. All who have dealt with it in any other way only to adopt its plain reading, have manifested the fact that those two verses are in their way, and they must invent some plan to get them out of the way. They have doubtless been honest in the attempt, for they really thought that to adopt the plain, simple reading of those verses, was to be driven into a position opposed to the divine plan. There is, however, no danger in this direction. It is only by reading the plain, simple, declarations of the Holy Scriptures, and understanding them just as they read, that we can gain a correct knowledge of the divine plan. It is indeed a great mistake to suppose we are called upon to arrange the plan of God. God has arranged his own plan, and all that is required of us is to accept that plan as it is given us in the plain reading of the Scriptures of truth. The man who follows this rule, is not half as likely to get "crazy" as the one that racks his brain, and exhausts his mentality in an endeavor to arrange God's plan. He may be considered insane by those who have attempted, by a course of theological tinkering to fix the plan of God after a model of their own invention; but it is because they themselves have twisted their mental perceptions into a conformity to, and an agreement with, an erratic system of theological speculative belief. The only class of men on earth who are in a condition of theological sanity, is that class that believes God just as he speaks in the oracles of divine truth.

I next shall notice the fact that in the judgment that lies beyond the second advent of the Messiah, people will be put on trial who have been dead for centuries. I shall give plain statements of scripture, and not my opinion as to the meaning of scripture.

My first question is Matt. xi. 22. "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

Tyre and Sidon will be present in the day of judgment; for so Christ has said, and he never spoke an untrue word. Verse 24: "But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for you." As sure as Christ spake the truth the Sodomites will be in the judgment, and put on trial for an endless life. But says my brother, or sister, with hands uplifted in holy horror, you don't believe the old Sodomites will be raised from the dead! Certainly I do believe it, for he that "came down from heaven" has said they will. But you *can't* believe that the Sodomites, and the people of Tyre and Sidon, will have *another* chance to be saved. O, no, I do not believe any child of the race will be judged twice by the gospel that Paul preached. There is not however an intimation in all the Bible that either the Tyreans, Sidonians, or the Sodomites ever heard a word of the gospel of Christ, or were ever put on trial for an endless life. The evidence is positive that no such trial had ever been given any of them. Christ says plainly that, If the mighty works which were done in Chorazin and Bethsaida, had been done in Tyre and Sidon, "they would have repented long ago in sack cloth and ashes." This being true of them God knew it, and still he neglected to give them the very light that he knew would have secured their repentance, and by a special judgment sent them into endless death, and thereby deprived them eternally of the very light that he knew would bring them to repentance. This is the logical conclusion, my brother, to which you are driven. Again, Christ says to Capernaum, "If the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day,"—verse 23. You say God destroyed Sodom for her saints. Very well. Christ says plainly that if Sodom had been blessed with the light that God gave Capernaum, Sodom would not have been destroyed. You say again, The overthrow of Sodom was final; there is no hope in her case. Your conclusion must inevitably be this, God knew when he destroyed Sodom that more light, would have saved her, it was perfectly easy for him to give her that light, so far as his ability is concerned, but he refused, and for the lack of the amendment on her part, which would have been made if he had given her the light that he afterwards gave another city he doomed Sodom to the oblivion of eternal death. Is this a manifestation of that infinite love that my old Adventist brethren have said so much about? Is this the impartiality that they have so often told us characterized all the acts of our loving Father? Every individual on God's footstool, who is capable of arriving at just conclusions, knows that such treatment under these circumstances, is practicing infinite injustice, and dealing partially, no matter who the party concerned may be. God is just and impartial in all his dealings with the children of men. "God is no respecter of persons." Acts x. 34; Rom. ii. 11; Eph. vi. 9; Col. iii. 25; I Pet. i. 17. So sure as the above texts are the words of God, the principle stated in them binds him to deal impartially with all the beings he has created. If he does deal impartially he must give to Sodom as much light, at least, as he gave to Capernaum.

The prophet David declares that "The Lord is good *to all:* and his tender mercies are over *all his works.*" Psa. cxlv 9. How will you harmonize this scripture with the idea that God condemned Sodom to an eternal overthrow—a destruction from which there is no redemption, when *he knew* that if that people had sufficient light they would receive it, and be saved? Such talk is a libel on the character of God. It is false in the light of every portion of Scripture that speaks concerning His character, and an outrage upon the sense of justice inherent in every man who is possessed of "The spirit of a sound mind."

The word of God by the mouth of his ancient prophet declares that the restoration of Sodom is a fixed fact in the divine economy. See Ezek. xvi. 53—63. The first statement I shall notice is the following. When God brings again the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, he will bring again, also, the captivity of Jerusalem and her daughters. V. 53—55. The second statement I notice is as follows, "Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I WILL GIVE THEM UNTO THEE FOR DAUGHTERS." Amen. This will not be by the covenant he made with them in their youth. See V. 61. By what arrangement will he accomplish this work of restoration? I answer, according to the oath and promise made to Abraham, "In thee, and in thy seed shall all the nations, kindreds, and families of the earth be blessed." God will make an everlasting covenant with Judah (V. 60, 62), and then the Children of Judah will know that he is the Lord, and they will remember, and be confounded, and never open their mouth any more (in rebellion against God), because of their shame, and he will be forever pacified towards them. V. 63.

In conclusion, whatever judgment may be

claimed for Sodom in the past, or for Tyre and Sidon, they were never judged by the gospel that Paul preached. By that gospel every child of our race will be judged, as sure as the word of God cannot fail. Your piling up of figures to show how long it will take as an objection to this divine assertion of truth, only demonstrates your folly. Suppose it will require hundreds of billions of years to complete the work; what then? Is God so scant of time that he cannot spare enough to finish up his plan? Eternal years are his, and in the long succession of the endless ages, he will accomplish the last jot and tittle of his word, and manifest his love and power in the redemption of a numberless host to an endless life.

Christian Kindness.

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children."— Eph. iv. 32; v. 1.

Here we have the root and the fruit. A Christian brother was speaking of a certain minister, who was counselling young men not to make a profession of religion, but to be good, and honest, and temperate, and all that sort of thing,—heathen morality, in fact, and nothing else. The heathen teachers taught all that, and taught it as well as some modern teachers do. The worst of it is, that if things have no root, they won't grow. You cannot manage to get foliage or fruit where there is no root. And if you attempt to put on these moralities and call them the fruits of Christianity, you fail. They are not so. But if you take the Divine plan and work from the heart outwards toward the circumference, you will get fruit, and foliage, and flowers, and all that is good and beautiful.

Now that is what Divine grace within us does. It gives the fruits of the Spirit. We also read here what are the fruits of the flesh. The Apostle says: "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice;" and then he goes on to say, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." That is the reason. God forgives men; and then it follows: "Be ye followers of God as beloved children." There is no difficulty whatever in a man who is in Christ being all that virtue requires, and all that morality requests. He is in Christ, and he becomes Christ-like. The fruits of the Spirit are borne by him: love, peace, joy, uprightness, rectitude, temperance, and purity. These things are in such a man, because the man is in Christ.

You will never succeed in accomplishing an external reformation except you begin in the heart. You know all that, my dear brethren; but I bring it before you just now as occurring in connection with my subject. First, then, observe what it is that God calls Christians: "Dear children;" "beloved children," is the expression that is used. "God's beloved children;" his family, in his Son, having the Father's Spirit within them, admiring the Father's character; exulting in their Father. And so he condescends to call us his "beloved children;" and he says to us in effect: 'Now, be like your Father; I have done this for you; I have forgiven you; there is no charge against you, and there never shall be; all charges against you are blotted out for ever; there is no condemnation to those who are in Christ Jesus. You are safe, and you will be safe for ever; for who shall lay anything to your charge? God has justified; and Christ appears in heaven as your intercessor; so, no charge lies against you. But having done all this for you, I want you to be like me. My dear children, not only be glad, and gratified, and delighted that you have such a Father, but try and copy him.'

Now, how delightful a thing it is to hear people say of you, "Why, this man, these men are Christ-like; they have God-like principles about them; they are men to be trusted; they are thorough men: for the Spirit of the Lord has been at work within them; his light shines within them, and shines out of them in consequence. Divine facts have got a lodgment in their souls, and Divine practices are the result, as seen in their every day life. They have been to God's school, as dear children." They have cost him a great deal, if you use the word "dear" in that sense. Oh the price that was paid for them! The Son of God, laid down his life for us. Think of it, my friends; the amazing sacrifice, the astonishing surrender. He gave himself for men. God so loved us as to give his Son. His Son so loved us as to give himself. Otherwise there could have been no virtue in the gift. If the Redeemer's death had been forced upon him, our redemption thereby would have been impossible.

But do you not see where this logically leads you? It leads to this: that the being was more than mere man; that he was no ordinary man.

It would be sinful in any one of us to give ourselves up to die, for our lives are not our own. The Lord Jesus Christ, on the contrary, gave himself up; and therefore the Father hath highly exalted him and given him a name which is above every name, that *in* the name of Jesus—for that is the word—all worship should be rendered to God. See how the Father has honoured the self-surrender of Christ by making him the medium of homage to the Eternal Throne for ever; and see how he hath rewarded him by making all who thus come to him his "beloved children," in Christ.

We believers are his "dear children," not only because of the price he has paid, the redemption price by which we have been purchased, brought back, saved, emancipated, redeemed from captivity; but he has given to us his Holy Spirit. The Holy Ghost, you will remember, came down on the day of Pentecost; and the disciples were then baptized for their great work and mission, baptized into the Body of Christ, which is the work of the Holy Spirit; and that Spirit has been continued in the Church, the Body of Christ. There are, no doubt, numbers of persons who are professing Christians, who have not the Spirit of Christ. I know it is so; but I say that every member of the Church, truly so-called, has the Spirit of Christ. You cannot be a member of the Church except you have the Spirit of Christ; for "if any man have not the Spirit of Christ, he is none of his." He may call himself a saint, but he is only so in name.

Our God has given us his Holy Spirit; and thus he has proved that we are his "beloved children," his "dear children." And the fruits of the Spirit are produced in all those whom he thus adopts into his family. All that is the mere doctrine of the matter; but this is its practice: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." "Be ye therefore followers," copiers, imitators of God. In the case supposed of a brother offending, forgive him. In the case of a brother doing or saying anything which hurts another, he is to be forgiven. "Be kind to one another, tender-hearted," for that is the spring of kindness; and kindness is but a modification of love; and kindness of action springs from tenderness of heart. If this be so, then we are copying God, imitating him, and doing what he does. His tender heart forgave all our sins and transgressions; and he says to us: "Now, just copy me; that is all you have to do; do as I have done."

We ought to consider that we are members one of another; and if one member suffers, all the members suffer, and that if one member be honoured, all are honoured. If Christians would thus imitate the Divine Father, in Christ, what a commentary it would be on the truth of Christianity! We write many books about the evidences of Christianity and the truth of revealed religion. But if Christians would but imitate their Heavenly Father, we should not need such books. The best kind of book on the evidences of Christianity is the living book. Let every man see and read those epistles, which, says the Apostle Paul, are written in our hearts. But who can read our hearts? you say.

Well, you are manifestly declared to be the epistles of Christ, written not with pen and ink, but by the Spirit of the living God. It is in the heart, and it comes out in the life. You see that that man or that woman has been with Christ; you see they are Christians, Christ-like, gentle, loving, kind, firm as a rock where principle is concerned, and gentle as a summer zephyr where conduct is exhibited. Nay, the very kindness of the genuine Christian springs from the firmness of the principles of Christianity which he has in his heart. He gives place to subjection, no, not for an hour where error exists. Why? That the liberty of the gospel may remain; that kinndess of heart may be cultivated; that "Christ may dwell in your hearts by faith;" that "ye might be filled with all the fulness of God."

And so the Apostle acknowledges the kindness of the Ephesians to him, and in effect says: "I feel your kindness exceedingly. It was love to Christ that led you to love me thus. But I am quite prepared to die for the name of Jesus." These things he says with the same breath. Well now, let us get a man of this kind. You need not talk to him about honesty, or integrity, or the little virtues of a mere morality. Trust the man who is alive to God in Christ Jesus. You need not continually spy, or dodge his steps, to see how he behaves himself. He is a son of God, his dear child; and as such he will pass through life bearing its burdens bravely, and discharging its duties zealously, and all the time feeling that he is nothing whatever except for the great and glorious fact that he is "accepted in the Beloved," the child of God in Christ.

Now, there is another point. It is supposed in these words that the eye of the world is looking on. "Be ye therefore followers of God, as dear children." Walk in love. People will see. You will thereby be witnesses for God. Walk in the ways of God. Follow God. Imitate God. That is simply a modification of what is said already. You will be "living epistles, known and read of all men." What I wish to say more on that subject is, that it is an exceedingly easy thing to be a Christian. Yes, if you are a child of God it is easy to imitate him; the genuine Christian has no difficulty whatever about it.

It is the hypocrite who has all the difficulty. It is the pretender that cannot succeed. The child who knows its own home loves its father and its mother, and walks in love. It is when you are tempted to put on Christianity without Christ in the heart, that you encounter the difficulty. I am such an ardent lover of liberty that I would not be a hypocrite for all the world. To put on a mask, pretending that you are a Christian when you know you are not, that is unendurable, that is despicable. So, therefore, contrary to the advice about the small moralities I say: "*Be Christians*, and then you will have all these lovely things, these graces, these fruits coming out in life, and you will find it easy." But it is *not easy* to put on Christianity if it is not in the heart.

But when in Christ, it is easy for us to go to the Throne of Grace with a smile on the face, to speak to our Heavenly Father, and to lift up the voice of song and praise from hearts filled with thankfulness, and to produce the fruits of righteousness, which are to the glory of God by Jesus Christ. You are then in the garden; and the fruits of the garden are borne by you, and God is glorified. "Be ye therefore followers of God," as children beloved. Walk in love. He who walks in the love of Christ will not go far wrong in the doctrines of Christ. As a man is in his heart, so he will be in his life and conduct. You have now had a glance of the doctrine and precept of those sweet little verses. May the grace of our Lord Jesus Christ, the love of God our Father, and the fellowship of the Holy Spirit be with us all. Amen.—DR. LEASK, *Ed. of the Rainbow*.

OUR FUTURE HOME.

One of the many subjects of interest to us as believers in Christ is that of our future home. It will be somewhere! Has Scripture told us where? I think it has. I think there are many parts of the Word of God from whence we may learn with a positive certainty where we are to live for ever. It may not be uninteresting to some of the readers of the Rainbow, if I direct their thoughts for a little while to this theme.

In the fourteenth chapter of John's Gospel our Lord introduces this subject to the attention of his apostles. He would comfort them under the troubles of their life by the prospect of their future abiding home. He tells them of it in the second verse.

He first speaks of his Father's house. What is meant by this? I have no doubt that it means the boundless universe of God. There is, doubtless, some special place where the Father more especially manifests his presence and his glory. This place is sometimes called "heaven," or "The heaven of heavens;" but even of this we are told that it "cannot contain God." (1 Kings viii. 27.) Wherever the works of the Great Creator are there he is himself. If we ask the question, "Whither can we go from God's presence?" we can only reply—"Nowhere." Like everything connected with Deity, the vastness of this idea confounds our limited comprehension, but still it is the truth. The Father's house is the boundless illimitable universe which stretches in every direction into infinite space.

In this house of his Father Christ tells us that there are "many mansions." Man has often, as he gazed up into the heavens, asked if some or more of those floating worlds are inhabited by beings more or less resembling himself. Science has answered this question with theories as various as the opinions of their propounders. He who was possessed by Jehovah in the beginning of his way, and by whom all things were made, has answered this inquiry in the affirmative. Throughout the Father's house there are "many mansions," dwelling places of life. The heaven where the angels dwell, the earth on which man sojourns, are only a few among many places where life like theirs is possessed.

One of the great laws of life apparently is *attachment to place*. The lower creatures in general have it to an extraordinary degree, as naturalists tell us. Summer after summer the swallow returns to build its clay nest, where it had built it the year before. Winter after winter the snipe and the woodcock return to their haunts of the winters gone by. That unity of purpose which runs throughout creation, in this links man with the creatures below him. Man

has his strong local attachment. The word "*home*" conveys its best expression.

True religion is true to every real want of man. Christianity is true to our strong longing for a home where our affections and capacities may unfold themselves. The Lord Jesus, who made us, as well as redeemed us, has answered the natural longing of the human heart in the promise "I go to prepare a place for you." That place, wherever it is, is our future home.

Is it lawful to inquire where that is? Not only lawful, but our duty, if it has been revealed, as I have no doubt it is.

In the passage in John xiv. 2, to which our attention has hitherto been confined, there is only one feature of our future home brought before us. It is that it is a place which, in its present condition, is unfit and unsuitable for our eternal dwelling. Christ tells us that he has gone to prepare it for us. This preparation of it is one of those employments of his, in which he occupies himself during his session at his Father's right hand. It is probable that as soon as the dwelling is prepared, its dwellers will be placed in it.

Now, I think, one conclusion we may draw from the fact that our eternal dwelling is not fit for us in our glorified state (for it is of the glorified state of the redeemed that Christ speaks) is, that that place is not what we usually mean by "heaven," the throne of God, where Jesus now is. To suppose that place to require any preparation, to fit it for any inhabitants however glorious, is a thought which scarcely can be admitted for a moment. The place which requires preparation must be more or less incomplete, rude, and chaotic. It is in existence while Christ sits in heaven, but it requires to undergo some process by which it may become the suitable dwelling-place for glorified man.

In 2 Pet. iii. 13, we have express mention made of that place which our Lord is now preparing for the everlasting dwelling of his people. The apostle says that "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." All will allow that the scene of which Peter here speaks, signifies the believers' future and eternal home. What we want to understand is what place he means.

The expression "new heavens and new earth" is capable of either of two meanings. It may mean some place wholly different from the heavens and the earth which now belong to man: or it may mean our present heavens and earth, so altered and so improved that they are called "new." The letter, I believe, to be its meaning, and I will proceed to give some proofs that it is.

I would first wish to show that such use of the language is justified in Scripture. In 2 Cor. v. 17 we read, "If any man be in Christ, he is a new creature (or creation); old things are passed away; behold, all things are become new." No one imagines from this language that the man spoken of as "in Christ," and as therefore "a new creature," has been annihilated, and a different person created in his room. It simply means the very same person under very altered circumstances. Poole in his commentary conveys my meaning very clearly. Speaking of the "new creature," he says, "He hath the same soul, but new qualities, new apprehensions in his understanding, new inclinations in his will and affections, new thoughts, counsels, and designs." Thus Scripture fully justifies our understanding Peter's "new heavens and new earth" to be our present heavens and earth under new and improved conditions of existence. We now proceed to show that this is, and must be, the apostle's meaning.

2 Pet iii. 13 is evidently a quotation from Isaiah lxv. 17. Let us turn back to this older passage of Scripture. God here says, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." The apostle and the prophet speak evidently of the same place. Of what does the latter speak? If we turn to verse 16 of this chapter we find him explaining his "new earth" of the seventeenth verse, as *this present earth of ours under very altered conditions.* He is there speaking of the future home of his people. He says "that he who blesseth hismelf *in the earth* shall bless himself in the God of truth; and he that sweareth *in the earth* shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes." Then follows verse 17, in which the forgetting of the former troubles of this earth is expressly stated to be the creating a new heaven and a new earth. The new heavens and earth then of Scripture are, this present earth and its atmosphere, or heavens freed from all evil, and advanced to their ultimate perfection. This is what, according to prophet and apostle, the people of God are to look for as their dwelling place for eternity.

Another reason for coming to this conclusion lies in the fact that this earth of ours is given to Christ, the head of the Church, as his everlasting possession, and that we cannot therefore suppose that it ever will be annihilated, but must suppose it to be intended for the dwelling-place of himself and of his people (Psa. ii. 8.) In exact con-

formity with the faithful word which has given the uttermost parts of the earth for the possession of Christ, are numerous passages both in the Old and New Testament, in which this earth is expressly promised to the redeemed as their eternal abode of which they shall never be dispossessed. The psalms are full of such passages. Their burden, when they speak of the future, is ever thus:—"Evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." (Psa. xxxvii. 9; xxv. 13.) This is also our Lord's express promise to all the "meek." (Matt. v. 5.) Beyond any fair question, this earth of ours on which we now sojourn for a few painful years is promised to us, fair, and beautiful, and perfect, as our future home.

I think enough has been said upon this point in proof, but even at the risk of needless iteration, I will add a little more. The apostle Paul, in his epistles to the Romans and the Galatians, has established the fundamental doctrine of the Gospel that all believers alike, be they by natural descent Jews or Gentiles, are equally children of Abraham, and as such partakers of God's promises to Abraham. In Gal. iii. 19, he says, writing to a church composed mainly of Gentile believers, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Now, what was this promise which Abraham and every believer in Christ is to obtain? If we turn to Romans iv. 13, we are told by Paul what it was. He says, "the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Here again we see what are the new heavens and the new earth to which we look by faith. It is not some new world now being moulded into being in some distant part of the universe. It is this very present world, this Kosmos of ours on which we look, this whole frame of the material heaven and earth, regular and beautiful beyond what it now is, fit dwelling-place for the abode of righteousness.

I will say a very few words as to the time when redeemed man shall enter upon that inheritance of the earth of which he has as yet enjoyed but little, and that for a short time, and mixed with tears and cares. It is quite plain that the time for its fruition must date from the second advent of Jesus Christ and the resurrection to eternal life.

Abraham is to possess this earth. He cannot in any sense be said to possess it while he is dead. Let men imagine what they will as to his present place and condition; no one can say he now enjoys and possesses the earth. He must be raised to life in order to do so. The very same is to be said of the children of Abraham, of all those meek ones of the earth who have fallen asleep in Christ. They too must be raised up out of their sleep in order to enter on their eternal portion. Thus we are pointed on with no uncertain index to the time of resurrection as the time when we are to inherit the earth. This period coincides with the time of our Lord's second coming, and it is to this time he pointed himself in that passage from John xiv. where he spoke of going to prepare a place for his people. Ere they could enter upon that, he tells them he must "come again to receive them to himself, that where he is there they may be also." (Ver. 3.)

Such a view of the believer's future home appears a most suitable one. This earth, the scene of Satan's triumph over man, will be the scene of Christ's triumph over the work of Satan. This earth, the scene where the claims of Jesus to be king were derided and scoffed at, will be the scene where he will be adored as the king of the whole earth. This world in which his people have had tribulation, where they have borne his cross, and suffered shame for his name, shall be the scene of their joy and glory with their glorious Lord. Our earth is not to be annihilated. God has destined it for a nobler object. Physical imperfection and moral evil rooted out, it will be throughout eternity the abode of Christ and his ransomed people: the spot to which other worlds will turn and point as the perpetual illustration of the lesson of redemption. Meanwhile, we walk upon our inheritance. HENRY CONSTABLE.

—*The Rainbow.*

DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. No. 11

BY G. R. LEDERER.

CHAPTER XI.

(*Continued.*)

It was again on the 25th day of Kisler—December—where the Temple was re-dedicated with great solemnity and manifestations of great joy by the people, (1 Macc. 4, 52.) and this festival, as we already said in the 8th chapter, is faithfully celebrated by the Jews in all the countries where they are found unto this day, lasting 8 days.

Meanwhile, Antiochus himself had accomplished very little in collecting funds, and when he was about to despoil the rich temple of Nanaca, in the province of Elimaes, he was de-

feated by the people and driven off. Almost immediately after this, to him very unpleasant affair, and having heard of the utter defeat of his generals in Judea, he died on his march from Persia to Babylon. (1 Macc. 6, 4—8.) Polybius and Porphyrius agree that the death of Antiochus occurred in the Persian city Tabes. According to Appian this most wicked king died in the 12th year of his reign; this agrees with Eusebius in his Chronicon and also with Hyronimus, both of whom say that Antiochus reigned full eleven years. It seems, however, that the German writer did not always follow truthful sources. If Antiochus who was determined to suppress the Jewish rebellion by all means in his power, how could he commit the unpardonable foolishness to divide his army and leave only half of it under Lysias in the insurrected Judea? It is said that necessity compelled him to go East to obtain funds to sustain the army, but every man will understand that this could not have been the real ground, for, it is a fact that every army sustains itself in the land of the enemy. Besides, if Antiochus had employed all the forces at his command, the war in Judea would, most probably, have been a very short one; therefore the action of Antiochus in this case would have been in contradiction to his character and mode of warfare. The fact, however, is as we see from the 1 Macc. 3, 34 and further on, that Antiochus looked with despise upon the wretched, and, as he thought, helpless Jews and their rebellion, and therefore thought it more than sufficient to leave part of his army with Lysias to suppress it. His judgment was, indeed, that of a great general; for Judas Maccabeus never had a formidable army together,—the greatest number is given as having been 11,000,—and against such a handful of men, which in the open field could not stand an attack of a great and well disciplined army, Antiochus would not employ his whole vast force. He forgot, however, the great Captain of the Jews, Jehovah the Lord of hosts, who could give the victory to whom He pleases, even to a handful of men against a mighty host. The little differences of the historians, which we mentioned, do not in the least affect the truth of the predictions concerning these events in the book of Daniel and the correctness of the interpretation that all of them have been fulfilled; for such differences we meet in the histories of events which occurred in our own days, written by different men.

The last verse has been considered to be very difficult to interpret; I cannot see any particular difficulty except in the strange Hebrew which we meet in almost every verse througbout the last five chapters, except the prayer of the prophet, recorded in the ninth chapter, from the third to the twentieth verse, which is a language as fine and grammatical as that of Soloman in his prayer at the dedication of the Tempel. The meaning of this last verse is this: Having been suddenly interrupted in his march into Egypt by tidings of invading hosts from the East and the North, he returned in great rage and in that mood he came to Judea, the centre of his vast dominion. Here, in Zion, the Mount of the holy (desirable) land, he pitched his royal palace or royal tent with other tents around it, or, as we should say now, his headquarters. Judea, as every one, who is interested in the Bible, knows, is situated between the Mediteranean and the Dead Sea. Here he made his arrangements to combat the king of Armenia, leaving Lysias with a portion of his army to fight the Jewish hero, Judas Maccabeus, to suppress the rebellion and to enforce his mandate of paganizing the people of God. Those of the Jewish people who know this prophecy of Daniel lifted up their heads; for they were sure they had seen the wicked king for the last time. They believed that he will soon come to his end according to the infallible decree of God. "And none could help him."

Aben Ezra and some other commentators. all of whom lived between the ninth and twelfth centuries interpet this chapter as being fulfilled prophecy. It is a sketch of events which in the days of Daniel were still lying in the womb of time, and all of which had more or less effect upon the land and the people of the prophet. These ancient Hebrews say substantially as follows:

The King of the South is the King of Egypt, and the King of the North is that of Syria, and this whole chapter gives a brief record, or rather predicts the wars that shall take place between the two and the frequent changes in the fortunes of war. All this—these commentators say—will be better understood by a careful reading of Josephon Ben Guryon (Josephus). The principal theatre of all these wars was our holy land which lies between the territories called in this prophecy South and North; consequently, our people had to suffer most of all other nations, having always been oppressed and persecuted by the victorious party. For this reason, therefore, the bloody affairs of these contending kings found a place in our holy Scriptures.

Some other commentators differ widely from the views of Aben Ezra; they say, this prophecy

reaches far beyond the destruction of the Temple. The King of the North who has, mean while adopted another religion—Mohametanism—will go on conquering as far as Constantinople, which has been built by one of the Kings of the North, and here he will plant his tabernacles, that is, his palaces and mosques. That city being the key of the whole land and lying between two seas, he will choose for his permanent abode and will remain there until he comes to his end when no one will help him. His representative angel will have been turned out of heaven, and Michael, the great prince and representative of the people of Israel, will rise up against that wicked government.

Towards the time of the end, the King of the South—that of Egypt—will push against him,—the King of the North, now the Sultan of Constantinople; and he, the Sultan, will rush against his enemy with a great army and many ships, will overflood and pass over the land, also the desirable land—Palestine—and no province will escape his ravages but Edom, Moab and part of Ammon; that is, the provinces where those named nations once lived; for now they are no more in existence. But the sad news from the North and from the East, that is, from Russia and Persia, will reach him, which will cause him to return in great rage, This will be the time spoken of in verse 36: And he will prosper until the indignation ends; for all this happened by decree; the indignation of Jehovah against Israel will end just at that time and the Redeemer will appear.

I owe it to the readers of the BIBLE EXAMINER to explain why the remarks on the last chapter of Daniel are retained for the first number of the next volume of the Magazine. The twelfth, and last chapter of the Apocalypse of the Old Testament is comparatively short, containing only thirteen verses; but it offers more difficulties, perhaps, than any other chapter in the book, particularly for those, like myself who believe, that all predictions recorded therein—except the inauguration of the Son of Man in the seventh chapter—have already passed into history, some, before the first coming of Christ, and some soon after—about seventy-two or three years, namely, those in chapter ix. verses 26 and 27.

A great deal, therefore, is to be said, and many views and opinions of learned men to be consulted which could not find room in the present number. We hope, therefore, that readers interested in a correct understanding of this wonderful book will not delay to announce to our aged Brother Editor their intention of renewing their subscription to his excellent Periodical.

New York, August, 1877.

NATURE AND ITS LEANING.

It is a common saying that "Nature is nature," and true of man as it is of a brute. Do what we will, nature will run its course. Civilization or education may arrest or tone down the brutality that clings to man in his natural state, but grace only can change it. One said, when pleading for her own civilized and highly educated self: "Nature has its redeeming qualities." But where are they to be found should something upset the nicely balanced equilibrium? Touch her property or self-interest, and civilization, with its educated self-restraint, is excited beyond control, and the "redeeming qualities" are shivered to pieces. God said by the mouth of his prophet Jeremiah: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye" (but not until then) "also do good that are accustomed to do evil." (Jer. xiii. 23.) Dirt contracted may be washed off, but we cannot alter the colour of a single hair, much less that of the skin. The "redeeming qualities" of an educated man may render him not so gross and filthy as may be seen in low life; but a thoroughly unregenerate man is by nature the same alike in all,—"earthy, sensual, devilish." (Jas. iii. 15.) Selfishness cannot be rooted out by education, and selfishness is the very antipodes of Christianity. Redeeming qualities indeed! a dirty cloth cannot wash itself; then "Who can bring a clean thing out of an unclean?" asks Job (xiv. 4), and his reply is, "Not one." So far from it, he declares, "If I wash myself with snow water, and make my hands ever so clean, yet shalt thou plunge me in a ditch, and mine own clothes shall abhor me;" and God says, "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me." Such is the natural state of man at the present hour; in fact, "sold under sin." "Certain philosophers of the school of Voltaire and Gibbon, have been extravagant in their eulogium of man in a state of nature, or in some other state devoid of Christianity," says Buchanan; "and it is to be lamented that some Christian writers have tried to draw the same picture. But Paganism, in its best estate, is well described by one line of the poet:—

"Monstrum, horrendum, infamee, ingens, cui Lumen ademptum." Æn. iii. 658.*

*Christian Researches, p. 101. London: Cadell.

We need not, however, go beyond the first chapter of Romans to ask what man is by nature. We have it from the pen of inspiration. Indeed the question between Voltaire and Rousseau, "Whether the savage or the civilized state were preferable?" is one of the greatest arguments for the utter depravation of our species. The mere naked fact, that such a question had arisen amongst rational beings, whether they should continue in a state allied to the brute, or exert the very faculties which constituted them a species, is enough, —we need go no farther.

M. Tocqueville, the learned author of "Democracy in America," observes, "that if we study history, it will appear that, in general, barbarous nations have raised themselves to a state of civilization by slow degrees, and through their own unassisted exertions. Whenever they have derived any light from a strange nation, it has been when they stood, with regard to it, in the relation of a conquering, not a conquered race." He cites no instance,—and indeed he could not. But we may ask, "from what quarter could our first parents have obtained those germs of improvement, which have been transmitted by some portion of their descendants, through a succession of ages?" The only answer is,—*By inscription from above;* for as we are conscious that man could not make himself, and which is a proof of a Divine Creator, so the impossibility of man civilizing himself may be brought forward as a proof of a Divine Instructor.

There is no solid civilization except that founded on the word of God. Apart from that knowledge which cometh down from above, the leaning of nature in nationalities is to return to its normal condition. Let me give a few instances in proof; and first of all the words of one whom we have learned to love in death as he was beloved in life (the Rev. Dr. Guthrie). "I knew a boy belonging to this race" (the Tartars), "whom his parents had been induced to leave with a kind, Christian family, under whose roof he had enjoyed many advantages—a comfortable home, good and regular meals, instruction in letters, and in habits of honest industry. Yet, notwithstanding these, and after being to appearance tamed, so strong were the charms of his old life, that he seized the first opportunity of returning to it, like the young chamois which a shepherd of the Alps caught, and, hanging a bell from its neck, reared with his goats. It seemed to be quite domesticated; going and returning with the herd, till a day when it happened to hear the cry of its own wild race amid the mountain rocks. The creature started and listened. For some moments it stood in an attitude of eager attention, trembling with intense excitement; and then, all of a sudden bounding from the meadow, it sprang into the cliff, and leaping from crag to crag, vanished among the heights, where it joined its kindred, and was never more seen; though for years thereafter its bell was often heard tinkling among the rocks, and the mists that shrouded them." It was natural; it was nature and its leaning. Man, unaided and left to his own resources, has never risen from a lower to a higher state. On the contrary, we find the vices which early ages discountenanced and forbade, becoming not only universally practiced, but even shamefully deified, and the God of man's first pure faith multiplied into hundreds, in some cases into thousands, and in a few into millions of inferior and usually immoral deities. What a remarkable declension there was in the Old World. Almost ere the grey fathers of the flood were dead; ere perhaps the marks of its awful ravages had vanished from the face of the earth, mankind had forgotten its lesson, and began to worship the creature in place of the Creator. Abraham certainly was the son of an idolater, if not one himself, and if old Jewish and Mohammedan traditions are to be believed, Abraham's father was a maker as well as a worshipper of idols. "Your fathers," said Joshua, "dwelt on the other side of the flood, even Terah the father of Abraham and the father of Nahor, and they served other gods." But God called Abraham away from his idolatrous family, and kept him as he walked with God.

We are told by the philosphers of the age that man's primeval state was not one from which he fell, but from which he rose,—one, in fact, of lowest savagedom. But history, apart from Scripture, does not show a nation or a being rising from a lower to a higher condition, but the reverse. Examine the legends of the rudest tribes, and they will be found to contain memories, though misty, of a past but higher and nobler state of being; of arts, of accomplishments, of a refinement of manners, and of, in many instances, a purity of morals which only exist among them now in tales and songs. Not tradition only, but all history besides, proves that man, left to his own resources, has not risen but invariably sunk in the scale. Whoever examines the records of nations will find that the tendency of morals has always been to become more corrupt, and the tendency of religions to become more idolatrous and impure. They exhibit a constantly increasing departure from the truth. In proof of this we may appeal to the history,

among extinct nations, of Greece and Rome; and amongst existing ones, of India and China. Trace their morals and religion upwards and as we advance nearer to their source, we find the one becoming less impure, and the other less untrue, until a period is reached when the resemblance between these and the moral and religious belief of the patriarchs is striking, and is indeed quite remarkable. It is like ascending a river whose waters are polluted by the towns and manufactories that have sprung up on its banks; the nearer we approach the green hills where it springs from its fountain, the purer runs the stream. Man, we repeat, unaided and left to his own resources, has never risen from a lower to a higher grade. Perhaps some sceptic may assert this to be visionary, or at all events, not applicable to our present enlightened era. Well, one fact is worth a thousand arguments, and I will quote a few in proof. The late well-known and beloved Rev. John Newton, we read of in the "Memories" by Cecil, says when he was located in Kittam, Africa: "There is a significant phrase frequently used in these parts, that such a white man is grown black. I have known several who, settling in Africa after the age of thirty or forty, have at that time of life been gradually assimilated to the tempers, customs, and ceremonies of the natives, so far as to prefer that country to England; they have even become dupes to all the pretended charms, necromancies, amulets, and divinations of the blinded negroes, and put more trust in such things than the wiser sort among the natives. A part of this spirit of infatuation was growing upon me; in time, perhaps, I might have yielded to the whole. I entered into closer engagements with the natives, and should have lived and died a wretch amongst them, if the Lord had not watched over me for good." This was about the middle of the eighteenth century.

In the course of last century, England was charmed by the visit of Omai from Tahiti, brought by Captain Cook. He was young and graceful, engaging in his manners and polite in his addresses. The ease and even the elegance of his manners was an object of surprise to all parties. He soon became the fashion of the day. On his arrival in London he was introduced as a prodigy to fashionable parties, conducted to the splendid entertainments of the highest circles, and presented to the British court amidst a brilliant assemblage of all that was illustrious in rank and dignified in station. For four years he was England's guest, and then was sent back with Captain Cook on his next voyage to the Friendly Islands. The visit of this young man enlisted the warm feelings of Cowper, who thus speaks of his visit and return to Tahiti:—

The dream is past. And thou hast again
Thy cocoas and bananas, palms and yams,
And homestall thatched with leaves. But hast thou found
Their former charms? And having seen our state,
Our palaces, our ladies, and our pomp
Of equipage; our gardens, and our sports,
And heard our music; are thy simple friends,
Thy simple fare, and all thy plain delights,
As dear to thee as once?

Alas! nature and its leanings has its way; for we learn from his after history, this poor islander, transplanted for a time into the heart of civilization, returned again to his home, and became almost a bane to his fellow-countrymen. He soon threw off his European dress, and readopted the uncivilized manners and mode of life of his people. The remainder of his life appears to have been passed in fruitless indolence or wanton crime. He became the instrument of the caprice or cruelty of the king of the island, who not only availed himself of the aid of his firearms in periods of war, but frequently ordered him to shoot at a man at a certain distance, in order to see how far the musket could do execution; or to despatch with his pistol, in the presence of the king, the ill-fated objects of his resentment. Well might Cowper conclude his poem with:—

Doing good,
Disinterested good, is not our trade.
We travel far, 'tis true, but not for nought;
And must be bribed to compass earth again
By other hopes and richer fruits than yours.

So much for nature and its leaning, civilized and savage. Civilized life and manners made the savage man to be dreaded more than before.

We need not go so far back as the last century to see nature and its leanings, for we read of various freaks of nature in the daily papers of the present time. The following cuttings from our "Dailies" are but a few from many, and are worthy of note. In May, 1869, a Fiji Island correspondent of the *Honolulu Gazette* says there are at Labruka, in the Island of Ovalava, about forty foreigners, all sailors, most of whom have run away from ships and turned Fijians. The principal man among them, and the one who has most influence with the chiefs,—and in fact is a very respectable and steady (?) man,—is David Whiffey, who, thirty years ago, left a Nantucket whaler, and making friends with the chiefs of Labruka, settled there. He has a number of wives and a large family. Later on, i. e. in July, 1870, we are informed that Captain

Rimington, or rather now Mr. Rimington, who left Oudh about three years ago, having embraced the Hindoo religion, has returned to Lucknow. He is still as much a Hindoo as ever. For how much it does not say. Later still we have another experience of one who is not ashamed to sign his name to his confession of faith: the scrap is dated August 20th, 1871, and is entitled, "Reverting to the Faith of his Fathers." Some excitement has been caused by the return of a baptized Parsee to the faith of his fathers. The pervert announces the fact in the Guzerati papers in these terms: "I, the undersigned, give notice, that I, with ceremonies, re-embraced the Zoroastrian religion, on the 19th of July, 1871, and relinquished Christianity, by my own free will and faith.—Dababhai Rustomjee, Muccadum."

We have several other specimens of "Nature and its leaning," but the above is quite sufficient for our purpose. May the prayer of our souls be, "Lord, leave us not to our own resources,—hold thou me up, and I shall be safe." How true are the words of the royal preacher, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Eccles. vii. 39.)

GEO. LLOYD.

—*The Rainbow.*

THE SECOND COMING OF CHRIST:

THE WAITING CHURCH.

BY JOHN FONDEY, M. D.

Hark! that shout—from Heaven descending,
Jesus comes, the Mighty King;
Bright, celestial hosts attending,
Make the vault of heaven ring
With the anthems which they raise,
In their glorious Leader's praise.

Hark! the trumpet, loudly pealing,
Mingling with the Archangel's voice,
Through the the graves' dark chambers stealing,
Bids the sleepers wake, rejoice;
Rise to meet their blessed Lord—
Son of God—and God the Word.

By the Spirit changed, made glorious,
In the twinkling of an eye,
Living saints, through Christ victorious,
With the rising caught on high,
Raise in higher strains the song,
Swelling from the angelic throng.

Now the Bridegroom, tender, loving,
Claims His blood-bought, beauteous Bride:
No more faithless, no more roving,
Ever seated by His side,
Kings and Priests they reign on Earth,
Heirs of God, of heavenly birth.

Come! dear Saviour! come in glory!
Take thy rightful scepter, reign!
Earth with sin and crime is hoary,
Bring the Eden-time again:
Oh, come quickly! rend the skies!
Greet thy waiting people's eyes!

Philadelphia.

INFIDELITY AND CHRISTIANITY.

If a Deist be right in contending that there has been no Revelation, and that men need no Revelation, but that reason is sufficient as a guide and instructor, he cannot object to our trying his theory by the test of experience, and appeal to undeniable facts. We draw, then, a contrast between what was effected towards the amelioration of human condition whilst heathenism had the world to itself, and what has been done since Christianity gained partial sway. We will take the most favourable exhibition which ancient records furnish, where an empire extended itself over half the globe, where arts flourished in their fullest efflorescence, where poetry was in all its harmony, and philosophy in all its vigour. And would any man desire to be transported back nineteen centuries, that he might be the citizen of a country which had thus reached the summit of renown, whose monuments are still our studies, and from whose ruins we yet gather the models of our sculpture and our architecture? We are sure that, whatever differences of opinion there may be as to the cause, there must be universal agreement as to the fact, that in all which gives real dignity to a state, in the defining and defending genuine liberty, in all which tends to promote and uphold public prosperity, and to secure peace and happiness to the families of a land, there is no comparison between the advances made whilst reason was man's only instructor, and those which may be traced since reason had the aids of a professed Revelation. We are not afraid to refer it to the decision of the most inveterate opponent of Christianity, whether civilization has not advanced with a most rapid march wheresoever the Gospel has gained footing: and whether the institutions of a country professedly Christian could be exchanged for those of the most renowned in heathen times, without the loss of what we hold dearest in our charter, and the surrender of what sheds their best beauty round our homes? We have never heard of so thorough and consistent an advocate of the sufficiencies of reason, that he would contend for the superior civilization, the finer jurisprudence, the greater civil liberty, the purer domestic happiness attained to whilst reason was not interfered with by communications which avouch

themselves from God. We are bold to affirm that he who is most strenuous in opposing Christianity, and most vehement in decrying it, thinks it fortunate for himself that he has been born in Christian times and a Christian land. He may refuse to give us a testimony; but, whether he will or no, it is furnished by his own admissions. We only ask whether he prefers what reason achieved by herself, to what has been achieved since the coming of Christ; and knowing what his answer must be, we know also that he is a witness to the worth of Christianity. We know what his answer must be. We know that he would be ashamed to wish the restoration of the worship of a thousand impure and fabled deities. We know that he could not decide that there was as much protection for property, as staunch a guardianship of the help less, as equable a distribution of justice, as active a benevolence towards the suffering and the destitute, as general a diffusion of respectability and happiness, whilst the world was left to its own strength and wisdom, as now that a religion has been introduced which professes to rest on immediate Revelation.

And this is enough to warrant our claiming him as a witness to the superiority of Christianity. He may imagine other reasons by which to explain the advancement which he cannot deny. He may pretend to assign causes which account for the improvement, and which are wholly independent of Christianity. But we contend that in the possession of Christianity alone lies the difference between ourselves and the nations whom we have vastly outstripped. We do not excel them in the fire of genius, and the vigour of intellect; for even now they are our teachers in the melody of verse, and in the strictness of reasoning, and in the mightiness of oratory; and we sit at their feet when we would learn to be mentally great. We dare not affirm that reason, by herself, could ever achieve more than she achieved in Greece or in Rome—for we are still but the pupils of the dead sages of these ancient states; we light our torch at their inextinguishable lamps, and, if ever we rival their literature, we presume not to think that we ever surpass. And therefore does the assertion seem every way correct, that we should never have stood higher than they in all those respects in which, confessedly, they are immeasurably distanced, had we not been blessed with the revelation of the Gospel. The world had gone as far as it was possible for it to go with no guide but reason, and then Christ appeared to show how inconsiderable the progress had been.

We challenge then the rejector of Revelation. We summon him as a witness on the side of that which he openly denies. We have his confession—he cannot keep back his confession—that, wheresoever Christianity has prevailed, there has been a rapid advance in all that gives fixedness to government, sacredness to every domestic relationship, and therefore happiness to households. And this is virtually a confession, however he may seed out some subterfuge, that natural religion is vastly inferior to revealed as an engine for heightening the morals, and improving the condition of human-kind; that the guidance of reason alone is in no degree comparable to that of Revelation, when the ends proposed are those which are eagerly sought by every foe of evil, and every friend of man—and oh, then, is it not a confession which warrants us in affirming, when opposing such as reject the Gospel of Christ, that "their rock is not as our rock, even our enemies themselves being judges."—*Henry Melvill's Sermons.*

Some Jewish Jottings.

The Jews seem to be every day becoming a more important element in the world's problems. They claim now over all the world rights and immunities which a century ago were denied them in the freest state on earth. They have just held an influential and enthusiastic Conference at Paris (under the presidency of the illustrious Senator Cremieux, for the purpose of asking the International Conference, now met at Constantinople, to take steps to secure their followers in Eastern Europe equal liberty with every other citizen—Christian or Mohammedan. There were present influential delegates from all the capitals of the civilized world, and it will be strange if the prayer of this representative gathering should meet with no response from those who know so well the important influence of the Jew on the 'Changes of Europe, and, consequently, on its Cabinets.

It would appear that it is not all rumor about negotiations with the Turkish Government in its embarrassment for the sale of Syrian soil. Mr. H. Guedalla, a London Jew of position, writes to the *Jewish Chronicle* on December 8: "About the Jews regaining the Holy Land, what I have done, is this: I have, being influentially placed as regards Turkish Bonds, practically worked at an idea which appeared in your columns, in the first instance, in the name of the Jews living in the Holy Land, which was to buy lands in Syria paying for them in Turkish bonds. Your support and observations caused prominent attention to be given to the subject by religious minds of all

denominations accompanied with divergent views. The Turkish Government look favorably on this scheme proposed in the name of all bondholders whether Jews or not." Mr. Guedalla is starting a magazine entitled "*Jerusalem*," and a Russian Jew implores him not to advocate in its pages "anything in the way of re-establishing a Jewish Government in Palestine," and declares that "the mere suspicion of this will allure our Russian brethern to Jerusalem." Mr. G., however, declines "to be dictated to" in the matter.

The publication of "Daniel Deronda" has also raised an unusual flutter in the Jewish breast. It is not alone that the Jews are gratified by the honorable and impartial representation made of them in the story, but the author seems, in the aspirations put into the mouth of the ideal Mordecai, to have awakened all the slumbering longings of a national hope. The *Jewish Chronicle* thus writes of the matter: "Her skillful fingers elicit from Mordecai's finely organized mind, strung with heavenly chords, celestial melodies. It is the old prophetic strains which resound. It is Messianic echoes which we hear. *Restoration and reconstitution of the Jewish polity as of old, is the theme.* At its very mention the hearts of thousands of Jews will undoubtedly beat high and it will send a thrill of delight through every fibre of their innermost being. True, the number of Jews, especially in the West, is not small, in whose soul every such wish has become extinct, and who perhaps would even look with dislike upon such a movement. And there are again, other Jews, and these in still larger numbers, throughout the civilized world, for whom the personality of the Messiah has melted away into thin air; who have resolved and converted him into the abstract notion of a happy period when general intellectual and moral progress shall bring on the gradual realization of all those exalted aspirations which floated before the minds of those God-filled men who conveyed their heavenly visions in those lofty strains of poetry recorded by the seers of old and preserved for us to this day. *But these after all form only a small minority*, in comparison with the multitudes swarming in the northern and eastern Jewish bee-hive, who cling to the personality of the Redeemer; who associate with his advent their highest hopes, their most sacred aspirations, who expect from his agency the accomplishment of all those marvelous changes to be wrought at the latter end; and whose most fervent yearnings are toward the land of their forefathers." Mr. Guedalla, before mentioned, confesses to having largely circulated in English and Hebrew, an extract from the book containing the aspirations referred to. This extract was sent to "various European centres," and "at Jerusalem it was perused with interest."

Facts and words like these seem to indicate the near approach of some striking change in the condition of the Ancient People and their ancestral land.— *The Messenger.*

The Truth and Spirit of God.

BY. J. H. MILLS.

The Spirit of God operates on the human mind through the agency of truth. Impressing the truth on the mind is the only method of influence the Spirit exerts to moralize, spiritualize, purify or renovate the human soul. To this end the Gospel is to be preached, "in due time," to every creature. Mark xvi. 15. All men are to come to the knowledge of the truth. 1 Tim. ii. 4. The truth, when heartily received will make men free; will purify them; will sanctify them. 1 Pet. i. 22, 23. Jas. i. 18. John xvii. 17; and viii. 32.

The Holy Spirit has this advantage over the human preacher: after the truth has been presented He can impress it, and confine it upon the mind, until it is rightly affected. The human mind is governed by motives. The motive of eternal life, when presented to the mind with all its weight, which the Spirit is wont to exercise, will seldom be rejected. In *this*, and all previous dispensations, the most weighty influence of the Spirit has been brought to bear only upon the *elect* of God—the chosen ones; the "little flock," whom God purposes to make kings and priests, and to give the kingdom. Luke vii. 32. Dan. vii. 18.

Christ says, in reference to his death on the cross, "And I, if I be lifted up from the earth; will *draw all men* unto me." John xii. 32, 33. This is not being done in this dispensation. The great mass of mankind, during this and previous dispensations, have passed through the wide gate and walked in the broadway of destruction. Something must yet be done for them in a future dispensation, or Christ's words, above quoted, will prove a failure; also, the oath of God to Abraham that, in him and his seed, all families of the earth should be blessed.

God's purposes will stand forever; and His promises will all be fulfilled. In Him let us all trust with unfailing faith.

Perry, Iowa, May, 1877.

The Second Coming of Christ:

The Day of Judgment.

BY JOHN FONDEY, M. D.

Hark! the trump, like mighty thunders,
Shakes the heavens, the earth, the sea;
Usher'ring in that day of wonders,
Earth's grand year of Jubilee;
Restitution's glorious time,
Blessing every land and clime.

With the clouds of Heaven, in glory,
Earth's redeeming King appears;
On His head, once marred and gory,
Many blazing crowns He wears:
Blood-stained, fierce, with flaming sword,
Onward rides the conqu'ring Lord.

Kings and Rulers in their madness,
Vainly strive His way to oppose;
While, with songs of praise and gladness,
Saints, triumphant, bind their foes;
Execute the judgment written,
Oh the wicked, Heaven-smitten.

Israel, now the ruling nation
Of the kingdoms He has won,
Glad, accepts the rich salvation,
Jesus, David's Lord and Son,
Sheds o'er all the earth abroad,
Son of man, and Son of God.

Sinner! ere that day of sorrow,
Anguish, wrath, and deep despair;
Ere that fiery, dread to-morrow,
Burst upon thee unaware:
Fly to Jesus, He will save;
Ark-like, bear thee o'er the wave.

Philadelphia.

Reconcilation and Consolation.

BY H. YOUNG, PITTSFIELD, N. H.

These words, "reconciliation" and "consolation," open to me a field of thought most pleasing to contemplate—how the gospel of reconciliation was committed to the apostles, that "God was in Christ reconciling *the world* to himself." And this same gospel was preached before unto Abraham, saying—"In thee and in thy seed shall *all* the families of the earth be blessed:" and to make said promise sure, an oath was added, "that by two immutable things we might have a *strong consolation*, who flee for refuge to lay hold of the hope set before us." Please notice, here is "consolation" and "refuge" which words presuppose disconsolation and danger; and so we ask, Why were men disconsolate? and what was their danger? Ans.—The disconsolation was the want of reconciliation; and men were unreconciled just because they did not understand the purpose of God concerning them. So, when said purpose was revealed then, man became reconciled; and with the reconcilation came the consolation. But what of the danger from which they must find refuge by laying hold of the hope? Be not surprised when I answer—It was purely *imaginary*; for, it grew out of the unreconciliation; and this was only the want of an understanding of God's purpose concerning his creatures; for, was there any change made is said purpose which caused man to be reconciled? Surely, there could be no change. So it was simply the information, or knowledge, given which produced the reconciliation, and the *imaginary* danger disappeared, and safety and salvation at once filled the heart of the creature with joy and praise. Amen, Hallelujah.

In proof of what I have said above, please consider the following text: "If, when we was enemies we were reconciled to God by the death of his Son; much more being reconciled we shall be saved by his life." Here, again, are enemies changed to reconciled friends by the death of God's Son. Can we understand the exact process by which the change is made? Let us see. The first question to answer, is, How could the death of Christ make those friends to God who were before Christ's death God's enemies? It is plain that the doom of suffering and death, which God had pronounced on man was the cause of the emuity, or else the death of Christ would not touch the case; and it is just as true that the death of Christ could have no such effect unless he—Christ—should be made alive again from the dead; for God to doom his Son to death, and leave him in death would be no manifestation of kindness to a race who were already under the same doom. But, just notice the triumphant language in the last part of the text—"Much more, being reconciled, we shall be saved by his life." It is the fact shown—by the resurrection of Christ—that man will live again which brings the reconciliation, and this too is salvation, the salvation here named is nothing but life. The only salvation the Son of God ever knew was simply life from the dead. "When he had poured out his soul, with strong crying and tears to him who was able to deliver him from death, he was heard in that he feared," i. e., he was delivered from death; not from dying; but after

he had been dead three days he lived again, and lives an endless life; and this is just an illustration of human salvation, or the salvation of the race exemplified. Now we can better understand another text—this: "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Or if he should say, The creature, man, so far from approving of the arrangement which doomed him to suffering and death, there was, by said doom, enmity raised in man toward the Being who had thus doomed him to death. But how long will this disapproval, this enmity last, and by what means will it be removed? It will last till he shall see there is hope for him; till he shall be made to understand the object of his Maker in thus dooming him, for a time, to vanity: and it is just the *gospel* which does this: and whatever purports to be the gospel and does not do this, is not the gospel; for the gospel is the gospel of *reconcilation*, or it would not be the gospel of salvation; for men are saved only as they are reconciled. Please study the above, and thus learn its truth.

Trust in God.

My blessings on the birds and their merry voices. They do one's heart good. How exquisitly does Christ point to nature, linking the world without to the world within! "Behold the fowls of the air!" Yes, let us behold them; they are as happy as the day is long; they have survived a dreary winter without any care or anxiety,—and why? "Their heavenly Father feedeth them." How comforting the application "Are ye not much better then they?" Yes, verily; nearer to God, dearer to God; His children, not His birds. "Behold the lillies how they grow!" There they are under my window in hundreds; and yet, a short time ago they were all hid in snow, and now Solomon is out done by them in beauty. Why take ye thought for raiment?" God, that gave thee life, can give thee meat; He who gave the body can give the clothing. He who takes care of birds and flowers, will take care of His own children. Wherefore do ye doubt? He knoweth we need those things: if He does so, if He cares for us, why should we care? Let us seek first His kingdom, and righteousness as the way to it; and God, who cannot lie, says, "All these things shall be added unto you"—added—given over and above. Oh! that we felt that the best and only sure way of getting things of this world was first to attend to things of another; then we would take no disquieting or uneasy thoughts about the future. Each day comes with its own cares, which need no increase by adding to them the cares of the next. "Sufficient, indeed, is each day's evil for itself, and with each day is strength for the cares of that day, though no strength is promised the morrow: How few receive the real practical benefits of these truths —these precious promises; and why? They do not believe that their interests are in safe keeping in God's hands. They do not permit Him unreservedly, to choose their inheritance for them. They have "excepts" for the moment.—*Selected from the writings of Norman Macleod, a Scotch Minister.*

Honesty the Best Policy.

Hegiage was a celebrated Arabian warrior, but ferocious and cruel. Among a number of prisoners whom he had condemned to death, was one who, having obtained a moment's audience, said:

"You ought, sir, to pardon me, because when Abdarrahman was cursing you, I represented to him that he was wrong, and ever since that time I have lost his friendship."

Hegiage asked him if he had any witness of his having done this, and the soldier mentioned another prisoner who was likewise about to suffer death. The prisoner was called and interrogated, and, having confirmed the fact, Hegiage granted the first his pardon. He then asked the witness if he had likewise taken his part against Abdarrahman. But he, still respecting the truth, answered that he had not, because he believed it was not his duty to do so. Hegiage, notwithstanding his ferocity, was struck with the prisoner's greatness of spirit.

"Well," said he, after a moment's pause, "suppose I were to grant you life and liberty, should you still be my enemy?"

"No," said the prisoner.

"That's enough," said Hegiage, "your bare word is sufficient; you have given us undoubted proof of your love for truth. Go, preserve the life that is less dear to you than honor and sincerity; your liberty is the just reward of your virtue."

"Watch therefore: for ye know not what hour your Lord doth come."—Matt. xxiv. 42.

Ignorance of the Lord's coming is a call to habitual watchfulness, and watchfulness, in its turn, tends to practical holiness.

LETTERS AND EXTRACTS.

AN INTERESTING LETTER.

CHRISTIAN BRO: Your Tracts I duly received. The one on the subject of Election I have read with care, and heartily accord with the views therein expressed. Unlike the Calvinistic dogma,—which runs counter to the lovely character of our heavenly Father, and drives many sincere inquirers after the salvation which is in Christ Jesus, into absolute infidelity,—it unfolds the election of the Bible.

In my youthful days Calvinism was my stumbling stone when seeking to become a member of a Baptist Congregation. I held, however, to the truth concerning the love of God as protrayed by our great Redeemer to Nicodemus in John, chap. iii. The look of the dying Israelite at the brazen Serpent secured the life of the guilty sufferer. "Even so," the look at the Son of man, lifted up on the Cross, I saw, secured life eternal to every sinner. There I fixed my trust, and obtained peace in believing.

It is not only our duty and privilege to acknowledge, as Calvinists do, that "*the Judge of all the earth will do right*," but to comprehend in some measure, when and how the myriads of our race who die without the light, may, in the future, be enlightened, and become partakers of eternal salvation. It is only within the last two or three years that my eyes have been opened to see this important truth, bearing on "*the Ages to Come*," wherein God, our loving Father, "will show the exceeding riches of *His* grace, in his kindness toward us through Christ Jesus."

In Canada this subject has been brought prominently before the public by the proceedings against Mr. D. I. MacDonnell, the minister of the Presbyterian Church of St. Andrews. About a month or two ago his case was finally decided by the General Assembly of that denomination. He could not accept of the horrible and heathenish dogma of "*eternal torments*," as found in the "confession of Faith," but acknowledged his belief in "*Everlasting punishment*," as found in Matthew xxv. 46. When lecturing on Romans, on the passage "where sin abounded, grace did much more abound," and others of similar import, he expressed the hope that the mercy of *God* may be manifested in the future, beyond all which He has yet revealed to us.

For more than a year have the authorities of the Canada Presbyterian Church been persecuting this able and devout Preacher, and finally may be said to have "*accepted the* situation," finding that he could not be forced into the iron mould of the Confession, and that it would have created a division in the Church had they excommunicated one so deservedly popular.

It is verily lamentable to find so little attention given among our arthodox churches, to the resurrection and the Second Coming of the Lord; and there seems to be an entire ignoring of the election to be Kings and Priests under Jesus when he comes to reign the Monarch of the world. Yours, fraternally.

JAMES LESSLIE.

Toronto, Canada, August 8th, 1877.

In a P. S. friend Lesslie says, "I will be 75 years of age in Nov.:—not far from the years of your pilgrimage. J. L."

NOTE BY THE EDITOR:—It is only about one year since the writer of the foregoing became a subscriber to the BIBLE EXAMINER: and the above is the first letter, of any length, I have received from him. I thank him much for it; but doubt if he intended it only as a private and brotherly testimonial to myself: but it is too comforting to keep from the readers of this Magazine; and it has been one of the reasons that determined me to go on with another volume. May the Lord comfort and bless this, to me, new friend and brother.

FROM POLLY G. PITTS.

BRO. STORRS: Through the kind, protecting and preserving care of our heavenly Father, I am able once more to take my pen to let you and others know that I am still looking, and watching, and, truly hope I am waiting for the appearing of our Lord and Saviour; who shall change our vile bodies that they may be fashioned like unto his glorious body.

My health is poor, but better than it was, though I have not been able for a long time to write as usual, the powers and faculties of the mind fail, and I cannot think deeply for any length of time, and just now came into my mind what I learned from a leaf written more than a hundred years ago, perhaps two; and I felt the force of the words. It was this: "Lord what is man?" *Ans.* "Original dust: engendered in sin, brought forth in sorrow, helpless in his infancy, extravagantly wild in his youth, and in his manhood, decriped in his age; his first voice moves pity, his last commands grief. Nature clothes the beasts with hair; the birds with feathers; the fishes with scales; but man is born naked; his hands cannot handle, his feet cannot walk, nor his eyes see aright: vain are his desires, toys are his delight; he no sooner puts on the distin-

guishing character of manhood, but he burns it with wildfires, passion, stains it with abominable pride, or contaminates it with debauchery. Lord what is man?" *Ans.* "A dunghill blanched with snow,—a make-game for fortune, —a mark for malice, —a butt for envy;—if poor, despised,—if rich, flattered,—if simple, derided, —if prudent, mistrusted. His beauty is but a flower; his wit a flash; his wisdom folly; his art imperfection; his glory a blaze; his life a sham; himself a bubble. He is born crying; lives laughing; dies groaning."

"Who then to vain mortality would trust?
Which is crushed before the mothe, whose dwelling is in dust."

But after all this dark picture, I bless God, yes, I do bless his holy name, and feel that this is but the dark genesis of man; that the Spirit of God is moving on this corruptible mass, and in love impregnating it with life; and by and by, in a little while, yes, soon, God will, out of this dark mass, bring forth abundantly the things that have life. O blessed Spirit! and, as Rotherham says, "Loves whatever it broods; for that which broods does, in this very way, seek to *reproduce* itself, and to find objects on which to rest and delight. How strange,—if we overlook the Spirit brooding! For, if out of nothing, nothing comes, certainly out of mere dead darkness *Light* could never come. But in truth, this darkness is not dead: it is impregnated darkness; for the Spirit of God is brooding within it. It contains latent light. At the morning call of the Creator, the latent becomes luminous,—the hidden is revealed. The prolific evening prepares for the vocal morning. The silent and veiled work of the night is revealed by the dawn of the day."—*Rotherham.* O glorious Regeneration day! day of Restitution; day so long foretold by prophets, our Lord Jesus Christ, and his apostles. A day that God hath sworn by himself, the earth shall be filled with his glory. Amen. "Haste thee along, thou glorious noon-day.

"O! for the eyes of ancient seers;
"O for the faith of Him that reckons
"Each of his days a thousand years."

A thousand years. Then on forever!
Endless Ages—they will be here,
Blessed Ages, whose every moment---
Is more, yes, more than a thousand years.

Isa. ix. 7.

We ask ourselves this important question. Until the ushering in of that glorious day, *What?* *Ans.* "Perilous times;" and they are begun, and will soon be upon us in their perfection. But, blessed be God, they will not always last; thine is an expected end; and our expectation shall not be cut off. O how precious is the faith that is the gift of God! the faith that works by love, and purifies the heart, and overcomes the world. The faith that takes God at his word; that believes the oath and promise of God to Abraham, that in him and his *seed*, which is Christ, shall all the families of the earth be blessed. O! what a *foundation;* what a rest it is to me, to-day; how it refreshes my soul; and I would be glad to tell it as I feel it, but cannot here, no; but by and by, when the great Alleluia is sung (See Rev. xix. 6–9.) I may tell it with you, my dear brethren, to the glory of God and the Lamb. I know the wrath of man shall praise God, and the rest He will restrain. I would be thankful, and grateful to my God and Saviour for what he has done for me through HIS WORD and the BIBLE EXAMINER. May God abundantly bless those that hold up his word as it is in Jesus, through the EXAMINER or elsewhere.

Your Sister, watching and waiting for Jesus.
Fredericksburg Iowa, Aug. 3d, 1877.

FROM ELD. JOHN FOORE.

BRO. STORRS: It is by the help of the BIBLE EXAMINER I have learned the true character of God; that He *is love*, and that He so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; (John iii. 16.); and that God will have all men to be saved, and come unto the knowledge of the truth: for there is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time. I Tim. ii. 4–6. This is a faithful saying and worthy of all acceptation. For, therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men; *specially* of them that believe. These things command and teach." I Tim. iv. 9–11.

For what is that "special salvation?" To select out of the Gentiles a special people for a special purpose or work. What is that work? Let us see. Christ is the Second Adam, and with His Bride is to regenerate, or restore the earth to its primeval form and beauty and to bless all nations, as we find recorded in Gen. iii., that the Seed of the woman is to crush the serpent's head. And to Abraham and his Seed were the promises made. Gen. xii. 3; xxii. 15 18; and confirmed to Isaac, Gen. xxvi. 3–5; also to Jacob, Gen. xxviii. 14. The same is taught by Peter Acts iii. 25. Here we have, 1, Nations; 2, Families; 3, all kindreds.

I cannot see how any candid man can for a

moment think that God will not perform the oath that he sware to Abraham, saying, "In thee and in thy Seed shall all nations be blessed."

But *this* is not the age in which God will "convert the world." Only those who become espoused to Christ through belief of God's word, and thus become wedded to Christ when He comes. Then will "The Spirit and the Bride say *Come:*" and instead of a *well* of water springing up into everlasting life, the "*river* of life" will be broad. Then the blessing to all nations will go forth, and roll and shine: and the Spiritual Adam will restore all things spoken by the mouth of all the holy prophets; and righteousness shalt cover the earth as the waters cover the sea.

What was the mission of the first Adam and his wife? It was to multiply and fill the earth, or world, with people like themselves. "Like begets like." They were mortal and subject to death. The Second Adam will regenerate, or re-fill, or re-people, the earth with a spiritual race of beings; for, "like begets like." This age and the past ages were only the times in which a special call was employed. The next ages are appointed for the universal call: the judgments of God will be made manifest, and the people will learn righteousness; and, saith the Lord, "I will turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." Zeph. iii. 9. Then wars will cease; divisions and all false theories will come to an end. None but those who sin against the Holy Spirit will die that death spoken of by John, when he said, "There is a sin unto death." I John v. 16. The last enemy will be destroyed. Then comes the praise of God as set forth in Rev. v. 13, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever." Praise God for such a Gospel as this; and let the whole earth be filled with His glory. Amen, and *Amen*.

Oh that all our brethren would preach "*restitution*" instead of leaving the people in the dark in regard to the millions of little children and men who have never heard of Christ, and have gone down in death, and you leave them there; and yet tell the people God's ways are equal! How can ministers talk so? Stop and think what you are doing. The non-resurrection doctrine is only a little in advance of the eternal torment doctrine, so far as the equality of God's ways are concerned. O, come out of Babylon before she goes into perdition.

My circumstances are such that I cannot pay for the BIBLE EXAMINER: yet I can't ask you to send it *gratis* any longer: and to part with my old friend, the EXAMINER and its EDITOR, is almost more than I can bear, as I believe it is the best periodical published.

Galesburg, Kansas, Aug., 1877.

NOTE BY THE EDITOR.—Take courage, BRO. FOORE: the EXAMINER will still be sent you, as heretofore, if it lives and I live to publish it.

May the Lord strengthen you in every good word and work. Let us be patient till God gives to us a part in that glorious ministry for which He is now preparing the kings and priests for "*ages to come.*" Glory to God and the Lamb, for such "*joy set before*" us.

AN INTERESTING EXTRACT.

The writer of the following will excuse me for giving the *extract* from her letter; written "only for your eye," she says; but it is too good to be "hid in a napkin," and will comfort others as well as myself. It is from one who has passed through severe trials, and not long since laid in the grave her beloved husband. She writes:

"BRO. STORRS: Beloved of the Lord and many of His children,—

"The whole plan of redemption is a LOVEING one,—stands out in prominent characters through all the ramifications of Divine leadings. *Love* is the fulfilling of the law. What a God-like principle! How elevating to the soul!—expanding to the senses,—mellowing and shaping the character,—molding sentiments, subduing wills,—transforming evil into good, by the all powerful agency and attributes of JEHOVAH. The *four* letters, combined, charm me! It is the noblest element that can be wrought in nature. Its origin is not a product of the earthly. Its springs lay embedded in the fountain above and beyond the realm of the finite. How blessed!

"Little by little the veil is lifted, and I am led to see the beauty, loveliness, and perfection of this sweetest, and *best* of *gifts*. I covet it earnestly!

"I had no thought of writing thus when I took my seat at my desk only for your eye. My first impression was to give you a word of cheer, and speak a word in behalf of the *loved and lost*. How sweetly he is sleeping! Free from all of the depressions and commotions that swell the record of these days.

"Much love to you and yours.———."

FROM MARVIN S. HIGBEE.

BRO. STORRS: I love the EXAMINER very much. It comes monthly as a welcome visitor, laden with knowledge which I fail to get in any other paper I ever read. It shows God's goodness towards man in the great plan of redemption; and when that plan is complete, a restitution will be complete, as He has declared by his servants the Prophets, as Peter said on the day of Pentecost.

I preached in the west part of this State on this subject, and a number embraced it and rejoice in the truth: but it is looked upon as a new doctrine in Florida; for they never heard the Bible explained that way before. I love the truth, and love to teach it to others. I hope you will continue to publish it as long as you follow the light of God's word.

I have believed in the "*age* to come," but could not see clear as I now do in "the *ages* to come." For this light, I thank my heavenly Father, and bid you "God speed" in proclaiming it. O, how dark and unsatisfactory is the popular preaching of the present days, in the mind of a person that is enlightened into the true light of God's word.

As I see the signs of the close of this age and the ushering in of the glorious ages of the reign of Christ and his immortal saints, I do rejoice: then nations will learn war no more, and the Seed of Abraham will bless the nations with a peaceful government.

Orange City, Florida, July, 1877.

LETTERS RECEIVED TO SEPT. 4.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

"Postal Cards" are too numerous to give all the names of the writers. Very few have asked a discontinuance of the EXAMINER, and nearly all have expressed an earnest desire for it to be continued. Some have expressed a difficulty to pay strictly "in advance." To such I would say, if you pay by the first of January next, it will be accepted as in advance; but it is to be hoped you will pay at the earliest period possible. ED.

Mrs. Ann Boult, O. F. Cressy, M. C. Harriman, Allen Logan, M. S. Higbee, L. F. Arnold, Mrs. S. C. Webster, Samuel Reiter, Polly G. Pitts, B. Browne, Edwin Phelps, C. A. Hastings, Dr. F. L. Wright, Lottie Hermes, Eld. H. Rockwell (2), J. D. Sheridan, J. Craig, S. Priser, Eld. J. Parry, Jas. Austen, T. Wright, Margaret Smith, E. S. Diman ("Yes"), J. B. Eggleston, Sally Dillingham, R. R. Gaither (Pay when you can), Joseph Lakeman, Margaret Smith, Fanny M. Young, L. Von Eschen, Mrs. L. H. Whitney, Mrs. Mary Coons, T. H. and A. T. Ford, Henry Dunbar, A. A. Steadman, W. H. Barnes, A. E. Iredale, Jas. Lesslie. (The tract on "New Jerusalem" has not been received), Jacob Shafer, O. H. Hammond, S. S. Call (all right), E. D. Adams, Geo. Atkinson, John T. Cate, N. H. Palmer, John Bigwood, Daniel Westervelt, J. H. Oliphant, Mrs. A. Logan, Mrs. J. E. Peck, J. W. Maffit (all right), Mrs. D. O. Hopkins, Delos Johnson, H. Low, Martha C. Lee, John Rink, Daniel Wells (thank you), Mrs. P. W. Fuller, Helen Robertson, G. B. Stacy, Wm. B. Putnam, Edmond Wolcott, Mrs. Avis Hamlin, Norman McRae, Mrs. C. W. Eastwood.

PARCEL SENT TO SEPT. 4.

W. S. Higbee (2 par.), D. J. Ellsworth (2 par), Mrs. S. C. Webster, Mary E. Sharpe, J. S. Lawver, John Lyle, Mary Coons, Mrs. A. Logan (*bound* Vol.), Mrs. D. O. Hopkins, Nancy Howe, Walter Cooledge.

The Bible Examiner is a Monthly Magazine, *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

"HOPE FOR OUR RACE. or, *Gospel to the Church and World. God's Government Vindicated.* By ELD. JACOB BLAIN, Buffalo, N. Y." A valuable work of 192 pages. *Price*, 30 cents: postage 4 cents; at wholesale, 25 per cent off. Address him as above.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

VOLUME XXII.

THE BIBLE EXAMINER,

PUBLISHED MONTHLY

FOR THE UNFOLDING OF BIBLE TRUTH, WITHOUT RESPECT TO TRADITIONS, SECTS, CREEDS OR PARTIES.

GEO. STORRS, EDITOR AND PUBLISHER.

"One Mediator between God and Men, and the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM II. 5-6.

NEW YORK:
ROGERS & SHERWOOD, PRINTERS, 21 AND 23 BARCLAY ST.,
1877-8.

INDEX TO SUBJECTS, VOL. XXII.

PAGE

A Word to Anxious Ones. Ed. 43
Abraham and his Seed. Ed. 44
A "Conditional Resurrection." Bishop 85
Accepted in the Beloved. Leask 181
A Meditation. Dunn 194, 332
A Question on Heb. vi. and x. Ed. 200
Abrahamic Kingdom. Bishop 257
Abraham, Promise to. Ed. 263
All Families, all Nations, etc. Ed. 264
An Explanation Asked 266
A Redeemer. Ed. 292
A Retrospect. "A." and Ed. 294
An Agreeable Surprise. Ed. 327
A Curious Marriage. Ed. 327
Annihilation of the Wicked. Ed. 330
An Appeal for the Examiner. Bishop 360
Babylon not Destroyed. Ellsworth 20
Bible Study, Requisites in 315
Bible Examiner and its Editor 359
Communication from Elder Blain 90
Composition on Law. P. G. Pitts 194
Communion with Christ. Sel. 220
Creation the Work of Love 227
Contrast of the Ages. Leask 234
Community of Goods 282
"Conditional Immortality." *Rainbow* 341

DEATH'S DOINGS.

Mrs. Azro Benton, 96; Dr. S. B. Barlow, B. Gifford, Prof. J. F. Huber, 163; S. W. Rogers, Thos. W. Read, L. C. Thorne, Mrs. Sarah Brewer, 227; Henry Dunn, 233; L. S. Montrose, 288; Thos. J. Harris, 384.

Devil and Temptation. Ed. 167
Dare Men Make God a Liar? Ed. 171
Do They Believe the Prophets? Ed. 178
Did David Possess the Spirit of Christ? Bishop. 283
Daniel, the Apocalypse. Lederer 27, 56
Definite Time for the Second Advent. Ed. . . . 347

ELECTION, The Doctrine of. Ed., 7; Scripture Election Harmless, 7; The Creator's Right to Select, 7; A Calm Look at the Subject, 8; Is the Election Absolute as to Particular Persons? 8; God's Design by an Election, 9.

Editor's Notices 6, 38, 70, 166, 230, 326
Earth the Home of the Saints 218
Frightened by Names. Ed. 293

FOLLOWING AFTER TRUTH. DUNN.

DIVINE EDUCATION.—Probation, 13; Adam and Eve, 14; The Fall, 14; Cain and Abel, 15; Before the Flood, 17; Birth of Nations, 18; Sin, an Educator, 19; Forgiveness, 45; Conversion, 46; Salvation, 46; Peace with God, 48; Growth in Grace, 49; The Invisible World, 50; Heaven, 51

ELECTION.—Eternal Choice, 77; Teaching of Scripture, 78; Setting Apart, 79; Election Two-fold, 79.

FUTURE RETRIBUTION.—The Wrath of God, 109; Punishment, 111; The Eternity of Evil, 111; Gehenna, 113.

PROMISED RESTORATION.—A Priori, 141; Life in Christ Alone, 141; Specific Texts, 142; Testimony of Paul, 143; Result of Inquiry, 144; Unpreached Gospel, 144.

ESCHATOLOGY.—The Last Days, 237; The Resurrection, 238; The Hope of Israel, 239.

THE KINGDOM, 269; A Conversation, 270; Unfulfilled Prophecy, 272.

THE SECOND ADVENT.—Preliminary, 301; The Advent, 301; Further Testimony, 302; The King of Men, 304; Prevailing Doubt, 305; Real Difficulties, 335; Time of the Advent, 336; The Sign, 337.

THE APOCALYPSE.—Editorial and Preliminary, 365; The Revelation, 365; The Antichrist, 367; The Millennium, 369; Order of Events, 370.

Grecian Heresy. Whaylen 22
"Going to Heaven at Death" 255
Great Pyramid. Ed. 38, 70
"Herald of the Morning." Ed. 74
Humility. Brittain 123
Has the Lord Jesus Come? Bishop 154
Heb. vi. and x. Considered. Blain 189
Heb. xii. An Inquiry. 267
INQUIRIES 11, 12, 76, 140, 193, 194, 252, 314
In Memoriam: H. Dunn 275
Israel's Nearing Return, etc 285
Instinct of Prayer 150
Is the Identity Lost in Death? Ed. 349
Kings of the East. Ed. 233
Kind of First Fruits. Ed. 299

LETTERS AND EXTRACTS.

Under this head no more can be done than to give the month and pages where letters and extracts can be found; thus:

October, 1877, ... 6, 31–63
November, 1877, ... 64–68
December, 1877, ... 94–100
January, 1878, ... 102, 132
February, 1878, ... 134, 160–163
March, 1878, ... 195, 196
April, 1878, ... 225–227
May, 1878, ... 236, 260
June, 1878, ... 262, 289–292
July, 1878, ... 294, 322–324
August, 1878, ... 354–356
September, 1878, ... 382
Lederer's Closing Article. Ed. 75
Letter from Rome, Curci, etc. 151
Literal Prophecy *vs.* Conditional, or Spiritualizing Speculations. Ed. 173
Live by the Day. Sel. 223
Misrepresentations. Ed. 41
Mediatorial Perfection of Christ. Palmer, . . . 255
Musings on Mortality. Dunn, ... 309
Marriage of the Lamb. Bishop, ... 312, 339
Man's Origin and Nature. Ed. 329

MAN IN DEATH. ED. 81

Bishop Law's Remarks, 82; Terms Referring to the Locality of the Dead, 83; Positive Scripture Testimony, 114; The Teachings of the New Testament, 146; Revival of Dead Persons by our Lord and His Apostles, 146; The Death and Reliving of

PAGE

Jesus, 147; Our Lord and the Sadducees, 147; Resurrection or Translation the only hope of a Future Life, 176; Paul's Writings Examined, 208; The Rich Man and Lazarus, 248; Miscellaneous Texts Considered, 273; The Contrast, 309

No Advance, No Change. Ed. 39
Noah, Thoughts on. Sel 374
On Modern Thought. Dunn 205
Our Lord's Return. Sel 219
POETRY.—Acts iii. 21, Shafer, 24; Lines for EXAMINER, Chadwick, 55; Aged Editor's Prayer, Lyle, 92; The Divine Fatherhood, 124; Stray Thoughts, Bishop, 224; A Prayer, 236; ISHI, 314; Selections by Brittain, 320.
Problems. Brittain 25, 150
Perilous Times. Stacy 26
Palestine: Past, Present and Future 53
Preaching and "Preaching." Brittain 59, 91
Prophecy; Luke xxi. 25–28. Ed. 107, 333
Popedom at Jerusalem. Ed. 131
Perverting the Word. Sel. 173
Prophecy of Luke xxi. 25–28. Alling 216
Perfections of Jesus, the Christ. Palmer 217
Papacy and Resurrection. Brittain 317
Pardon in Eternity. Palmer 345
Prophecy, Literal Fulfilment of. Ed. 379
Rockwell, An Appeal for. Ed. 64
Reconciliation to God; By What Means Effected. Wilson and Ed. 71-74
Remarks on Prophecy. E. Phelps 92
Strong Faith in the Devil. Ed. 103
Speaking for the Future. Leask 117
Small Things Not to be Despised. Ed. 121
Small Tyrant. Alling 267
Syria and the Eastern Embroglio 315
Soliloquy. Mrs. Judson 348
Truth and Error Mixed. Ed. 10
"Three Worlds." Ed. 10
Temple at Jerusalem. Greenwell 25
The Work of Redemption. Is it Limited to this World? *Rainbow* 59
The BIBLE EXAMINER. Bishop 62
The Eastern Question. Extracts 119
The Antichrist. *Rainbow* 125

PAGE

Things Which Must Shortly Come to Pass. *Rainbow* 129, 370
The Theological Revolution. Ed. 168
The Unpardonable Sin. Alling 88, 157
The Judgment, Reflections On. Ed. 103
The Berean Casket. Sel. 123
The Kingdom of God: What is It, and Where Located? Ed. 135
The Ages to Come. Ed 139
The Two Commissions. Whitman 149
The Lord's Supper 169, 204
Truth at Work. Ed. 169
The Regeneration. Sel. 183
The Fig-Tree Putting Forth Leaves. Sel. . . . 185
"The Ancient of Days." Ed 199
The Hope of the Gospel. Ed. 200
The Harvest Great, Laborers Few. Ed. 202
The Truth to be Made Known. Ed. 204
The Cleansing Blood. Sel. 221
Transitional Periods. Dunn 222
The Godhead. Ed. 231
The Prayer of Jesus. Ed. 232
The Papal Pretensions Exposed. Bishop Strossmayer 241
The Resurrection Question. Ed. 253
The Life the Light. Leask 279
The Seven Churches. Brittain 287, 347
Two Sides to the Question. Ed. 321
Truth Advancing. Ed. 328
The Unpreached Gospel. Ed. 328
The True Vine and Its Branches 350
The Future of Greece. Brittain 350
The Alabaster Box of Ointment 352
THE GREAT WARFARE BETWEEN TRUTH AND ERROR, 376; Divine Revelation and Human Traditions, 376; Immortality, as Taught in the Bible, 377; The Evils which Spring from Authoritative Human Creeds, 378.
Wherein Lies the Difference? Bishop 52
What Does He Believe? Bishop 179
Which will be Heaven? Ed. 190
What is Truth? Stacy 191
World Burning Theory. Bishop 214
World, The End of 316

Vol. XXII. No. 1. Whole No. 325

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 6
THE DOCTRINE OF ELECTION. Ed.,..... 7
TRUTH AND ERROR MIXED. Ed.,..... 10
"THREE WORLDS." Ed.,..... 10
INQUIRY ABOUT JOHN THE BAPTIST. Ed.,..... 11
ANOTHER INQUIRY. Ed.,..... 12
A REQUEST. Ed.,..... 12
"FOLLOWING AFTER TRUTH," Etc.,..... 13
BABYLON NOT DESTROYED. By D. J. Ellsworth,..... 20
THE GRECIAN HERESY. By J. Whalen,..... 22
ACTS III, 21. *By Jacob Shafer*,..... 24
PROBLEMS. By Henry Brittain,..... 25
THE TEMPLE OF JERUSALEM. By G. Greenwell,..... 25
"PERILOUS TIMES." By G. B. Stacy,..... 26
DANIEL THE APOCALYPSE, Etc.,..... 27
LETTERS AND EXTRACTS,..... 31–36

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, OCTOBER, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ONTARIO, N. Y.

To the Friends of the Examiner.

Any of those who intend to sustain the Bible Examiner, financially, beyond the subscription price, will confer a very great favor to let me know immediately to what extent they intend to aid it. Shall the Editor take the *whole* risk in the *financial* affairs of this Magazine, as well as its *editorial?* Is it best to lay the burden on him at his time of life? Shall he have your support, or shall he be obliged to carry it *alone?* He looks to God for the aid he needs; but he knows that the Lord works by *means;* and though your prayers are exceedingly valuable, there is no doubt you will be able to see and feel that they are answered somewhat in proportion to the *financial* interest you take in that for which you pray.

The light we seek on the character and government of "Our Father in heaven," is indeed, only to be found in the Bible. In the periodicals of all sects and parties the light we look for is excluded, or only shines through thick veils.

We wish to know what is God's purpose concerning *the race,—the world,*—that he "so loved" that He "gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Did he intend that vast millions should *perish* without the knowledge of His love, and without any opportunity to accept the benefits to be derived from it? If so,—and nearly all Christendom *virtually* maintain that the Creator did so determine,—then what becomes of truth, honesty, or any other attribute said to belong to God who made us, and who is said to give His Son to be "the propitiation for the sins of the whole world?" 1 John ii. 2. What becomes of his "Oath" to Abraham, that in him and his seed all families, nations, and kindreds of the earth shall be blessed? Yea, what becomes of that God who *sware* by Himself, "I have no pleasure in the death of him that dieth?" if He so ordereth His administration of the Government of "the world" that innumerable millions die without any knowledge of "the only true God and Jesus Christ," whom He "sent into the world to be the Light of the world."

To impute such an administration to the Creator, which makes His "ways unequal," and His testimony of "*love* to the world" a palpable falsehood, is "Atheism" itself: though we may pray for such teachers, "Father forgive them, for they know not what they do."

Shall the only periodical in America * that speaks out boldly on this question be compelled to suffer and be crippled for want of funds, after having lived so long in spite of all the attempts of falsehood and misrepresentation to strangle it? It must not be, and it will not be if God is on its side, as hitherto He has been, beyond a doubt in my mind. "But if He says, Thy work is done for *this* Age," I hope to respond, *Amen*: but give me a part in the glorious work of "The Ages to Come." I add no more at *this* time.

Geo. Storrs.

EDITOR'S NOTICES.

Terms of the Bible Examiner.

Single Subscriber,	$2 per volume.
Two copies, to one address,	3.00
Four " " "	5.00
Ten " " "	10.00

The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance, and the money sent at the risk of the subscriber.

Bound Volumes.

Any person wishing Vol. xxi. *bound*, should send me their order immediately. Price, $2; in plain binding: in morocco gilt $3.25.

Volumes 18, 19, and 20 *bound*, will be furnished at the same prices, each.

Mrs. A. Logan, Paxton, Ill., under date of Aug. 25, writes: We have received the Examiner for this month, though late. We had a good time last Sunday in perusing its pages, as we always do. God only knows how grateful I am for such a blessed medium by which His precious truths are explained to us. Surely when thus presented, in their true light, they are sweeter than the honey comb.

The Editor asks, shall he go on with his work with the Bible Examiner? Myself and husband say,—"Yes, by all means." I would hardly know how to live without it in this dark, isolated place. It is now some four years since we duly received the Examiner, and we feel to thank the Lord that our lives have been preserved, that in His kind providence is shown to us the great and blessed light in His holy Word, that He has laid up for his faithful children in these last days.

Yours in the love of the truth.

* I except the "*Herald of the Morning*," a paper published by Dr. Barbour, Rochester, N. Y.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXII. NEW YORK, OCTOBER, 1877. No. 1.

THE DOCTRINE OF ELECTION.

It is well known that for years past I have opposed the popular, or Calvinistic view of election. That view is essentially this: "God did, from all eternity, unconditionally, elect a certain number of persons to be saved, and these cannot be lost; and, at the same time, did pass by all the rest of the human family, and left them to eternal damnation;" *i. e.*, He reprobated them to eternal torments or death, leaving them in a helpless and hopeless condition.

Such an idea of election I have opposed for fifty years past, and shall probably oppose it to the end of life, as unharmonious with the character of God and his professions of "love to the world," and the fact that Christ "tasted death for every man," and "gave himself a ransom for all," and that "God will have all men to be saved (*to live*), and come to the knowledge of the truth" (1 Tim. ii. 4–6; Heb. ii. 9).

With this statement before my readers, I trust they will not mistake nor misconstrue what I am about to say on election. That there is a Scripture doctrine of election, it is useless to deny; and that it is a "Sovereign" one, must also be admitted. God, of his own sovereign pleasure, elected the first Adam before he was created, to be the head and representative of the human race in its animal nature. The same Sovereign will elected, "before the foundation of the world" (Eph. i. 4), the second Adam—the Christ—to be the head and representative of a *spiritual* race, to be developed in due time.

SCRIPTURAL ELECTION HARMLESS.

These elections are necessarily followed by a harmless reprobation: *i. e.*, no other man can take either the first or second Adam's place in the plan of God relating to our race. Neither of these elections are designed to exclude any of the race from the favor or love of God, but both are ordained for the benefit of the *non*-elected, to bring life and well-being to the entire race. The first Adam was elected to the *office* or work of multiplying and replenishing the earth, by filling it with inhabitants and subduing it. (Gen. i. 28.) The second Adam was elected to the *office* or work of bringing out a spiritual element in men and subjecting them to the will of God, so that they should find their happiness and joy in "communion and fellowship with the Father and Jesus Christ," the second or spiritual Adam (1 John i. 1–3).

These two heads (the first and second Adam) were each elected, in distinction from all others, for these special *offices* or works; but it was for the benefit of others in both cases, though all others were reprobated in the sense these were *elected*.

THE CREATOR'S RIGHT TO ELECT.

The sovereign right of the CREATOR to elect whom He will to certain offices, or to perform a particular work, is undeniable. To deny this, would be to deny that He is God, the MAKER of all things; and to such the language of Paul is applicable, "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. ix. 20). Without variety in the human family, what would society be, even in this life? If all are rulers, who would be the subjects? If all were subjects, who would be the rulers? It is evident to all, that some men, by nature, are endowed with five talents, some with two, and some with only one; and each was thus endowed, not by his own choice or will, but by the will of the CREATOR. Each was elected, before he was born, to this capacity found in him by nature; improvement may increase this capacity in them all; but I speak now only of the election which gives them their place, at first, in the race; all ordered in infinite wisdom for the highest good, improvement and happiness of the whole race.

Men claim the right to elect their own rulers; and the act of doing it is called "*Election,*" that is, certain persons are elected to fill particular offices, not for their own benefit or aggrandizement, but for the good of the whole community. From the offices thus filled, all others, for the time being, are reprobated or rejected; but the reprobation is a harmless one; the election was designed to benefit all the

reprobated; to watch over their interests, and see that all were protected in their lawful pursuits, and to punish the disturbers of the peace. The elect rulers are armed with authority to enforce law and order, and under such a well-ordered administration the greatest amount of good will be possessed by all well disposed, both of rulers and the ruled. In this view, election is stripped of its hateful aspects.

A Calm Look at the Subject.

Let us now see if we can look calmly on the Scripture doctrine of election. In the first place, suppose it is an election of individuals, though that view may be modified as the investigation proceeds. For what are they elected, or to what? Is it to be saved, while all others are to be damned? Preposterous assumption; as unfounded in the word of God as it is blasphemous. They are "chosen *in* Christ" and *for* Christ, to aid him in his work of blessing the race of Adam, for whom Christ "tasted death;" that is, "every man"—"every creature"—the "all" for whom Christ "gave himself a ransom," which will "be testified in due time" (Mark xvi. 15; 1 Tim. ii. 6; Heb. ii. 9). The elect are to become the "Bride of the Lamb"—His "joint-heirs"—to reign with Him (Rev. xix. 7, 8; Rom. viii. 17; 2 Tim. ii. 12); and will sit with Christ on his throne in the regeneration (Rev. iii. 21). Shall He not have the right to select His own Bride? May not He and His Father elect whom they will for the Bride of Christ? How can that be doubted? Her office is not to exalt herself, nor *for* herself. It is to exalt the Bridegroom and be *workers* together with Him in blessing the race and carry out God's great purpose of blessing "*the world*"—the whole human family.

Viewed in this light, what Christian's heart can object to the doctrine of election? No one is harmed by it; no one is excluded from salvation, or eternal life, by it; but their ultimate possession of those blessings is more likely to be secured by it. There is greater hope for those who are not of this elect Bride than there would have been but for her being thus elected and prepared to bless the others of the human race. This election need not and should not cause any jealousy in the minds of the non-elect; for, first, it is for *the benefit* of the non-elect that this election has been made: and, second, these elected ones have, in this life, to "drink of Christ's cup, and be baptized with His baptism" of sufferings, sorrows, and reproach, be despised, reviled, have their names cast out as evil, their motives misconstrued, endure persecution in some form; many of them even unto death, having "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, harassed, maltreated (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. xi. 36–38). Such, in some sort or some measure, is the lot of the Elect Church of Christ, who, having been made partakers of His sufferings, will be sharers in His glory, having been fitted therefor by being perfected by sufferings like their Elect Head, Christ Jesus. They do not and cannot live as other men do in this present life. They are called out from the world, and live not for this world, but live above it, looking for a "kingdom prepared for them from the foundation of the world" (Matt. xxv. 34). Christ is not only their Redeemer, but their great Exemplar: to be Christ-like is the grand ruling motive; and this makes them separate from all other men in this life. They have taken Christ's yoke upon them, and are now learning of Him who was "meek and lowly in heart."

These remarks lead to another branch of the subject. That the elect I have spoken of are a definite number, which can neither be increased nor diminished, is highly probable; but I shall not argue that point at this time, another question being of more importance; that is—

Is the Election Absolute as to Particular Persons?

Or, *Is it an Unconditional Election of certain individuals to fill the position of Bride to the Lamb?* That the offer of this honor is confined to a portion only of the human family is a self-evident truth: for only a few of the race have ever heard the proclamation of the grace of God in Christ. It seems to follow that only those to whom the good news has been preached are *candidates* for this high and holy calling. That this election is not absolute, *i. e.*, irrevocable, seems clear both from the Old and New Testaments. Peter calls upon believers to make their "calling and election sure" (2 Pet. i. 10). Paul tells us, "I keep under my body and bring into subjection, lest that by any means, when I have

preached to others, I myself should be a cast-away (1 Cor. ix. 27): and again he says, "I have suffered the loss of all things....that I may win Christ....that I may know him and the power of his resurrection....if by any means I might attain unto the resurrection (*exanastasin*) out from the dead," or out from *among* the dead" (Phil. iii. 11); which language shows that Paul did not consider his election to that honor was absolute; hence, his laborings and sufferings to "make sure" that result.

Thus it appears that election, though it may be of individuals, is not absolute; it may be forfeited by "transgression." Paul is clear on this point when he says, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made *partakers* of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame" (Heb. vi. 4–6). Again Paul says, "If we sin wilfully *after* we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. x. 26, 27). Such testimonies go to show that individuals may be elected to run in the race for the *offices* of "kings and priests" unto God and the Lamb, and yet may "come short of" a confirmation or inauguration into those offices by failing to obtain that maturity and perfectness which God calls them to, and by non-improvement of the grace bestowed on them: hence, the apostle exhorts on this wise, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Cor. vi. 6).

The Scriptures are full of cautions against carelessness in the use of God's grace, and against quenching the Spirit, and admonitions not to grieve the Holy Spirit of God, all of which go to show that there is danger, at least a possibility, of failing to "make our calling and election sure." Too many persons, while writing or speaking of election, fail to make the distinction between being elected to *run* a race, and being elected to receive the *prize*. All who believe in Jesus have been elected (from the foundation of the world, if you please,) to run in the race for the kingly and priestly *offices* of the Kingdom of God; but none have been absolutely elected to the possession of those offices; this last election is suspended on conditions to be performed; hence, says the apostle, "So run that ye may obtain;" (1 Cor. ix. 24): obtain what? "An incorruptible crown." This belongs "to him that overcometh." (Rev. iii.21.)

God's Design by an Election.

This view of election, while it acknowledges the sovereignty of God and His right to bestow His gifts according to His will, shows that all is done with the design to benefit the race of men, as a whole; so that while some are exalted to rule and teach, the others are blessed under and by their rule and instruction, thus uniting the whole family of man in a perfect harmony, diffusing perfect happiness and joy; "every man," ultimately, sitting "under his own vine and fig-tree," having none to molest or make him afraid, "for the mouth of the Lord of hosts hath spoken it." (Micah iv. 4.)

Such an election as here set forth, is a most powerful stimulus to holy living, deadness to the world, self-denial, patience in tribulation, watchfulness, constant reliance on God for help and support in all the conflicts to which we are exposed in this life: in short, it leads to that spirit of consecration to God and the Lamb which few professed Christians seem to have any idea of in these days, for most of them appear to be tolerably satisfied to be saved from hell or death; and a deep communion with the Father, and with His Son, Jesus Christ, seems of no great importance to them if they can *only* be saved. *Saved* they may be; but never gain a part in the company composing the Bride of Christ: they have not made that "calling and election sure," and hence, fail of being kings and priests unto God and the Lamb; though saved with an inferior salvation through the abounding love of God, they may be subjects but not rulers in the Kingdom of God; they are not *heirs* of the Kingdom, when that reign is established over all the earth. How great their gain or loss will be, by their neglect to make "*sure*" their election, is a matter at present impossible to tell. Let each believer in Jesus see and feel that he or she is called, yea, *elected* to something more than to be saved; they are chosen to put *on* Christ; *i. e.*, to become Christ-like, so as to be of His Bride, and occupy the place of kings and priests to God and the Lamb. Not to live for this end and *office;* to be satisfied with the idea of merely being saved somehow, is to undervalue their high calling and

lightly esteem the exalted honor of being joint-heirs to Christ's throne, and possessing the intimate relation of Bride of the Lamb. It is too much like despising the birth-right, like Esau; or selling it for a mess of pottage. What are all the charms of this present age—its honors, its luxuries, its wealth and grandeur—compared with the eternal honor and pleasure of being of the number that "follow the Lamb whithersoever He goeth," (Rev. xiv. 4,) and associated with Him in all the wondrous works and glories of the "ages to come?"

In the foregoing I have aimed only to give an outline of a theme which is inexhaustible. Let all believers in Jesus "strive to enter in at the strait gate," and walk in "the narrow way," if they would make "*sure*" their "calling and election," and not rest in the bare idea of being saved. The *prize* is before us: let us "so run that we may obtain" it. ED.

TRUTH AND ERROR MIXED.

It ought not to be considered strange that truth and error should get mixed and find utterance with the best of men; for *now*, "We know *in part*," saith an Apostle.

Recently appeared, in one of my "Exchanges," the following answer to a question concerning the resurrection of the wicked dead, and the idea that the gospel would be preached to them. The answer was:

"That God will raise the wicked dead is no heresy. . . But that the gospel shall be preached to them after they are raised is an error. The gospel is the power of God and the wisdom of God to every one that believeth, during this dispensation, for the completion of the elect Church, which will be perfected at the coming of CHRIST and glorified together with him; and no more can subsequently be added to that company of redeemed ones". . . . "The wicked dead will not be raised 'till after the millennium, and then they will be punished for their sins, and subjected to the government of God; and though finally reconciled in that state of subjection will never rise above it."

Much of the foregoing I fully assent to; *i. e.*, the "special" salvation of the elect church is to be completed in *this* dispensation, and no more will ever be added to it, and no other saved ones, in any dispensation, can rise to the dignity of the "Bride, the Lamb's wife:" access to that honor is closed forever.

But is the term "Gospel" confined to that one work of saving the "elect Church?" Certainly not. Read the following texts: "The Scripture foreseeing that God would justify the heathen through *faith*, preached before the *Gospel* unto Abraham saying, In thee shall all nations be blessed." Gal. iii. 8. "Preach the Gospel to every creature," said Jesus. Mark xv. 16. "Behold I bring you *good tidings*" (good news—the gospel) "of great joy which shall be to *all* people," said the angel announcing the birth of Jesus, Lk. ii. 10. Texts of like import can be quoted to any extent: and yet, the writer, whose language we are considering, flatly denies that the gospel will never be preached to the millions on millions who have died without ever hearing the Glad Tidings of the Redeemer, who "gave himself a ransom for all" men: and further, he gives us to understand they (all the wicked dead) are to be "punished for their sins," after they are raised, and "finally reconciled," and be in a "state of subjection." Yet *how* the reconciliation is effected he does not tell us, unless he means to be understood that the punishment, he says, they are to have, "for their sins," does the work of reconciliation; for, he says, "That the gospel shall be preached to them, after they are raised from the dead, is an error." Hence, the vast multitudes of the wicked dead are to be raised and "reconciled" to God and his government without any gospel. If they are "reconciled," as he says they will be, it is to be supposed there is a mystery of God not yet unraveled; and the Gospel will not have the glory we thought; also, that Peter did not understand the matter when he said of Jesus Christ, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts iv. 12.

It seems as if our friend has found two very different ways to be "reconciled" to God: one by *faith*, which is the Gospel way; the other *without* the Gospel, probably by being "punished for their sins," though it is uncertain: yet he gets them all saved or "reconciled," as he calls it. ED.

"THREE WORLDS."

My "*criticism*" on the above named work, in the July EXAMINER, has called forth a reply by my esteemed Bro. CHAS. T. RUSSELL, in the "Herald of the Morning." I understand that DR. BARBOUR, its Editor, does fix *definitely* the time of the *translation* of the *elect* Church. He tells us, we are "in the time of the harvest now" and that "some time in this period the *elect* are to be translated," yet he does not pretend to

know the exact day. But does he not say, it will be at or before the harvest ends? and does he not say, it ends "the 9th day of April" next? He may admit it is possible the elect may be translated any time before that day: but suppose they are not: what then? will they not know "the day," *exactly*, in which they are to be changed, at that day? and would any of them, with that knowledge, "be in the field," or "in the mill," at work, as our Lord tells us they will be when they are taken?

I object to the time setting in any *limited* period, because I believe it is a disregard of our Lord's teaching on the subject, and the disappointments of the past, I think, should teach us it is an error to attempt to do more than to show the *return* of our Lord *from* heaven "is near, even at the door," and learn to "watch and pray" that we may be ready at all times to meet Him.

But no argument that I have ever seen, since 1844, has had any effect on my mind to cause me to believe the precise time of the Second Advent is revealed in the Bible, or will be known, unless God gives a new and direct revelation on the subject; which He may or may not, for all that is known.

I have no disposition for controversy on the subject. I do not have any doubt of the honesty and sincerity of Bro. BARBOUR and his fellow-laborers; but I cannot even seem to consent to their conclusion that the translation must and will occur within the next *six* months, or by or before the 9th of April next. I do not affirm it will *not*, only that the presumption is against the idea, from the declarations of our Lord, such as: "Watch, for ye know not what hour your Lord doth come" . . . "Therefore be ye also ready, for in such an hour (or, *time*) as ye think not the Son of man cometh." Matt. xxiv. 42, 44. At the close of the parable of the ten virgins, Jesus says, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Again Jesus charges his followers, "Take ye heed, watch and pray, for ye know not when the *time* is." Mark xiii. 33.

It is easy to multiply similar expressions; but these may be sufficient to prevent the patient Christian from being *positive* on the definite time though he may think and believe" it is nigh, even at the door." A Christian's duty is to be always ready to meet his Lord, and to "*love* His appearing." But he is nowhere in the Bible exhorted to look further than for the "signs that it is nigh."

If professed followers of Christ cannot be stimulated to live holy unto the Lord, only by the knowledge of the *time* of his return, then what becomes of those who have died without that knowledge? Yet, our friends, who advocate *this* definite time, give them a pre-eminence in immortality by teaching us that such are now being raised from the dead and are with Christ.

Again I say, I give these teachers credit for their sincerity and honesty; but I cannot accept their teaching *on time*. ED.

INQUIRY ABOUT JOHN THE BAPTIST.

Will you tell us what John, the Baptist, meant when he sent to the Saviour asking this question, "Art thou He that should come? or look we for another?" John had previously baptized Jesus and proclaimed him the "Lamb of God." Was John *offended* because Christ had not visited him in prison? H.

RESPONSE BY THE EDITOR.

The term "offended" is used in the text in the sense of *stumbled*, or thrown into doubt by trying circumstances. The word is frequently used in this sense. The Saviour said to his disciples, "All ye shall be *offended* because of me this night,"—the night he was betrayed and delivered up to be crucified. The disciples expected, as all Jews did, that when the Messiah should come, it would be to "restore the kingdom to Israel" and become their King. When, therefore, the disciples saw Jesus in the hands of His enemies and condemned to death they were "offended,"— that is, *stumbled: doubt* arose in their minds as to his Messiahship: it was a trial of their faith in Him. This doubt was expressed by the two disciples on their way to Emmaus, when Jesus met them, after his resurrection, as they were walking and "sad," and inquired of them the cause. They rehearsed the story of Jesus' works and how He had been put to death, adding, "We *trusted* that it had been he which should have redeemed Israel." They were stumbled,—thrown into *doubt* by the circumstances that had taken place.

So John was stumbled at the events transpiring. He was shut up in prison; deprived of seeing Jesus and of witnessing his wonderful works which he heard Jesus was performing; nor could he see why he was kept in prison and received no visit from him of whom he had testified that he was "THE LAMB OF GOD." In spite of the evidence he had had of Jesus' Messiahship, his mind was shaken,—*doubt* troubled him; but he applied to the right source for relief and though probably he did not get what he hoped for,—i. e., a visit from Jesus, or perh-

release from prison,—he got fresh evidence He was the Messiah, and possibly new courage to bear his imprisonment by having a message *direct* from Him.

John's work in public was done; he had only now to learn the lesson of entire submission to the will of God in solitude. This is truly a severe discipline, but may be necessary sometimes for our perfection; especially if in previous times we may have been called to a great and important work, as John was, which is too apt to engender pride, as if the Lord could not well do without our services. Happy the man who has been highly honored of God in an important work, if he can bear the apparent disgrace of neglect or of being laid aside, and others employed in his stead.

Something of this kind may be necessary to all the *special* servants of God who have stood in the front ranks of advanced knowledge of God and his government of the world and gracious designs towards the children of men. That is the time of the trial of their faith, and of their perfection for the kingdom of God. "Blessed is the man that endureth temptation;" i. e., *trial*. James i. 12.

Another Inquiry.

"Will you explain our Lord's expression to his disciples Matt. x. 23, "Ye shall not have gone over the cities of Israel till the Son of man be come?" H.

Commentators of all classes are puzzled with this statement, and it may be presumption in me to express an opinion where others have been in doubt, and some are positive that it means the coming spoken of that took place near the time the words were uttered. Leaving all other conjectures I shall state what seems to be the truth in the case.

The Saviour was instructing his disciples how to act in the mission He was sending them to perform, and said, "Behold, I send you forth as sheep in the midst of wolves. . . . Beware of men. . . . But when they persecute you in this city flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come."

The marginal reading is, Ye shall not "*end* or *finish*" the cities of Israel till the Son of man be come. Why did Jesus speak thus? and what is the true import of His words?

First to encourage the disciples to continue their work though persecuted and obliged to desist in some place; to realize there were enough others where they could labor; even so many that they could not "end or finish" the cities of Israel till his coming to "reign over the house of Jacob forever." Luke i. 33.

In the second place, it seems to me that all expositors entirely overlook the broad expression "the *cities of Israel*." They all seem to suppose that this language included only the cities of Judah and Benjamin, for those tribes constituted nearly all of Israel in Palestine at that time; while ten tribes, or the main body of Israel, were far off in other lands, somewhere in the "North quarters;" and Christ declares his mission was to the "lost sheep of the house of Israel." Matt. xv. And in the commission, connected with the language of the text under consideration, he said, verse 6, "Go to the lost sheep of the house of Israel." He pointed them Northward in their work; and the main work of the disciples, so far as recorded, was to the North or Northwest: and the prophets of the Old Testament looked in the same direction for Israel: thus; "Go and proclaim these words *toward the North*, and say, Return backsliding *Israel*, saith the LORD." Jer. iii. 12.

The main body of Israel were in the North in the time the words under consideration were addressed to the disciples, though, perhaps, unknown to most men, but fully known to Jesus, and that a multitude of their cities, that would arise, would not be in possession of the truth concerning *the* Christ even till He should come the second time, or come to "reign over the house of Jacob."

No other exposition of the text that I have seen gives me even the appearance of being the truth. To make it mean that Christ did come, in the sense of his language, in the Apostles, days or at the destruction of Jerusalem is, to my mind, a grand mistake and irreconcilable with a vast amount of Scripture testimony. ED.

A Request.

Please give me your understanding of the expression "For our conversation is in heaven," Phil. iii. 20. C.

The word rendered "conversation," in the text, is *politeuma*; literally, it signifies, "Citizenship: to live in conformity to the laws of a state or society."

The Syriac reads, "Our *concern* is with heaven," etc.

The text, then, is to be understood, that to believers in Christ "the world"—this present state—"is *crucified*"—their citizenship is in heaven; that is, they belong to the "heavenly country," and are to be governed by the laws of that State to which, by taking on them the name of Christ, they belong: the Head and Ruler is now in heaven; "*from whence*, also, we look for the Saviour, the Lord Jesus Christ:" the same verse in which the words are found above.

To state the case plainly, it is this: Christians are subjects, or citizens, under the Government of Christ, who is *now* in heaven; they are looking for His return and should be found living in obedience to Him and His laws that they may be accepted of Him and have their "vile bodies changed and made like to His glorious body." See verse 21. ED.

"Following after Truth."

"*Being Extracts from the Published Writings of* Henry Dunn, (*of England*), *from* 1856 *to* 1875. *With Additional Papers and Editorial Notes.*"

X.

DIVINE EDUCATION.

Preliminary.

The late Mr. Erskine, of Linlathen, in his "Spiritual Order," dwells frequently on the education of the human race as being the great object of the Divine Being in the creation of man. He says "we are tried that we may be educated, not educated that we may be tried." This would appear to be the view of the author from whose works we are extracting. He evidently holds that we are in the midst of a process, and he unites with Mr. Erskine in the hope and belief that "He who has taken untold ages for the formation of a bit of old red sandstone will not be limited to threescore years and ten for the perfecting of a human spirit."

By the education of the race it should, however, be observed is not intended the progressive development of mankind through successive generations, but the perfecting of the individuals who compose the race. In this process is strikingly manifested the deep interest God feels as a Father in the future of His children. This, and this alone, furnishes us with an explanation of the great mystery of life. If these remarks are kept in mind when the following extracts are perused, the connection which subsists between them, and which is partly exhibited in the order of their arrangement, will be sufficiently obvious.—*Editor.*

Probation.

For whatever service in other worlds man may now be fitting, it seems at least clear that, in some form or other, the application of a test is, in this world, essential to his development and training as an intelligent and responsible creature.

We judge thus, because we have a right to suppose that otherwise God would not expose His children to the dangers involved in trial; and we partly see the reason of this proceeding in the apparent impossibility of revealing man to himself, and making him fully conscious of his weakness and dependence without a test.

Yet, on the other hand, nothing is plainer than that a large portion of the race, dying in infancy, or in an otherwise irresponsible condition, escape everything in the form of trial here, and pass into the unseen world without having had any opportunity of developing, even in the slightest degree, the nature and tendencies connected with their birth.

Again, it is quite certain that the probation of those who live to mature years in the enjoyment of unimpaired faculties differs so widely both in kind and extent, that it is difficult, if not impossible, to speak of mankind generally as subjected to trial in any sense which carries with it the notion of a common discipline. Everywhere Probation comes before us as largely educational—a thing of degree, involving more or less, according to the various conditions and circumstances of different men.

Facts like these, regarded by themselves, in the absence of any revelation to the contrary, would certainly seem to imply that in other worlds probation may be extended to those who have not been subjected to it here, or continued in the case of others who have but imperfectly been brought under its influence.

Further, since all probation implies risk—the risk of failure, with its attendant consequences, it would seem equally evident that its all but infinite diversity in character and extent must carry with it a corresponding diversity in the actual responsibility and future condition of those who are subjected to the discipline it involves.

In the retirement of the closet, thoughtful and devout men rarely shrink from admitting that the Divine standard of man's accountability is a scale of all but unlimited graduation; that the place of every man in the future world will be the exact counterpart of his moral character here; that while some will be beaten with many stripes, there will be for the minimum of guilt the minimum of punishment.

But it is otherwise in the pulpit. There, or on the missionary platform, it seems to be accounted dangerous to admit this diversity; for the appeal, whether to the individual sinner, or on behalf of the heathen world, is almost always made on the assumption that every child of Adam is destined either for heaven or hell; that the only alternative in the case of each separate man is everlasting blessedness or eternal misery.

But opposite views cannot be equally true. Either the conclusions of the closet are erroneous, or the declamations of the platform are unwarranted. Surely it becomes us to inquire which is right and which is wrong; or—if the two apparently conflicting modes of thought are both Scriptural, and therefore reconcilable—whether that reconciliation is to be sought, as so many are now seeking it, in the denial of an

objective hell altogether; or whether it is not rather to be found in those portions of Divine Revelation which seem to teach that the destinies of the Elect Church and those of the World are in many important respects, different; that the one class is intended to form the court, and the other the commonalty of the world (or age) to come; that the former, in glory, is to be identified with its Lord at His coming, and therefore with Him to judge both men and angels; while the latter, each one according to his works, is to be placed in that position which will form the appropriate retribution of his belief or unbelief, of his love or scorn of the Gospel, and of his kindness to, or hate of, the little flock while on earth,— whether that retribution involve degradation or death, few stripes or many stripes, grievous loss or the lake of fire,—all but the irreparably lost being, on this supposition, again brought under influences which involve further training,—a process terminating either in restoration or the second death.—"*Destiny of the Race.*"

Adam and Eve.

Subject to suitable conditions, Adam and Eve are immediately after their creation placed under law, and declared liable to certain consequences in case of disobedience. That transgression will be followed by death is announced rather than threatened. "In the day thou eatest thereof thou shalt surely die." It is not "I will put thee to death," but death will be the consequence of thy disobedience. The effects of transgression, like a subtle poison, will steal over thee with fatal results, and "dying thou wilt die." The death spoken of—whatever else may be involved—appears to be that which is physical, the death to which Adam had already perceived the animal world was subject. The seeds of decay in man, to be followed by his decease, are, according to this account, sown in sin; the sin necessitating return to the dust as the needful prelude to a new life.

Temptation now plays its part. The newly formed creatures are brought into contact with an intellect more subtle than their own, but destitute of conscience or of any sense of duty, and therefore styled "a beast of the field." By this cunning and fascinating companion the two—the woman first, and then the man—allow themselves to be persuaded that gain, and not loss, will follow the assertion of independence. The tempter says to them, "Ye will be as gods, knowing good and evil;" and they believe him. The inexperienced pair fell, apparantly under the first attack, and become at once victims to shame and dread. Yet they have advanced. The Lord God said, "Behold, the man is become as one of us, to know good and evil." The consciousness of nudity, while implying loss of innocence, is advance. It is the difference, between the babe and the adult; between the savage and the civilized. A painful self-consciousness is the first-fruit of the knowledge they have unlawfully acquired.

In this condition they meet their Judge, are convicted and condemned; but apparently in pity rather than in anger. They suffer the necessary consequences of their folly in banishment from a scene of perpetual beauty and joy, and in entrance upon a world of toil and care; yet not without many alleviations, accompanied by a promise of future triumph over the enemy by whom they had been beguiled. In one sense, indeed, the words of the serpent had proved true for they had really become what he had said. But only through suffering and death can the elevation be other than a curse. Their appointed lot, therefore, is labour, sorrow, and disappointment, to end only in that form of dissolution which is literally a return to dust.

I do not see anything in the narrative that justifies the assertion—so often made—that the human race is accursed in consequence of Adam's sin, or that man as man now comes into the world under the wrath of God. The Fall, according to the account here given of it, has changed the conditions of humanity, and sin has brought death into the world. But there is nothing to show that it has either lessened the love of the Creator to man, or altered the original relation of the creature to the heavenly Father. The conditions of existence are harder than they would have been had Adam successfully resisted evil, but the prize to be won is higher; for death is to be followed by life, and ruin by redemption. Human education has become, as a consequence of sin, a very long and costly process; but it is of the highest possible kind, and its completion in victory over evil is assured in the promise, "The seed of the woman shall crush the head of the serpent."—"*Sunday Morning.*"

The Fall.

The fall, when it took place, was obviously not unexpected, since it was both foreseen and provided for. We have a right therefore to suppose—God being infinitely wise and good—that it was permitted for wise and good ends, and further that all it has entailed on the human race will one day be seen to issue in results consonant

with the highest interests of the creature, and exemplifying infinite wisdom, justice, love, and truth.

Much that was involved in the transaction may be, and probably is, at present beyond our reach, but it is not difficult to see that without acquaintance with evil there could scarcely be any such thing as an intelligent and voluntary preference for good. That which had to be formed in the newly created being was what we call character; but character cannot be called into existence like light, or indeed have any being apart from the will of the creature to be acted upon. The fall, therefore, whatever might be its consequences, was but the first and necessary step in the education of humanity. I say of humanity, because throughout, Adam is never regarded as an individual, but always as the head and first father of a race.

And how many consequences follow! Expelled from the cradle and the home of his earliest days, man is sent forth to do his work, to develop his powers, to discover their limitations, to labor, to suffer, to sicken, and to die. And all this under apparently hard conditions. The very earth resists its tiller and brings forth thorns and thistles. The animal creation rebels against its appointed ruler, and must be subdued, so far as it can be subdued, by superior cunning or by brute force. Sadness intermingles with every joy, and henceforth, from the cradle to the grave, life becomes a fight.

We have next to observe the human being, as he is multiplied by flesh births, and grows from infancy to manhood under the conditions which now belong to the race. What these were we have already seen,—so far at least, as they involve change of circumstances; that they carry with them a *change of nature* has been often asserted, and is without much consideration commonly assumed.

The phrase is an unhappy one. What we call human depravity—a depraved nature—means neither more nor less than this, the consequences which must invariably follow the separation of the creature from his Creator. Placed in that position—and Adam was so placed by his disobedience—any created being would become depraved. The change that took place in our first parents after their fall was not therefore a change of *nature*, but simply the development of their independenee. It was the necessary consequence of being left to themselves.

This was the only difference betwixt Adam and Cain. Adam, before his transgression, was *in close alliance* with his Maker. Cain comes into existence when that alliance was broken. Christ, the second Adam, renews through Himself the broken tie whenever and wherever the lesson taught by the separation has been perfectly learnt, *but not before*. Depravity, or the tendency to fall into evil to any conceivable extent, is therefore *natural* in every human being when "drawn away of his own lust, and enticed." Holiness, or the disposition to submit everything to the infinitely wise and good, is, on the contrary, *supernatural*, being the result of influences from above.

The prediction that by the seed of the woman should deliverance be effected must have opened up to Adam and Eve the prospect of retrieval from their ruined state. "They saw that God had not abandoned them, and that His thoughts towards them were thoughts of compassion even whilst He was pronouncing sentence upon them. They saw God was even then planning their return, and that His love was even then preparing the means of accomplishing it. In whatever way this might be effected, they would see that its chief value was as a demonstration and a pledge of God's love."—

"*Limitations of Responsibility.*"

Cain and Abel.

What time may be regarded as having elapsed between the expulsion from Eden and the death of Abel is not to be gathered from the narrative. Supposing the antediluvians to have been from the first remarkable for longevity, it may have been above a hundred years. Nothing, however, is said about the multiplication of the species during that time. The curtain falls over a lost paradise, and when it rises again it reveals only a murderer and his victim. The development of character has evidently proceeded, but with strange results.

Cain and Abel are the children of the same parents, having received, as may be supposed, a like training similar instruction, and the benefit or otherwise of the same examples. Yet their characters are as diverse as possible. Why is this? Their circumstances could scarcely have materially varied. If the one came into the world depraved by nature in consequence of a parent's sin, so did the other. The doctrine of "traducianism"—that the soul is propagated like the body, and so inherits the depravity of the parent—does not therefore explain the difference. That of "creationism"—the supposed infusion of the soul direct from God—is equally at fault. The relative stregth or weakness of particular passions or tendencies in different persons may arise from diversities of structure,

from varying conformation of the brain, or from the greater or less excitability of the nervous system; but the differences between a malignant and a loving spirit, between the man who through life fears God and the man who fears Him not, can scarcely be thus accounted for. Let the difficulty of explanation, however, be what it may, here the puzzle comes before us in the persons of Cain and Abel, and, as we all know, it is a problem which through the world's history perpetually reappears.

Cain and Abel may therefore be regarded as typical men, each representing a class of persons larger or smaller. The one is bold, passionate, energetic, and a subduer of others,—strong, but bad, violent, and tyrannical. The other we imagine to be gentle, good, trustful, and devout, apparently richer in feminine than in many virtues, and therefore misunderstood, undervalued, and despised by his haughty brother. His ministry was to witness for God by a holy life, and he paid the price of it with his blood.

The two offer sacaifice, each of that which he has, the act being apparently intended in both cases as an acknowledgment of God. But the offerings are not equally pleasing in the sight of *the Most High. That of Abel is accepted, that of Cain is rejected. In what way the rejection* was signified is not said. The *reason* of it is implied in the words "If thou doest well, shalt thou not be accepted?" He was *not* doing well. He was despising and hating his brother,—a state of mind fatal to acceptable service through all time.

Whether the rejection of Cain's sacrifice was accasioned, as many have conjectured, by the fact that he offered produce to God merely as the God of nature, while Abel offered a sacrifice of blood to the God of grace, depends entirely upon what has been taught to Adam regarding *the intent of sacrifice. That God had appointed* this mode of approach to Him may fairly be assumed from its existence at this early period. Whether or no, when He clothed our first parents with the skins of animals, He did it with the skins of lambs that had been by His own command presented to Him in the form of burnt offering, we have no means of knowing. If they had been thus taught, it may fairly be presumed that the neglect in question was one of the forms that Cain's self-will took.

I myself, however, should not come to this conclusion, either from the narrative itself, or from the references afterwards made to it in Scripture. The direct statement is that Cain's offering was rejected on account of his ill-doing. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Further, our Lord, when threatening the Jews with retribution for all the righteous blood they had shed, identifies Abel with other men who had died for righteousness sake, but makes no reference whatever to the meaning of sacrifice.

The author of the Epistle to the Hebrews tells us that "by faith Abel offered to God a more excellent sacriffce than Cain, by which he obtained witness that he was righteous, God testifying of his gifts;" but the faith spoken of as distinguishing all the men of whom the writer speaks is not faith in the atonement, but that implicit trust and confidence in God which characterizes righteous men in all ages. The apostle John, in like manner, holding up the murderer to reprobation, does so as a hater of goodness not as a rejecter of mediation. "And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Enraged at the preference shown for the younger, Cain slays Abel, and the blood of the innocent one cries to heaven. Again God—probably as before, in human form, using human speech, and acting as a wise and good human parent under similar circumstances might be *supposed to do—appears, and sentences the criminal to banishment from his fellows. He is* to become "a fugitive and a vagabond upon the earth." The sacredness of human life is thus vindicated, and a punishment inflicted on the wrong-doer almost too hard to be borne by a man whose ruling passion probably was the desire of dominion over others. The mark of the murderer is upon him, but his preservation from retributive vengeance at the had of man is assured to him. With this shield he goes forth; it *may* be—we may surely indulge the hope—a bowed and humbled man, better than he was while the wickedness he had committed only rankled in his heart.

Now, with an inexpressible sense of *loneliness*, he departs from the presence of the Lord, and with his family settles in the land of Nod on the east of Eden. There, in silence and in sorrow, he may be supposed to have long meditated on the crime that had occasioned his banishment. Perchance it came to pass that in penitence and humiliation before God he at length found peace; that his self-confidence was broken down; that trust in his heavenly Father awoke or revived. We know that his energies found scope in the building of the city which he named after his firstborn son, the very erection of which supposes him restored to social life.

Subsequently he became the head of a race apparently distinguished by energy and ability, but

given to lawlessness and self-will.—*Sunday Morning.*

BEFORE THE FLOOD.

In process of time Eve gives birth to another son, called Seth, who fills the place and probably displays the qualities of the lost one, since he is said to have been "appointed another seed instead of Abel." This man now becomes the typical representative of the gentler and more devout class.

As years rolled on, the decendants of Cain multiply in the earth, build cities, breed cattle, dwell in tents, invent instruments of music, become artificers in brass and iron, are mighty men, and at length fill the earth with violence. Among other evils homicide is repeated, and polygamy is introduced. "Lamech took unto him two wives."

It is not said, and the omission is noteworthy, *how long* any of these people lived, or when they died. There is nothing to show that *their* days were vastly prolonged. The probability is that they lived faster than the Sethites, multiplying prodigiously, and neglecting God altogether.

Seth and his decendants, on the contrary, apparently fewer in number, seem to have lived very unobtrusive and quiet lives. They are distinguished only by their piety. "The contrast established between the Cainites and the Sethites in the narrative appears to have reference *solely* to the social and religious condition of the two races. On the one side there is pictured a high state of civilization unsanctified by religion, and productive of luxury and violence; on the other side a state of simplicity which afforded no material for history beyond the declaration, "Then began men to call upon the name of the Lord." Enoch, one of them, is said to have "walked with God," and to have been taken from earth without dying. "He was not, for God took him."

If the Sethites *did* live much longer than the decendants of Cain, it was, in all probability, for this reason,—that the knowledge of God, depending as it did on tradition alone, might be preserved among men without corruption. That these men formed but a slight minority is probable. That they increase but slowly is likely from the fact that their fathers had lived from seventy to two hundred years before they had offspring. Of Noah it is recorded that he was five hundred years old before his children were born; while of the rest nothing more is said than that "they begat sons and daughters, without any reference to number. Noah had but three children, and it is possible other families might have been as small.

May it not then be, if, as I suppose, these Sethites were the salt of the old world, that the phrase calling themselves "by the name of the Lord," implies that now these worshippers first began to recognize the peculiarity of their position as separated ones; that now they began to understand their calling as "sons of God," and their true relation to the men and women of the outside world?

Again the question arises, "*Why* this difference?" and *what* occasions it? Why these diversities of administration in the spiritual world? Why is more given to one man than to another,—more light, greater advantages, a more favorable temperament, a more sensitive conscience, a higher ideal of existence? Above all, why should these differences belong to races, and therefore be to a great extent hereditary?

The solution of the difficulty, if it is to be found at all, can only be discovered in the providential history of the world. If the design of God in His dealings with the human family be—as we are bound to believe it is—to develop the faculties with which He has endowed His children, and to fit them for various dignities and services hereafter, *earth* is obviously the theatre on which that process is commenced. But only *commenced*. The proof of this is to be seen written on every page of human experience; in the fact that myriads die in infancy, and myriads more in early youth; in the fact that the great majority of the race *here* never pass the limits of a very partial development, either moral or intellectual; that to this day savage tribes habitually disappear before higher civilizations, in spite of every desire and effort to elevate and save them.

The *permanence*, too, of idolatry and Mohammedanism, with their millions of adherents; the all but infinite varieties of error, and the apparent impossibility of escaping from its bondage, which is the lot of many, if not of most,—all testify to the partial character of man's training here, and justify the supposition that truth is withheld from the many only because they are not able as yet to profit by its revelation.

But man is not, therefore, on the earth in vain. Men cannot live together in any form without learning more or less of *self-government;* without exercising more or less of *faith*, both in the order of nature and in each other. They cannot cultivate the ground, subdue the animal creation, invent, build, plan, or overcome difficulties without the exercise of energy, skill, self denial, and other qualities favorable at least to further

advancement. The precise relation which the training of earth, especially in its elementary forms, may bear to the teaching and training of the world to come, it is impossible to say; but that it *has* such a relation can scarcely be doubted.

The greatest educator of all, however, is Evil, *counteracted by God*; evil as it exists in every possible shape among the children of men; the *counteraction* as it is found *within* in the voice of conscience, and *without* in that testimony to the character of God which is ever issuing from living witnesses to His love and truth.

The belief that evil is intended to be disciplinary, and that higher good is attained by its presence than could have been secured by its absence seems to be a necessary one if the wisdom and love of God be admitted. For surely, if no benefit was to arise out of its *presentation* to Adam and Eve, infinite goodness would have prevented that fatal contract between weakness and subtlety. The moral inability of man to withstand the tempter was no problem needing to be demonstrated.

Equally certain must it be that if the *continued permission* of this fruitful source of degradation and sorrow were not essential to the full development of the Divine design in creation, it would have terminated with the first pair. For if Adam and Eve, fresh from their Maker's hands, had shown themselves incapable of resistance, it was absolutely certain that their decendants could not do better, and would probably do much worse.

Everywhere, in the permission of evil, I see traces of design and an end to be attained; that end, if God be wise and good, must be worthy of Himself. With the facts of life before us; with untold millions, generation after generation, coming into existence *as they do*, and apparently, by a sort of necessity, living and dying in ignorance and sin, it is impossible to imagine—whatever may be the case with a favored and limited number—that we see more than a fragment of human existence, or know much, if anything, about the destinies of the race when regarded as a whole.—

"*Sunday Morning.*"

Birth of Nations.

After the flood the formation of nations—an enforced and necessary consequence of the confusion of tongues and the consequent dispersion of mankind—marks a new era in human development. During the antediluvian period *lawlessness* seems to have been paramount. In germ, society must indeed have existed, for the men of the old world pursued objects in common. They built cities, and carried on their undertakings by combinations which suppose a measure at least of order and subordination. Law of some kind there must also have been amongst them, or human existence would have been impossible. But, so far as appears, its restraints were very partial; selfishness reigned supreme; the weak bowed before the strong, and the gentle before the violent; no adequate protection was extended to the feebler individuals of the community; the earth, utterly corrupt, was "filled with violence."

That the new world was rapidly tending in the same direction may fairly be inferred from the necessity which arose for the scattering of the human family. Not till this was accomplished does society appear as a living organism having in itself the power both of growth and development. But now a new order of things arose; society became organized, and organized society is for a defence. Even in its most initial stages among men, it assimilates to itself whatever is favorable, and constantly endeavours to drive off all that is antagonistic to its development. The formation of nations, therefore, indicates *advance* from the more elementary to the more matured forms of social life. Higher creations now become possible; order arises out of chaos, and harmonies, more or less complete, take the place of discords, oppressions, and wrong. The early empires, therefore, as they rose and spread, must have embodied in themselves indefinite capabilities of improvement as time rolled on, and one generation after another profited by the experience of its predecessor.

Nothing is told us as to *the steps* by which almost the entire human family became more or less tainted with idolatry. The *extent* to which the knowledge of the true God was retained amid the ever growing corruption is equally concealed. But every where we find *contrasts* which are inexplicable except on the supposition that some had more light than others, were less depraved, and "*liked*," which others did not, "to retain God in their knowledge." *Then*, probably, as at a later period, different nations, consciously or unconsciously, had a particular lesson to learn and to teach. In one, order and law, the sense of duty, would be found to predominate; in another, reason and taste would be exercised and strengthened; in a third, a more decided feeling, or rather *groping after the invisible* would be perceived. But in all of them evil appears to have reigned with little to check it. Sin, as against God they seem to have known nothing about,

and to holiness they must have been utter strangers. There is nothing to show that more than a gleam of a possible future after death had ever fallen upon their minds.—

"*Sunday Morning.*"

Sin An Educator.

The fall of man is the one great fact on which all the future revelations of the Bible hang.

Not to man *as man*, but to man *as a sinner*?—as fallen, alienated by wicked works, and in captivity to Satan,—is the word of the living God addressed. The message it delivers is, from first to last, REMEDIAL; it is a message of grace,—the announcement of a provision for the restoration of the lost.

Into the *origin* of evil it is vain for us to inquire. All we know on this point is, that it existed before the creation of man. Of its ill *effects* experience is but too constantly our teacher. Its *bitterness* no human pen can describe.

The *end* it is intended to subserve—for without an object and purpose its permission is inconceivable—may more or less be learned from the pages of Holy Scripture. It is, under God, THE GREAT EDUCATOR of the human family. It is the INSTRUMENT by which man learns how frail, how helpless, how dependent he is.

Therefore it was that our first parents were introduced into a world where evil existed. The fact alone is surely evidence enough that *not* for *unconditional* happiness, but for a *relative* one, more or less connected with moral trial, man was created; that it was as much foreordained that the first man, Adam, should struggle with evil, as that by "the second man,—the Lord from heaven," it should be destroyed and made of none effect.

Sin, like night, is a great REVEALER. Through it man advances to a more intimate acquaintance with the character of God than, *so far as we know*, he could gain in any other way. Without its agency it is hard to see how he could ever be enabled *voluntarily to choose* God as his portion, and goodness as his chief joy; could ever be fitted to rise higher than the angels; or *here* attain to that peculiar affection for his Maker which so strangely, and yet so lovingly, intermingles awe and filial confidence, shame and exultation, abasement and hope. *This kind* of love, unknown probably to other beings, is the fruit of sin and sanctification, of guilt and pardon, of the loss and recovery of the Divine favour. And thus it comes to pass, as Luther well puts it, that "prayer and temptation make the Christian."

But what a costly educator sin is! The humiliation of the Glorified—the suffering of the Sinless One—is in itself, a dreadful price to pay for its removal. Yet even this is not all; for there are those (God only knows how many) who by it are ruined *for ever*. In no aspect whatever is it possible to contemplate the wickedness, the cruelty, the crime to which sin has given birth—the sickness, the sorrow, the pain and misery which have followed in its train—without feeling that it is indeed a stern teacher and a hard master.

One thought only is permissable. Evil is *subject to*, not independent of, God. In no sense whatever can sin reverse the decisions or disturb the equanimity of the Lord of all. Anger, wrath, and jealousy, as connected with sin and sinning, are indeed attributed to God in Scripture, as well as love and grief, longsuffering and repenting. But these are only *translations* into human speech of things that cannot be conceived of by us except under a phraseology adapted to finite beings.

Confidently may we assume that the Fall can never *permanently* derange the purposes of God; that the *ultimate design* He had in view in the creation of man, whatever that might be, will eventually be carried out; that Satan can *do* nothing which, if it should seem good, God cannot utterly *undo;* that, under any circumstances, the Divine intentions, however accomplished, will finally be brought about with the least possible amount of loss consistent with the honour of the Creator and the welfare of the creature.

More than this we do not know; *less* than this it is impossible to believe, without something like an implied reflection on the wisdom and goodness of the Father of us all.

It is not easy to see what precise relation moral evil had to man before the Fall. It is represented as being on earth before *he* was, since it is spoken of as embodied in one of those beasts of the field to which Adam had given names.

Yet the power this creature manifests of persuasive speech; the quality it displays,—that of a subtle intellect; the fascination it exercises in luring and mastering its victims; the responsibility that is assumed to belong to it when called to account; the sentence pronounced,—one of degradation and dissatisfaction; crawling upon earth and feeding upon dust; and, above all, the promise to the fallen that this enemy shall eventually be crushed by "one of woman born," clearly imply the original possession by the tempter of a nature and a dignity far above that of a reptile.

Further, the serpent has "a seed,"—there is

to be a *succession of tempters* to evil through all time. The woman also is to have descendants, —the human race. Between these two, "enmity," *i. e.*, war and struggle, is perpetually to go on; the result being that evil bruises the heel,—checks the progress of humanity, but that eventually one of the woman's seed crushes the head of the serpent, and inflicts on evil a fatal blow.

So I read the narrative; and I find the exposition of it in the history of the world, which everywhere exhibits evil and man in continual conflict; man perpetually falling before his enemy, but never hopelessly; the product of the contest being in him, that seeming chaos of contradictions, *human character*.

I observe also that the author of all mischief is represented as a creature of God, endowed with a seductive form, and a capacity for leading others astray. Temptation, therefore, if the teaching be trustworthy, must not merely have been permitted, it must have been ordained. Not that moral evil is of God. This is impossible, since it is essentially a negation, a positive denial of God and goodness; but its manifestation in the serpent cannot be traced to any other source than the Divine will. There must therefore have been *a purpose* in its introduction, and it is difficult to conceive that it could have had any other object than the formation of character, both in the newly created progenitors of *a race* and in their decendants.

It is plain enough that without such an element as evil scarcely any meaning could be attached to the terms "right," "wrong," "conscience," "morality," "responsibility," "bondage," or "redemption," and in the absence of these where would be *the man?* Yet nothing can be clearer than that moral evil under all circumstances is unalterably hateful and justly punishable. If it were not so it could not be educational at all.

That the view we take of sin has very much to do with the character of our religious beliefs can scarcely be disputed. If sin be little more than an exhibition of human weakness,—the expression of our frailty, it is difficult to see why it should be treated other than as a misfortune. In such a case we may, if benevolent, rightly look upon the man who gives himself up to it with sadness or with pity, but we shall scarcely consider him as very guilty, or to any serious extent amenable to punishment.

Let us, therefore, always think of evil as of something *essentially different* from disease,—as the proper object of our intense hatred, however great may be our pity for the offender. In the hour of temptation let us remember the retribution it insures. In pointing to the Redeemer let us not forget the greatness of the deliverence He brings to the fallen; the amount of blessing, both present and prospective, that is insured by immediate faith and repentance; and let us cherish the most burning desire to rescue those who are perishing in sin from its power and consequences.—"*Sunday Morning.*"

(*To be contiued.*)

Babylon not Destroyed.

BY D. J. ELLSWORTH.

I suppose many hands will be raised in holy horror at the mere suggestion, that Great Babylon, the glory of the Chaldee's excellency, has not been destroyed as foretold by the prophets. But such is the FACT, and the presentation of a few tests of incontrovertible proof, will be sufficient to arrest the attention, at least, of some who care more to know the truth of the matter, than they do of holding on to belief and opinions, long supposed to be truth.

There is a certain people in the world who believe that a great shaking is at hand for all things in this world; and I realize that they also are coming in for a considerable share of it. This gagging process, which is continually being carried on by this people, against free inquiry and expression, will be a cause of great grief some day not far in the future.

But let us once realize that "we can do nothing against the truth," but for the truth and all anxiety and nervousness will cease. This people referred to are very strenuous about a literal interpretation and fulfilment of prophecy, but when it clashes with beliefs long held, it goes overboard in hot haste.

Prophecy is declared to be "conditional," which, in itself, is a contradiction of terms, and at the same time a contemptious disposal of many a "Thus saith the LORD."

This may be sharp and cut deep; but there is altogether too much occasion for it. Who of us will harken and hear for the time to come?

It is not necessary I should give any history of Ancient Babylon, which was founded by the first descendants of Noah, 2234 years B. C.; enlarged and beautified by Nebuchadnezzar and his Daughter, Nitocris, to such magnificence as to render it one of the wonders of the world. It is familiar to Bible Students.

The first point I shall notice, is the sudden destruction to come upon Babylon. This is given by Jeremiah in chapter li. 63, 64, where the prophet directs Seraiah to bind a stone to the

book he had been reading, and cast it into the Euphrates, and say: "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." It was to sink like Sodom and Gomorrah.

This also agrees perfectly with what the Apostle John saw in the Revelation, chapter xviii. 21. Whatever may be claimed on account of the symbolical character of the book of Rev., it is very certain that no such city as there described exists, or even has since the Revelation was given.

Now what are the facts in regard to the fall of ancient Babylon? For a period of 26 years after Nebuchadnezzar it retained its glory, and was invested by Cyrus the Great 540 years B. C. For hundreds of years after this the work of desolation continued, which resulted in its utter ruin.

This one fact should arrest attention. But stronger proof is at hand. The prophet Isaiah had declared that, "It shall never be inhabited, neither shall the Arabian pitch his tent there, neither shall the shepherds make their fold there." And Jeremiah speaks further and says, "And they shall not take of thee a stone for a corner, nor a stone for a foundation; but thou shalt be desolate forever." chapter li. 26; also verse 37, "Babylon shall become heaps, a dwelling place for dragons, an astonishment and an hissing, without an inhabitant." These and many other prophecies of like tenor, have never been fulfilled.

A few items I gather from Briefs of Prophetic themes, by a member of the Boston Bar." He says, "Within the last 70 years, many European travellers of high note and unquestioned authority, among whom may be named, Rich, Buckingham, Ker, Porter, Keppel, Loftus, Mignan, Cheney, and Layard, have carefully traversed and explored her ruins in all direction, always under Arabian escort, and have given us the careful results of their explorations." "The ruins of Babylon contain, in their very midst, the Arab city of Hillah, with a population of ten thousand inhabitants; the brick and stone composing those corners and foundations are also the corners and foundations of Selencia, Ctesiphon, Rufa, Kerbellah, Bagdad, and other cities in the neighborhood, have been taken from the ruins of Babylon. There are also several Arab villages, inhabited partly in tents within the limits of the ruins. Thousands upon thousands of the sons of men have passed and continually passed thereby, have crossed and recrossed her ruins throughout their whole extent, in every possible direction. Thousands upon thousands of Arabians have not only casually pitched their tents, but taken up their abodes there, which, in turn, have been inhabited by their children and their children's children, from generation to generation.

Surely this is not the condition and fate of Babylon as predicted by the prophets; far from it. The valley of the Euphrates is of wonderful fertility. Rich, describing Hillah and the site of the ruins of Babylon, says, "The gardens on both sides of the river are very extensive so that the towns appears embosomed in a wood of date trees. The air is salubious, and the soil extremely fertile, producing great quantities of rice, dates, and grain of different kinds, though it is not cultivated to above half the degree of which it is susceptible. The grand cause of this fertility is the Euphrates. This was in 1835. It is to be in the future the grand highway of Great Britain and Europe to India and the east.

The third point, more evident and decided still, is the time fixed for the destruction of Babylon, and that time to be at the *restoration* of *Israel.* In Jer. l. 1—5, we read, "The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet: Declare ye among the nations, and publish, and set up a standard, publish and say, Babylon is taken, Bel is confounded, Merodach is broken in pieces. . . . For out of the north there cometh up a nation against her, which shall make her land desolate, and *none shall dwell therein*; they shall remove, they shall depart, both man and beast. *In those days and in that time*, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten."

This settles the matter beyond all controversy; for, it fixes the destruction of Babylon, *in those days and in that time* when Israel and Judah shall be restored to their own land, and seek the LORD in penitence and faith. This is repeated over again in the 18th and 20th verses, "Behold I will punish the King of Babylon and his land, as I have punished the King of Assyria; and I will bring Israel again to his own habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephriam and Gilead." *In those days and in that time*, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Thus hath the LORD spoken, and who shall disannull it? He

hath decreed, and his counsel shall stand, and He will do all his pleasure.

What I have written is more to call attention to this very important subject, rather than attempt to bring forward a mass of testimony bearing upon and sustaining the position herein briefly indicated,—I may say proved;—that Babylon the Great has *not* been destroyed, in fulfilment of prophecy. "At the noise of the taking of Babylon the earth was moved, and the cry is heard among the nations." No disturbance of the earth or cry of nations at the taking of Babylon by Cyrus. All that is said of it in Scripture is, "In that night was Belshazzar, the King of the Chaldeans, slain, and Darius, the Mede, took the kingdom."

I will close this article by a quotation from the late Dr. Hopkins, Bishop of Vermont, in his work entitled, "The Pope not Antichrist."

In speaking of the country through the Euphrates valley, he says: "The commercial enterprise of Great Britain looks upon the region with admiring eyes, and contemplates the establishment of a system which, once commenced, may be fairly expected to produce a restoration to more than its long past greatness. Erected again by Mammon, the ruling spirit of our world, and opening so tempting a channel for the craving impulse of cupidity in trade and manufactures, who shall say that the immense advantages of its natural position may not raise it to a towering rank among the nations of the earth? And when the time draws near for the return of the Jews to their own land, and the rebuilding of their temple, why may not the Great Antichrist make Babylon her chosen seat of Empire, pre-eminent as it will be in wealth, in luxury, in power, in pride, in wickedness, and sunk into the rankest infidelity towards the authority of heaven? Then while a portion of Israel, warned by their own prophets, and oppressed by the tyrant, will flee from her corruption and seek Zion in penitence and sorrow, the recorded judgment will descend in all its tremendous forms of infliction set forth in the divine oracles. Antichrist in his pride, will abolish all other idolatry, in order to concentrate it upon himself. Opposed by Babylon he will proceed, with his ten confederate kings, and burn it with fire; and the wrath of the Lord will sink it into total ruin. Then Antichrist will seize upon Jerusalem, and bring his blasphemous unsurpation to its utmost climax, by seating himself in the temple, and claiming to be God. The glorious Redeemer will appear with his heavenly host, and strike down the demoniac ursurper, and the satanic beast, whose nature it is to revel in human misery, often raging through the earth in cruelty and blood, will be cast into the abyss of flame, and the kingdom of the Saints will be established in peace and righteousness."

The Lord will hasten it in his time. Amen.

Windsor, Conn., Aug. 19, 1877.

The Grecian Heresy.

"The body is a clog to the mind; and the soul is capable of perfection only when delivered from its material incumbrance." So, the Phædo of Plato would lead us to suppose, thought and taught some of the leading philosophers of Greece; and so have thought and taught countless generations of quasi-Platonists from that day down to our own. Accordingly we find, as William Robinson of Cambridge has reminded us, that "whenever the resurrection of the dead is introduced argumentatively in the New Testament, the argument is addressed to Greeks, or to people among whom Grecian sentiments prevailed; and the false notion that disembodiment was neccssary to perfect wisdom and happiness best explains the earnestness with which Paul assured the Corinthians that his ambition was, "not to be unclothed, but clothed upon, that mortality might be swallowed up of life" Viewing the matter in this light, we see at once what a stumbling block the Christian doctrine of the resurrection must have been to the Sophists, and what a subject of laughter to the Epicureans. No wonder that the speculative idlers of the Forum should sarcastically exclaim, "What is it that this babbler is asserting?" No wonder that they bestowed the smile of pity on a crew of enthusiasts who proclaimed where ever they went, "We care nothing about your Elysium; we have no desire to be sublimated into pure spirit: we groan indeed, but not for this; on the contrary, "we groan within ourselves, waiting for the end of the adoption, to wit, the redemption of our body," [Alford's version]. "Resurrection is our theme; resurrection is our hope."

It is observable that the Apostle Paul never evinces much anxiety to impress on the minds of the early believers the canonical authority of all the traditions and narratives which were then floating about among the disciples, and which are now accepted under the names of the four evangelists. He never seems under the temptation, like Justin Martyr and some other wordy disputants, to retail Gospel anecdotes, to institute fanciful analogies, to interpret parables, or

to lay any great stress on the class of pictorial facts which Luke afterwards undertook to gather and to collate. He abstains even from dwelling on the Lord's prespective communications; and though he once took occasion to recite a short speech, namely, when he exhorted the Ephesian bishops to remember the words of the Lord Jesus that it was more blessed to give than to receive, it happens to be a speech for which he has the authority of neither Matthew, Mark, Luke, nor John; nor, possibly enough, that of any other of the now forgotten Gospels. "Jesus Christ after the flesh" was a stage in his mental history which he had been permitted to dismiss:—a spectacle of infinite pathos, but now superseded by something more venerable still. It was the Christ of the Resurrection which had come to fill the entire field of his vision and to satisfy his quenchless ardour. This one stupendous towering fact sufficed to give to all the other facts, whether accessory or preliminary, their value, their meaning and their veracity. Therefore it was that he could summarize the marvelous story in such brief utterance as the following, addressed to his son Timothy, "Keep in remembrance Jesus Christ raised from the dead, of the seed of David, according to my gospel." There it is; all comprised in fifteen words. How brief the formula; but how comprehensive the argument—how sublime in its simplicity! Those fifteen words constituted the legend and banner-scroll under which Paul freely fought and cheerfully fell. They were to him the gathered rays of the manifold wisdom of God, meeting in one dazzling focus, and blinding the worshipper's eye to every other object. With such a guiding star in view, he must needs fight the good fight, and himself become to others a burning and a shining light. He might even be indulged with a transient rapture into Paradise; whether bodily or mentally, mattered little. But over and above all there was one abiding conviction which he could never shake off, though its pressure upon his yearning heart diminished day by day as he drew near to his eternal rest; the fact, namely, that the culminating point of identification with the risen Christ would be reached only when he himself should permanently resume the body. Everything short of this faded from his view.

Now, this is what the Greeks thought so very foolish. And are there not many modern Christians who occupy an analogous position, and virtually oppose the Apostle on the same ground when they express such a lofty disdain of matter? Its Maker pronounced it very good; and Paul represents it as an essential element of true humanity; hence the recoil, the shuddering, the revulsion of feeling with which he ever regards the hypothetical possibility of an unclothed state. If it were not thus, what should have hindered the Platonists from turning round upon him and saying,—"Then how about that disembodied condition which some of your followers call the intermediate state and describe as embracing all the heaven which the largest mind can conceive. Is not this a concession to our philosophy?"* "Ah, well," we may imagine the Apostle replying, "I am not answerable for their false psychology. Would they but except the psychology of the Hebrew Scriptures, the only philosophical book in the world, they would preach a more intelligible gospel. For myself, I know of only two alternatives, present life and perfected life. My present life is taken up with the preparation of myself and my beloved converts against THAT DAY. When my turn comes to fall asleep, I shall close my eyes only to open them on the glories of THAT DAY. You and your intermediate metaphysics are a cloud of thick darkness which would fain obscure the beatific vision; but, thank God, nothing shall intervene in arrest of that miraculous awakening when the perfected humanity of the elect church shall be fitted to apprehend the humanity of its Saviour."

Has it never struck the Pauline student to mark the elastic spring with which the Apostle passes from the present life to the Life to come and then to compare it with modern speculations about the economy, the philosophy, the occupations, and the sensations of the middle passage? It is as if an artillerist, having covered with his piece some distant object, should, instead of eagerly watching for the impact, languidly discourse about the missile's flight. One glance at resurrection-life from his standpoint might well suffice, one would think, to reduce the matter to the simple element where his great strength lay.

* The exact words here referred to are as follows:—"He" (Paul) "describes the disembodied state as to be with Christ. A very exclusive idea, for it takes in all the heaven which the largest mind can conceive." From "For ever with the Lord," a sermon by C. H. Spurgeon, 12th Oct 1873. Should any quarrel with with the notion of an ancient sophist quoting a modern I would remind them that the phenomenon has occurred before, when

"There was an ancient sage philosopher
Who had read Alexander Ross over."—*Hudibras.*

Departure from the primitive belief that death passeth upon all men, having once set in, grotesque and manifold are the shapes which have taken its place. Of these, purgatorical inventions and the invocation of saints have long been the most popular, and the most profitable to the clergy. But Protestantism has furnished additional varieties; and that amphibious creature, the intermediate man, has been constructed of such diverse materials, located in such fantastic regions, and quickened into such a variety of animated forms, that his place in creation is every day becoming more and more mythical. With some, he is pure soul; with some, pure spirit; with others, his personality is preserved by a material of ether-like tenuity; with others as in Dr. Watts's lyrics, he is equipped with angelic attributes; with others again, he is neither alive nor dead; with all, he is a being totally different from anything treated of by Paul. Thus, while there are gradations and modifications of the Grecian idea, the average belief still regards the disembodied state as one more favourable for the apprehension of pleasure and pain, than the previous life on earth. Isaac Taylor's definition of it as "a state in which human nature, reduced to its simplest element, shall exist in one mood only, that of an intense consciousness of its own moral condition," would perhaps have been applauded by an ancient Greek; but alas, alas, what is the end gained by such an hypothesis? As a form of punishment on the other hand it might have found favour with Ignatus, who in a remarkable passage in his epistle to the church at Smyrna, meets the gainsayers with a threat that they should be reduced to the condition of naked spirits.

But now, in conclusion, to go back to Paul once more and imagine him basking in this South American atmosphere of intense moral consciousness; how does the thing strike on our own moral intelligence? It sounds very Coleridgean; but as Paul was not in the habit of indulging in the jargon about positivity, subjectivity, and objectivity, I can only fancy him calmly replying to a suggestion of this nature, that his work was done, and that he was now looking to be endued with something a little more tangible than his own moral consciousness. This was a form of study of which he had already had quite enough. As an absorbing object of contemplation it was eminently unsatisfactory; and therefore, dear brethren and sisters in Christ—Good night.

"To-morrow to fresh woods and pastures new"

—*The Rainbow.* J. WAYLEN.

BRO. STORRS: Please give room for the following in the BIBLE EXAMINER. Yours in hope of eternal life in Christ. JACOB SHAFER.

Kewanna, Ind.

ACTS III. 21,

Where the faded flowers shall freshen,
Freshen never more to fade,
Where the shaded sky shall brighten,
Brighten never more to shade,
Where the sun blaze never scorches,
Where the star beams cease to chill,
Where no tempest stirs the echoes
Of the wood or wave or hill,
Where the morn shall wake in gladness
And the noon the joy prolong,
Where the daylight dies in fragrance
'Mid the burst of holy song.

Where no shadow shall bewilder,
When life's vain parade is o'er,
Where the sleep of sin is broken
And the dreamer dreams no more,
Where the band is never severed,
Partings, claspings, sob and moan
Midnight waking, twilight weeping,
Heavy noontide all are done,
Where the child has found its mother,
Where the mother finds the child,
Where dear families are gathered
That were scattered on the wild,

Where the hidden wound is healed,
Where the blighted life reblooms,
Where the smitten heart the freshness
Of its buoyant youth resumes,
Where the love, that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on
In an ever spring bright clime,
Where we find the joy of loving
As we never loved before,
Loving on unchilled, unhindred,
Loving once and evermore,

Where a blasted world shall brighten,
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendor here,
Where earth's barren vales shall blossom,
Putting on her robe of green,
And a purer, fairer Eden
Be where only wastes have been,
Where a King in kingly glory,
Such as earth has never known
Shall assume the righteous sceptre,
Claim and wear the holy crown.

Akron, Ind.

PROBLEMS.

BY HENRY BRITTAIN, F. R. H. S.

May I submit to the EXAMINER, readers, and others, a few problems which may be thought worthy of consideration? "Come let us reason together," saith the Lord. Can we do better than follow His example? Submitting ourselves to his Light in all things.

I. Did God create man with the full knowledge that man hereafter was to suffer torments, never to end? If so, would He become the tormentor? If not, who would be the tormentor of the tormented? Also, would another tormentor, if one, be under God's rule? If so, would that which is done by the servant be attributed to the master? If not, would there be two contrary ruling agents in existence at the same time?

Did God, when He made the first man, know that the majority of the first man's decendants would ultimately be annihilated? Or, suffer never ending extinction? If so, has God made all men in vain?

II. If the soul be the man, and be deathless, how does man die? If the body be not the man, and has no life of itself, how can the body die? If neither body or soul dies, how does man die? and what then is man?

Does the soul live in, or out of the body? If *in* the body, yet independent of the body, is the body merely a garment? If *out* of the body, it lives and acts of itself, what need was there for the body? As the soul does not become alive at the resurrection, what is raised? The old garment being gone, and never having had life of itself, how can that which never had life be said to be raised?

If the soul be merely reclothed with a new garment, what dead thing is brought to life?

III. If the soul be the man, and never dies, how did the Christ die? If He did not die, where is the atonement for sin? Did Christ's existence, as a man, depend on his bodily frame? If not, on what did it exist? Did the Christ become a partaker of flesh and blood like all men? If so, did He become liable to death like all men? What became liable to death, His divine nature, or His human?

Is the soul made of flesh and blood? If not, how did the Christ become man? Was the Christ's existence as a man known as His being "in the days of His flesh? If so, did He not cry for deliverance in those days? Why cry for deliverance if the flesh was lifeless in itself, and the soul alone the living thing?

If the soul never died, and the flesh never lived, how did the Christ rise from the dead? And if the Christ did not rise from the dead, where is the resurrection from the dead?

To be resumed, the Lord willing, at another opportunity.

Birmingham, England,
September, 1877.

THE TEMPLE OF JERUSALEM.

"For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.....The glory of this latter house shall be greater than of the former saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."—HAGGAI ii. 6, 9.

I desire especial attention to this remarkable prophecy. The common conclusion of commentators is, that our Lord fulfilled the prediction by honouring the temple of Herod with his presence and his teaching. But the difficulties which stand in the way of such an exposition are not only formidable, but invincible. Our Lord did not at that time shake the heavens and the earth; neither did he give peace in that house, nor fill it with his glory. On the contrary, he found it a den of thieves, and left it such, for it was given over to fire and desolation. Expositors have puzzled themselves and their readers by violation of the unities; by seeking the predicted shaking at the siege of Jerusalem, and succeeding wars and commotions; whereas the prophet gives the true order of events. It is after the shaking of the heavens and the earth that the Lord appears and fills the house with glory, and establishes that profound peace of which the glory is a sign and a pledge. The promise is repeated in the close of the chapter: "I will shake the heavens and the earth: and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, and will make thee as a signet."(ii. 21–23.) Now none of these circumstances transpired in connection with the ministry of our Lord. The thrones and kingdoms of the heathen are as

strong as ever, and the dead governor lies in his grave, waiting for the day when the Lord will revive him, and make him as a signet. I wish to anticipate all reasonable objection. It has been said,—If the Lord comes to fill *another*—a future—temple with glory, how can that be "*this* latter house" of which the Lord spake by the prophet? To this I reply, God speaks of the Temple as a *unity*—as one continuous thing. See for proof the ninth verse: "Who is left among you that saw *this house* in her first glory, and how do ye see it now?" Clearly "*this house*" covers both the buildings, and moreover, has a wider extension—even to the end. If this were not admitted, it would be easy to embarrass the objector by asking him how he finds the unity between the temple of Ezra and Nehemiah, and the more superb edifice reared by king Herod? Those who believe that the prophecy was fulfilled at the first Advent, just as quietly take it for granted that our Lord entered the actual structure reared by the returned captives. It was the same Temple, but only in the large and continuous sense which I have indicated; and so it will be equally true when the more sublime temple of the future is founded, and the King returns to fill it with his glory.

Ezekiel, who has described the final temple in the most circumstantial manner, was permitted to see "in the spirit" the return of the departed glory, and beyond all reasonable doubt he paints the glory which Haggai predicted: "Afterwards he brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters; and the earth shined with his glory. . . . . And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east." . . . . "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile." (Ezek. xliii. 1, 2, 4, 7.)

But I have reserved for the conclusion of this note the consideration which will be admitted as the most conclusive of all. Paul distinctly puts the shaking of the heavens and the earth into the *future* by his quotation and commentary on Haggai's words: "Whose voice then (at the giving of the law) shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. xii. 26-29.)

—*Rainbow.* G. GREENWELL.

"PERILOUS TIMES."

BY G. B. STACY.

"This know, that in the last days perilous times shall come." 2 Tim. iii. 1.

THE thoughtful mind that cons the records chronicled by the Daily Press in their almost every issue, stands in precisely the same attitude to the moral world, that the men who shall behold the physical phenomenon which the Saviour declared should occur when the times of the Gentiles shall be fulfilled and His own manifestation attend, namely, "Men's hearts failing them for fear of those things that are coming on the earth."

They view with amazement and loss of heart, or hope, the full and perfect fruition of fallen humanity, witnesses its dominant characteristic bearing a full harvest of varied and perfectly mature fruits. Hence the idolatry of the present age, *covetousness.*

They observe the boastful temper, mood, and disposition that universally prevails; and the entire absence of that disposition that "looketh not on its own things, but on the things of others;" that in honor prefereth others; that loveth its enemies, and returneth good for evil; that hath learned that sufficient for the day is care enough for the present time, and that humbly taketh up its cross and denieth itself; and like Abraham, when journeying toward Sodom with the angels whom he had entertained, on being apprised of the purpose of the Lord had his deepest anxieties raised for the safety of the few righteous ones he hoped remained there, not to name the boastful pronunciamentos of those who make no pretentions to Christianity. The reports of every Christo-philanthropic organization exhibits this peculiar characteristic of the age. In like manner they exhibit the pride of party in their boastful exhibits of results. And their pretentious claims individually in their members and collectively as organizations constitute those offending blasphemies so fully repro-

bated by the Lord. It is their most common blasphemy for their preacher to claim to be "the sent embassadors of the Lord;" and their organizations to constitute the house of the living God. Assuming these blasphemous relations and characteristics they squarely place themselves between the child and its parent, claiming a higher, holier office and relation, and exacting a prior claim to submission and obedience, destroying thereby the God-given parental prerogatives and the child's reverence or respect for them. Hence the "disobedience to parents," that characterizes the youth of our Sunday Schools, especially; also, their *unthankfulness*, and therefore then *unholiness*.

No wonder that the rising generation should be "*without natural affection*," when the clergy of our age and day have labored to instil into the infant mind, from the very day that it showed signs of developing intelligence, that they are the future sovereigns of the world and the legitimate sources of its government, thereby implanting most vain imaginations that can be grown in the human heart, perverting its every impulse at their very source. O ye clergy, look out upon society and note especially the tendency and condition of the youthful heart and disposition—"Without natural affection," and recognize *the legitimate fruit* of your own doings.

See also the implacability of the character and disposition of your people: how often the members of your own denominations persecuted each other through the courts at law? And by this practice maintain the most costly of all professions, namely, the legal profession.

Again, observe, how readily upon the weakest pretenses the most absurd of accusations are hurled at each other; and that the desire for pre-eminence and revenge is uncontrolable. Your members when excited become ferocious, as evidenced by the fact that yourselves and they can deliberately justify the diabolical ferocity of war, and applaud the combattants in their demon-like career. And when the unpretentious, humble child of God, by his child-like conduct, causes your conscience to wince in the broad day light of his actions your hatred knows no bounds.

And where in this our day is the integrity of those who "Swear to their own hurt and abide by it?"

Rash, noisy, pompous display, distinguished by the effort to out do all others and be *excelsior*. O! ye clergy! your entire system in its theory and purpose has self-importance and self-laudation as its foundation and end, and its legitimate fruits are being abundantly born for you, and before you. You, yourselves and your congratulations are to-day and must necessarily be "lovers of pleasure more than lovers of God." True, you have a "form of godliness," but you necessarily deny the power thereof.

Behold, then, ye "lovers of your own selves," the legitimate covetousness, *idolatry*, of your system, read the defalcations in every department of human relations including your Christo-philanthropic organizations as reported from day to day in the press of your country, and recognize the legitimate fruits of your partizan organizations, which have given the cue and encouragement to every development of covetousness in the religious world; and know them to be the moral signs of the times, declaring the acme of Gentile corruption complete.

And see the convergence of the moral signs with the manifest fulfilment of prophetic signs concerning the cleaning of the land or Sanctuary and stand in waiting attitude for the manifestation of the physical signs of the heavens.

O brethren, have your lamps trimmed and burning, and watch, for our Redeemer is at hand. "When you see these things begin to come to pass, then lift up your heads and look up, for your redemption draweth nigh."

Amelia C. H., Va., May, 1877.

DANIEL THE APOCALYPSE OF THE OLD TESTAMENT. No. 12.

BY G. R. LEDERER.

CHAPTER XII.

All efforts to disconnect this chapter, or at least, the greater part of it, from the preceeding, are a violation of all rules of grammar and interpretation. The very first letter with which this chapter begins, the letter "*vav*"—or as some pronounce it, "*vau*" representing generally the English "and"—proves that the speaker, Gabriel, or whoever he was, continues to speak on the same subject on which he had spoken all the time since he commenced addressing Daniel. It is plain, therefore, that the man, Gabriel, told the beloved that just at the time of the death of Antiochus there would be such a great woe upon his people as had not been since any human company had developed into a particular nation. But then Michael the angel Prince of Israel, would arise in his power and bring relief, or save all of

those whose names were written in the book, which of course, must mean the book of life."

Many, I suppose, will raise the question; was that "time of trouble" indeed greater than all the preceeding calamities in the experience of the Jewish people? Was not the destruction of Jerusalem and the Sanctuary, and the carrying of the greater and nobler portion of the nation into captivity under Nebuchadnezzar a greater calamity than that under Antiochus? We answer, No; and emphatically so. For, the Caldeans did not wish to annihilate the people, nor did they meddle with their religious affairs; all, therefore, who did not resist the victors in arms were not harshly treated, while Antiochus gave command to Lysias, the commander of the army in Judea, to annihilate the power of the people of Judea, to destroy even the remembrance of them and to divide the land among strangers. (See 1 Macc. iii. 35.) He wanted to uproot the worship of Jehovah and supplant it by that of wood and stone, silver and gold; this made that persecution a greater woe than any which the people had ever suffered before. It matters nothing that that wicked and most cruel edict was not carried into full effect; God interfered in behalf of His people; Lysias was defeated, by the noble Maccabean, and the cruel King himself, before he could hasten to lead himself another army of destroyers against the rising Jews, died an untimely death.*

The second verse, however, offers an almost insurmountable difficulty. It seems from this verse, that with the standing up of Michael for the people of Daniel and the deliverance from the greatest of all calamities that ever happened to them, a resurrection from among the sleepers of the dust of the ground should be connected. Not only the surviving portion of the sufferers should enjoy deliverance, freedom and peace, but also that the dead ones, those who died on account of their faith in Jehovah, the God of their fathers, (for it says "many," not "all," shall rise,) should be permitted to come up from their graves in order to enjoy the same privileges with the surviving ones. And, as a special reward for their faithfulness unto death, they shall receive eternal life, that is, they shall die no more.

But there is no record in the history of the Maccabeans that a resurrection from the dead took place at or after the time of the deliverance of the people from the yoke of the Syrian tyrant; and it must be borne in mind that the books of the Maccabeans are the most reliable concerning the persecution and final redemption of the Jewish people in those days, because they were written by eye-witnesses. Moreover, there is a living testimony in the annual celebration of the feast of Dedication or Hannceah by the Jews all over the world where they are found.

Some interpreters, and among them one of the oldest Hebrews of great celebrity, maintain that the resurrection here spoken of does not mean a veritable revival of dead bodies to a new life, but is a strange figurative language, speaking of those who fled from the persecutions of the enemy, hiding themselves among the rocks, in caves and even in vacant sepulchres—politically dead—and who now rise again from their graves —come forward from their hiding places and enjoy the liberty of worshipping Jehovah according to His Will. Those interpreters refer to Ezekiel xxxvii. 1, where, they say, a similar figure is employed; then also, because no such resuruection took place, the language must be considered figuratively.

Let us see whether the reasons they give for their views are tenable. The language employed in Ezekiel is altogether different from that under consideration. There it is said: "I will open your graves and cause you to come up out of your graves," which cannot be taken as a literal resurrection from the dead, because the context shows plainly its figurative signification, that it, namely, speaks of the political resurrection of the then living people of Judah and Ephraim. In the preceeding verse it says: "Son of man, these bones are (represent) the whole house of Israel; they say, behold our bones are dried, our hope lost, we are cut off for our part." This cannot be said of the really dead, buried in the graves. In a subsequent verse it is said; "Thus saith the Lord God, behold I will take the children of Israel from among the nations whither they are gone and will gather them on every side," &c. This shows to a demonstration that the "graves" mentioned in verse 12 means the nations among whom the nationality of Israel is, and will be buried until their Messiah comes "in power and great glory." Besides, the happy events that shall follow that "coming up out of their graves" are purely temporal, or earthly; namely, the bringing them upon their own soil,

* I hope the reader will understand that I do not mean the exact day or hour of the death of that tyrant, but "about that time" or shortly before it.

the union of Judah and Israel into one nation, as they were under David and Solomon, to live in peace and harmony together. Here, however, (in Daniel,) a language is employed which absolutely points to persons deceased and buried; "The sleepers in the dust of the ground." The expressing of sleeping is everywhere in Scripture used as signifying death, and we have no authority to change its meaning in the present instance. Another singular expression is, "they shall awake," which can only be said of those who are really asleep. The greatest and strangest evidence however, that a literal resurrection from the dead, and not a figurative restitution of nationality, must be understood, is the state of those thus awakened; *they shall live forever.*

Thus far and until no strong evidence is adduced to the contrary the fact is established that a real resurrection, a re-animation of dead persons sleeping in the dust of the ground is here spoken of, and the question how this verse can have any relation to the events prophecied in the preceeding chapter? We will try our best to solve the apparent difficulty, reserving to us, however, the right to revert in the sequel to the view we have just considered.

First of all we must beg our reader to remember that prophecy often abruptly turns from the time and object of which it deals, sees and speaks of things far beyond and of far greater importance; and that without adopting this view in interpreting prophecy, we meet with insurmountable difficulties, far greater than that under consideration.

Let us take one or two instances as an illustration.

1. Concerning the birth of Christ of a virgin —the seed of the woman—Mathew says: "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, (Isaiah vii. 14.) saying: "Behold a virgin shall be with child and bring forth a son and they shall call his name Emanuel," &c. It is natural for an inquiring reader to turn to investigating the original saying of the prophet of whom the passage was quoted. He reads the whole chapter; he finds to his surprize that the event predicted and applied to the birth of Christ was given as a sign to Ahaz, the sceptical King of Judah, that his enemies, the Kings of Israel and of Syria will not prevail against him. As a matter of course, the reader expects that this sign must have occurred not only in the lifetime of Ahaz but during the time when his two enemies were still menacing him. The event of an Almah (which, by the way, is sometimes applied to a young woman and sometimes to a virgin,) being with child, and giving birth to a son, must take place at the time when Jerusalem was still threatened by the two kings of Samaria and Damascus, in order to convince Ahaz that God had decreed that the enemy should not succeed in taking the city of Jerusalem. How, then, asks the intelligent inquirer, could Matthew apply this passage to the birth of Jesus? Yet we believe that Matthew was as well inspired as the prophet Isaiah, and that what he said must, be true.*

The answer—and we believe the only answer which is received with satisfaction—is this: The Spirit of prophecy looks beyond the events which are shortly to take place for a certain purpose, to a more remote time and to circumstances of far greater importance. Thus, the sign given to Ahaz took place indeed in his days, even in the days of his trouble, to convince the wicked King of the power of God to save him, and he was, indeed, delivered from the two hostile Kings. But a similar event took place also nearly 700 years later in a miraculous way, in a degree by far higher than the first.

2 The same Evangelist, second chapter, verse fourteen, applies the passage, "Out of Egypt have I called my son," to the return of Joseph with his wife Miriam and her son Jesus from Egypt. The inquiring reader again turns to the source from which the passage was quoted, Hosea ii. 1, and is again surprised in finding that the prophet plainly speaks of Israel, who, as a nation, is often called son, and their taking them out of Egypt from the house of bondage. Must we not give the same answer as in the preceeding instance?

By this rule, then, we must be guided in interpreting the prophecy under consideration.

In this way only we find order and harmony in the whole book of Daniel without launching into the unfathomable ocean of speculation, and guesswork, by which so many truly good and learned men, both of the Jews and Christians have suffered shipwreck and have drawn down thousands who confided in the wisdom of their leaders instead of searching for themselves in the books of the inspired penmen.

Another fact must be taken into consideration, namely, that in most prophetic predictions of fu-

* This important question is met by the writer whenever he speaks to an intelligent Jew concerning the Christ and refers to that prophecy.

ture events, recorded in one and the same chapter, we find that while some part of it has been already fulfilled, an immense length of time intervening between then and the fulfilment of parts. How often do we find in Isaiah predictions of national afflictions and woes of the people of Israel, followed immediately by those of great happiness and blessings, and returning in the next verse of the punishments awaiting them, of their downfall and other calamities. Yet, every reader will admit that between the two different state of things, spoken of the people of Israel, lay a vista of time, of which nearly two thousand years have already passed. Israel has suffered all the evil which the prophets predicted should befall them, while the promises of blessings, happiness and greatness, predicted by the same men, are still in the womb of time.

Here is the same case. The deliverance of Daniel's people from the yoke of the cruel Syrian King who was determined to destroy their religion and nationality, is mixed up with the last and final deliverance after having suffered the full measure of their punishment, and with which the resurrection of the righteous dead is connected.

And now, before we advance any further in this, the last chapter of Daniel, we return once more, as stated above, to make some remarks on the first view of this verse, namely, that the resurrection predicted is but figurative, and means the forthcoming of the faithful from their hiding places after the great indignation will be over; in short, a political resurrection.

We have shown, almost to a demonstration, the untenableness of that view; yet a new idea occurred to our mind which, I think, furnishes such a strong evidence to the view of a political resurrection to be the meaning of this passage, that, if not thoroughly refuted, would overthrow all difficulties we have mentioned against it. The idea—which but shortly occurred to me is this: In the 22d of Matthew it is recorded that the Sadducees put some questions to Jesus concerning the resurrectiou, because they did not believe that there would be a resurrection. In his answer, Jesus quoted a passage from Exodus, (iii. 6.) namely: "I am the God of Abraham, the God of Isaac, and the God of Jacob; God is not the God of the dead but of the living." This he quoted as a testimony from Scripture that there will be a resurrection. Now, it must be admitted that the proof which our Master gave to the unbelieving Sadducees is but one of inference; because God is not the God of the dead, therefore we infer that Abraham, Isaac and Jacob must be raised from the dead, and, consequently, there will be a resurrection. Why did our Saviour not present to the unbelievers a direct testimony from Scripture that there will be a resurrection from the dead by quoting the verse under consideration? Jesus, no doubt, was well versed in all the Scriptures, and on some occasions he quoted from Daniel. Now, then, since the Lord did not quote this passage from Daniel—a direct testimony—and quoted from Exodus—an evidence by inference—it is evident that the Lord himself understood our verse as a figure, meaning a political and national resurrection. We should be very thankful if any of the brethren would take this important question in hand and publish the results of his investigation in the BIBLE EXAMINER.*

There remains one thing more to consider before we depart from this—the second verse, namely, the two Hebrew words "*Eleh Ve-ehle.*" Most of the ancient Hebrew commentators translate them: "*These* and *Those*," explaining that these who shall awake, be raised from their sleep in the dust of the ground, shall be raised to a life everlasting; those who shall be left in their graves shall remain an everlasting shame and abhorrence. In the same way it is translated by the brethren who believe in the non-resurrection of the wicked. A few of the Hebrews adopted the other translation, namely, "same and some;" they, and most if not all of the orthodox Christians believe that both the righteous and the wicked will be raised from the dead, and while the former will be clothed with an incorruptible body, and therefore live forever, the latter will hear the terrible sentence to die the second death and be a shame and abhorrence for ever. Another view of the latter clause of the verse is this, that the wicked will be compelled to behold the glory of the righteous, they will feel a burning shame; the long forgotten evil deeds they have committed will come to the knowledge of the rest of the human race and therefore, they will sink into death covered with shame and abhorrence.

Verse 4. The "Maskilim" will "shine like the shining of the firmament." The word Maskilim is generally translated "the wise," which, however, is a wrong translation and does not exactly signify or convey to the mind of the reader that very class of people that shall so shine. Wisdom does not always entitle one to the glorious state

---

* The reason why He did not quote from the book of Daniel was, because the Sadducees did not accept the authority of Daniel; but did that of Moses. The referring them to Daniel would have been unconvincing; but the reference to Moses "*silenced*" them. ED.

assigned here to the "Maskilim." Many of the wicked possess great wisdom in all things; can their wisdom save them? The true meaning of the word is; "The considerate ones." It has particular reference to the contents of Daniel's book, that those who will consider it, will understand the plan of God with the human race, and that when the fourth universal kingdom will take a certain shape (the ten toes of mixed iron and clay,) the fifth, under the One like a Son of man, will be introduced and the resurrection will take place. They, the Maskilim, will, therefore, so amend their conduct as to be sure in their hope of life and immortality in that glorious Kingdom. And they shall not be disappointed; they will shine as the brightness of the firmament. But those who shall cause many others to become righteous—"Matzdikeh Harabim"—that is, those who are not satisfied with having assured their own Salvation, but, out of love to their fellow human creatures will put forth all possible effort in saving others also, by teaching and by their life and conversation, shall shine in a higher degree of glory, namely, as the stars which possess greater lustre than the brightness of the firmament. The apostle Paul—who was one of those "Matzdikeh Harabim"—teaches the same doctrine; he said that the glory of the resurrected or changed saints will be different according to their faith, character and abilities which they possessed in their life of probation.

(*To be concluded.*)

LETTERS AND EXTRACTS.

FROM ELD. N. H. PALMER.

BRO. STORRS: My interest in the discussion of the doctrines relating to the ages to come never flags.

It is a glorious doctrine—one that I am now able to see in the Bible as clearly, and, as hopeful too, as the bow in the cloud, the seal of God's Covenant with all flesh, when it appears quieting our fears, and assuring us that those clouds shall bring showers of blessing to the world, instead of vengeance and disaster.

I thank God for a Pilot whose knowledge and guidance have brought me much beyond the latitudes marked in the orthodox charts of this sea.

I should doubtless have continued standing and painfully conjecturing the possibility that wide continents of glorious truth lie in the beyond; and yet have been restrained by ignorance and fear from attempting an independent voyage of discovery.

Much once dark is now light; much once in parable is now plain.

While for three years past I have been virtually laid by, renders the certainty that my days of activity and usefulness are past, and have been waiting in affliction and poverty for my change to come, these doctrines have so engaged my mind as to make life a joy; and the happy spirit of many of your correspondents has inspired me with patience and hope.

I find no element of human encouragement and sympathy but in the "BIBLE EXAMINER," and the "BIBLE BANNER."

Venturing in private a little over a year ago, and under the rights of friendship, as I supposed, to advance some of the "age to come" views, I was soon cited to appear before my *clerical superior* for an examination, and being reprimanded, was cautioned to be more discreet in future.

I admit this is a yoke not easy to be borne; but to me an attitude of patience and submission is better than to fall a sacrifice for independence where that independence could secure no earthly interest, but would only make "*speckled birds*" of both myself, and those dearer to me than my personal desires.

But the mind once awakened "a divinity stirs within us;" thought seeks expression, and the soul longs for communion with kindred spirits.

So, while I have been often replenished and edified by the contributions of many good men, lovers of truths, in the EXAMINER, I have also derived some compensations for my isolations here in being permitted to give them some of my own best thoughts on various topics, through the same Medium, for which I feel under many obligations.

Dalton, Ga., Aug., 1877.

FROM G. B. STACY.

BRO. STORRS:—I have just finished reading a criticism by J. A. Dearborn, a preacher belonging to the Reformers, or Christian Church, on the position taken by Bro. Hunter, that the organization of the first or primitive churches were mere temporary expedients, intended to endure only till the New Testament writings could be copied and distributed among them, to supply the places of the supernaturally gifted teachers and rulers appointed by the Apostles, but who were not gifted with the power to transmit to others the powers and prerogatives they had been authoritatively invested with. Admitting this to be so, Bro. Dearborn says, then when they had ceased, "every church, in every land, must be like many ships, every section of which is unjointed and separated from

its connections, and these fragments scattered and afloat over the surface of the wide, wide sea; and thus the churches of Christ to lose their outward organized form, and in this way to make up that *ignis fatuus*, the invisible, mystic body of the Christ."

The preachers of the present day seem to have progressed far beyond the Apostles, and can afford to designate what the Apostle pronounced, beyond question or controversy, a "*great mystery*," a mere "*ignis fatuus*," which, being so incomprehensible to the mere literalist or Jew, Saul of Tarsus was specially called, qualified and intrusted with the mission of expounding, to the spiritual only, this wonderful "Mystery of godliness;" for, says he, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." As he says again, "No man can say that Jesus is the Christ, but by the Holy Spirit." Thus he says, "We speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory." Hence he would have the Ephesians understand his "knowledge in the *mystery of the Christ*," as it was his mission "to make all men see what is the *fellowship of the mystery*, which from the beginning of the world hath been hid in God," that the hearts of God's children "might be comforted, being knit together in love, and to all riches of the full assurance of understanding, to the acknowledgement of *the mystery of God, and of the Father, and of the Christ.*" And if of Timothy, of whose education and acquirements he pronounces so great an eulogium, he could say, "without or beyond all controversy *great* is *the mystery of godliness*," and that this mystery consisted in the "manifestation of God in the flesh;" and if the Lord Jesus was the "brightness of His Father's glory, and the express image of His person," and yet not recognized, even by His own disciples: for they all "forsook Him and fled;" and when He journeyed with the two to Emmaus, they said, "We *thought* it had been He, who should have redeemed Israel;" and while He came to His own and they "received Him not," then He was justified in telling His disciples that they would be as certainly unrecognized and unrecognizable as Himself; for, John says, "Therefore, *the world knoweth* us not, because it knew Him not." (1 John iii. 1.)

As the Son of God, Jesus was not cognizable to the senses of men; and therefore they who are "called to be sons of God" are in like manner not cognizable to the senses of men. But they constitute "*the Church which is His body*," and His fulness. This is what the Apostle calls "the fellowship of the mystery." "The invisible church,"—"the mystic body of the Christ."

But the preachers do not want "the mystery of godliness," but a visible organization, over which they can dominate, and in which they can occupy the chief places of importance among the people, and be looked up to as the representatives of God, on whom and whose teachings the people can rest with confidence! They do not want the people "*to live by faith*;" for when this occurs, then "Othello's occupation's gone," and the people, consulting the blessed testimonies of the Word, confide in the living God, even as Abraham, and *walk by faith*, and, waiting for the performance of the gracious promises of the Father, they rejoice to do His will, realizing that "He is not slack concerning His promises, as some men count slackness." They learn to realize that there can be no intermediate between themselves and their own blessed "High Priest," who, as their days-man, secures for them the perpetual flow towards them, and on them, of the Divine smile and approbation, and causeth them to rejoice always, with "joy unspeakable and full of glory." The people rejoicing in these privileges cannot be made subservient to the interests of an intermediate class of men. Their fellowship is with the Father and with His Son, Jesus the Christ, and they can afford to smile at the folly of the "would-be great" in God's house, when they pronounce our Father's house, or temple, an "*ignis fatuus.*"

Amelia C. H., Va., Sept., 1877.

T. J. HARRIS, Harrisburg, Pa., writes; I like the EXAMINER very much, and believe I agree pretty much in all its teachings. I have learned, since 1843, from the Scriptures, and other helps, that man is mortal, and if he wishes immortality he must seek for it; the saints shall inherit the earth, (not heaven); that man is unconscious from death to the resurrection, and gets no reward till the 7th trumpet sounds. I believe in probation after Christ comes,—in the return of the twelve tribes to Palestine,—their conversion and becoming Missionaries to convert the world: the saints are to have something to do;—some to reign over ten cities; some over five; some over one. I believe in the conversion of the world after Christ returns from heaven. His kingdom is to be from the river of Egypt to the river Euphrates, and is to be as literal as Babylon, Persia, Greece or Rome.

WILLIAM B. PUTNAM, Tunnel City, Wis., sends for eight copies of the EXAMINER, Vol. xxii., and writes; I feel thankful to my heavenly Father that he has made you instrumental in bringing out those glorious truths which have been buried under the rubbish of tradition and superstition of these last days, when the truth is being turned into fables, and the fear of the Lord is taught by the precepts of men.

The brethren all through this portion of the State are in perfect harmony in regard to the glorious restitution, and the glorification of the saints. Thank God he has not given "the angels" the privilege of subjugating "the world to come," whereof Paul spake: "but one in a certain place" hath said, "What is man, that Thou art mindful of him? or the Son of man, that Thou visitest him? Thou madest him to have dominion over the works of thy hands." Man was umpire of all God had made; but man failed by disobedience and was driven out of paradise, and death has followed in his wake. Paul has truly said, "We see not yet all things put under him;" but he does see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man. O, the beauty, the love, the matchless grace! God's purpose of peopling the earth with pure and obedient children of God will, through Christ and His saints, bring this revolted world into subjection to Himself, that God may "be all in all." Well, Amen.

Yours in hope.

M. C. HARRIMAN, Warner, N. H., writes: With a heart full of thanksgiving to God for his abundant goodness, I can say, Bless His holy name. O, how good the Lord is to us! What a glorious hope is ours; "the hope of the promise made of God unto the fathers."

I have lately been into the Congregational Sabbath School, and attended the "Old Men's Bible Class:" a class of men whose hair is as white with age as yours. But, oh! what a contrast in our faith: may the Lord pity them. The lesson was Gal. iii. 16; and in no way could I persuade them to believe that the promises referred to in that verse had reference to anything but the *one* promise that in Abraham and his seed all the families of the earth should be blessed. And when pressed for a literal fulfilment of even that *one* promise, they were as much in the dark as the man born blind, refering the promise to the *conversion* of the world. But the most important feature in the minds of these aged Bible Students was, the fact that Abraham should have a son! In vain did I strive to impress on their minds that the promise referred to *the* Seed, as well as *a* Seed.

The Leader of this Class, said, he had led it for forty years and every thing had gone smooth till I came in; and he confessed he could not talk with me nor accept my theory.

REMARKS BY THE EDITOR.—We must make great allowance for men who have long been trained in error. Their views become embodied in their minds as the truth of God, and they are shocked at an attempt to remove them; thinking you are an enemy to God's teaching. Give them full time to think.

FROM ELD. JACOB BLAIN.

BRO. STORRS; I wish to say to brethrem, who may yet wish to hear from me, and feel, as they long have, an interest in my welfare, that though feeble I yet delight in trying to comfort all who love Jesus. I have not been able to write nor do much during hot weather, but am reviving this fall; and as no disease, but only age is wearing me out, I hope, by God's blessing, to see one or two more winters, although 85 have been past already.

I must once more record God's goodness in giving me *faith*, and also *new light* which makes me joyful while advancing near the grave. The grave has been conquered by Jesus, and it will not hold me long. As I can have but little society, while I cannot travel, I should like to hear, by letters, from brethren who are rejoicing with me by "growing in the knowledge of our Lord Jesus Christ." If I knew these were to be my last words I should ever write to loved ones, I should say—Continue to grow in this knowledge; for we have not yet learned "the height nor depth" of His love. See Rom. viii. 39.

I again exhort brethren to hold up the BIBLE EXAMINER.

Buffalo, N. Y., Sept. 19, 1877.

L. VON ESCHEN, Vanville, Wis., sends pay for Vol. xxii., and writes: Please do not stop publishing the EXAMINER. We have hard times, and do not know how to spare the money, but we will get along, for we must have the BIBLE EXR. It will not be long and we may have better times. We are looking and waiting for Jesus to come: then will all be made right. May God help you to give more of the precious Light to the readers of the BIBLE EXAMINER.

REMARK BY THE EDITOR.—If each subscriber will be as prompt as this Bro., no fear but this Magazine will still live, if the EDITOR is otherwise prospered of the Lord.

A. E. IREDALE, San Francisco, Cal., writes: Every month we hear from you through the BIBLE EXAMINER, which we love next to the Bible. We see that "summer is nigh," for "the fig tree" is beginning to bud, and our dear elder Brother will soon come and set up his kingdom on earth. Sunday evening the 12th of August, in the Tabernacle—the largest Church in this City—DR. PATTERSON, a Presbyterian minister, preached on the signs of the times. He told his audience how we were in prophetic times, and that Christ would soon come and set up his kingdom. Then he described *the ages to come.* He was, truly, deeply interesting. I noticed in the audience a number from the Advent Chapel. They were astonished to hear such things, and said, it was "strong meat." Praise the Lord for raising up such men as DR. PATTERSON; for, M., of the Advent Church, took so bold a stand against the Bible, when he proclaimed his opposition to "the Ages to come" views that he said, he "preferred to preach to empty benches than to people who believed such heresy." Well, he did at last "preach to empty benches:" then he concluded he was wanted *East.* I cannot express my thankfulness to God that He has raised up some men to publish these great truths of the Bible,—the promise that all men shall have *one* opportunity to live; for by no other name shall men be saved but by the Name of Jesus.

Yours, in hope.

MINNIE A. BARNEY, New Preston, Conn., writes: The EXAMINER does not lie in its wrapper long after it reaches us; but I read it aloud to my family. The truth is what we are after. If the light is to grow brighter and brighter unto the perfect day, why is it so many are satisfied with the light they received 20 years ago? They sing, "Where is the blessedness I knew when first I saw the Lord? Where is the soul refreshing view of JESUS and his *word?*" Past blessings do not suffice. We must have something fresh from the storehouse of Divine truth. Then to think the truth makes us free; and Thy word is truth. "I (Jesus) am the way, the truth;" and then to know Him as He is, is eternal life. The living waters flow freely. Let us never cease to strive for the truth. I try to show the light as it is in Jesus, to others. There are none but will listen with more desire to know than the so called "Adventists." How sad it is, knowing their own failures, their leanness, and divisions, why will they persist in shutting their eyes to the light? They talk much about the Lord's coming with a great shout and the trump of God, and wholly overlook, "Behold I come as a thief." Let us trim our lamps, brethren and sisters, and strive for those crowns that are prepared.

MARY E. BENHAM, Canandaigua, N. Y., writes: I like the EXAMINER very much, and shall take it another year, if published. I have endeavored to get others to become subscribers. They tell me they have no money. I know it is "hard times;" but the same people have money to spend for other things that they might far better do without. I wish with my money to "buy the truth;" preferring that to fine clothes, or any luxury of earth: and while obliged to labor for my portion of the "meat that perisheth," I do not, will not, neglect that meat which endureth unto everlasting life.

ELD. J. LEWIS, Ills., writes: I bless God for the increasing knowledge of the plan of redemption. I would not be put back on the view of life only of a few, and eternal death to the great mass. I believe in life and death: but I am satisfied all of Adam's race must live again from the dead; otherwise there cannot be a second death. The *first* death will be utterly "abolished" (2 Tim. i. 10), and probation, proper, begin with the mass, and a pure Gospel be preached by Watchmen who "see eye to eye" (Isa. lii. 8); and those who then sin *wilfully* will die the *second* death.

J. B. EGGLESTON, Pleasant Valley Conn., writes: I cannot express to you in words the gratitude I feel to God for the great Light he has permitted me to see in His blessed Word through the aid of the BIBLE EXAMINER.

C. G. WILLEY, Mass., writes: I prize the BIBLE EXAMINER very highly, and I feel at times so thankful to the GIVER of all good for the light I have received from His precious Word that I cannot find words to express it.

NORMAN MCRAE, Galveston, Texas, writes: It truly pains my heart to hear how many are really in need of help to live. We should pray earnestly for the time to come when "every man shall sit under his own vine and fig-tree, and none shall make him afraid." I am truly sick at heart of the religion of the day, when I see daily around me how my poor fellow creatures are deluded with the traditions of men and evil

dogmas! Truly "the days are evil." But we look for new heavens and new earth, wherein dwelleth righteousness. Your brother in Christ.

MARY A. BEASLEY, South Otselic, N. Y. writes: I am very thankful the BIBLE EXAMINER is to be continued. It has been a great comfort to me, especially the last year, as I have become more established in the glorious views it advocates. I am very sorry that I have been unable to get subscribers. Some friends have called who said they would like some of my EXAMINERS. I let them have all I had of Vol. xxi. except the last, which I had not read. I hope there may be an interest waked up in some to take them.

MARIA MCDOW, Newbern, Ill., writes: I praise the Lord that the BIBLE EXAMINER is likely to be continued. May God guide you into all truth and enable you to meet successfully all oposition to the God-given truth that, "In Abraham and his seed shall all families, kindreds, and nations be blessed." Of necessity, there will be probation to some after the LIFE-GIVER returns from heaven. Praise the Lord for the light that shines on our pathway.

MRS. MARY COONS, Winchester, Ill., writes: The Bible looks like a new book to me since I have been reading the BIBLE EXAMINER. It is the best religious periodical I ever read; I have taken and read many; nearly all I could obtain on the subject of the coming of the King of kings; the "One altogether lovely." My prayer is, that I may so live that I may attain to that resurrection that Paul spoke of, and be permitted to behold the King in his beauty.

Can you tell me how I can obtain the Works of Henry Dunn? I would like much to obtain them. His articles on the "*Limitation of Christian Responsibility*" relieved my mind a great deal. Our Saviour said, "Cast not your pearls before swine."

NOTE BY THE EDITOR.—I am not now able to inform you how Mr. Dunn's Works can be obtained, only by writing to England for them: nor do I know that all of them can be had there. I hope to be able to go on republishing the issues now being published in "PARTS."

JOHN T. CATE, Springfield, Mass., writes: I hope the subscribers will rally and give you their subscriptions for the past and the next volume of the EXAMINER, so that you may continue in the labor of love that has blessed so many and given us light which many would not have received were it not that God gave you the mind to impart it. May He bless you, and send the help you need. Yours, in hope.

SALLY DILLINGHAM, South Dennis, Mass., now 78 years old, writes: I prize the EXAMINER more and more; it is next to my Bible. I have been very much enlightened by it, and hope to be while life remains. I cannot tell you how much I love the contents of your Magazine; and the sermon, "God is Love," was good in my situation, being alone most of the time.

ROBERT STEELE, Tacony, 23d Ward, Philadelphia Pa., writes: The EXAMINER is my delight. Mr. DUNN'S works are, or ought to be encouragement for every subscriber to take a new hold in support of the continuance of the EXAMINER. Come friends, let us try and see; and say among ourselves, *It shall go on.* With our heavenly Father's help it will; and may His blessing rest on you all.

ORVILLE JONES, Conn., writes: I rejoice at every arrival of the BIBLE EXAMINER. I have now read it for more than a year. It is true people differ in regard to the truths of the Bible. I feel thankful for the light I have received. I have learned far more in the last few months from the help of the EXAMINER than I have in the last 45 years under the old orthodox preaching. I am now almost 75 years old.

Your brother, in hope of eternal life.

WM. S. DIBBLE, San Francisco, writes: The truths advocated by the BIBLE EXAMINER are very precious to me, and I am advocating them whenever I find a good opportunity. I find a good many that are deeply interested in these things, willing to investigate for themselves. Nevertheless I fully appreciate the position we are in at the present of being pilgrims and strangers.

JULINE FRENCH, Seekonk, Mass., writes: I do praise the Lord for the light and truth I receive from its pages concerning the glory to be revealed in "the ages to come."

Hymn of Praise

What mind can image joy like this?
What heart conceive its depths of bliss?
Joy, gladness, everlasting song,
No blight of sin, no trait of wrong.

No vacant chair, or home heart tone,
No yearnings for the lost or gone,
No farewell sighed or ebbing breath,
Ah! no, there shall be no more death.

Eternal summer, endless noon,
No need of sun, or yet of moon,
No twilight dim, or darker night,
For God himself shall give the light.

Our Father hear us, when we pray,
Oh speed the coming of that day,
No warning star we yet discern,
Let now, Our Lord, Our Light return.

Anonymous.

Great tribulation announces and prepares the way for great manifestations of the wisdom, goodness and justice of the Almighty King.

Letters Received to Oct. 6.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Prof. J. F. Huber, Mrs. P. A. Krise, Mrs. Avis Hamlin, D. J. Ellsworth (2), T. J. Harris, F. C. Upson, Mary B. Bancroft, Geo. H. Waterhouse, J. H. Cotton, Juline French, S. Battey, Wm. Mitchell (2), Daniel Hawks, W. A. Hart, J. S. Small, Orville Jones, J. B. Eggleston, Edward Turner, P. E. Newton, Isaac Fondey, P. Alling (The article is received), H. Brittain (The business is attended to), J. Putnam, Nathan Teft, Mary E. Benham, H. N. Hazard, S. N. Chadwick, Martha A. Hause, Martha J. Turner, (many thanks), Mrs. Celina Wood, Mrs. P. A. Krise, Lottie Hermes, Warren Putnam, Mary A. Beaseley, Breuil & Thackara, Mrs. Mary Smith, Eld. J. S. Lawver, D. B. Salter, C. G. Willey, Maria McDow, Eld. J. Lewis, Mrs. Sarah Kent, D. C. Blakeman, Sallie Black, Mrs. A. Logan, Daniel L. Osborn, B. B. Schenck, Mary A. Fletcher, Angeline F. Waterson, Geo. W. Ficks, S. S. Call, Christian Hanson, A. W. Bogart, O. H. Hammond, Eld. J. Lewis, Dr. E. Perkins, Mrs. Sarah C. Macomber, Mrs. S. C. Webster, J. A. Salin, J. G. Haskett, Willis Jones, Danforth Parmelee, Polly G. Pitts.

Parcels Sent to Oct. 6.

John W. Snyder, S. Battey, Geo. H. Waterhouse, Mrs. Sarah E. Macomber, Emeline T. Hobbs, Mrs. Salina Wood, Lottie Hermes, Mary A. Beasley, J. Duncan M. D., Mary A. Fletcher, Martha J. Turner, (Two vol. *bound* Examiners), Eld. J. S. Lawver (bound Examiners), Azro Benton (bound Examiner), J. B. Eggleston (bound Examiner.) Mrs. Warren Stanton, Mrs. S. C. Webster, Willis Jones, Esq., Rev. Jones Olson (Bound Examiner.)

The Bible Examiner is a Monthly Magazine, *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, Brooklyn, N.Y.

PAMPHLETS.

A Vindication of the Government of God over the Children of Men: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

Devil—Satan—Demons. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

The Divine Dispensations: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

The Essential Baptism. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

"Hope for Our Race. or, *Gospel to the Church and World. God's Government Vindicated.* By Eld. Jacob Blain, Buffalo, N. Y." A valuable work of 192 pages. *Price*, 30 cents: postage 4 cents; at wholesale, 25 per cent off. Address him as above.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
Brooklyn, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

Vol. XXII. No. 2. Whole No. 326.

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 38
NO ADVANCE, NO CHANGE. Ed.,..... 39
MISREPRESENTATIONS. Ed.,..... 41
A WORD TO ANXIOUS ONES. Ed.,..... 41
ABRAHAM AND HIS SEED. Ed.,..... 44
"FOLLOWING AFTER TRUTH."..... 45
WHEREIN LIES THE DIFFERENCE?..... 52
PALESTINE: PAST, PRESENT AND FUTURE..... 53
LINES COMPOSED FOR THE BIBLE EXAMINER..... 55
DANIEL THE APOCALYPSE, Etc.,..... 56
PREACHING AND "PREACHING."..... 59
IS THE WORK OF REDEEMING MERCY LIMITED TO THIS WORLD? 59
THE BIBLE EXAMINER..... 62
AN APPEAL FOR ELD. H. ROCKWELL..... 64
LETTERS AND EXTRACTS..... 64–68

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, NOVEMBER, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ONTARIO, N. Y.

EDITOR'S NOTICES.

Terms of the Bible Examiner.

Single Subscriber,	$2 per volume.
Two copies, to one address,	3.00
Four " " "	5.00
Ten " " "	10.00

The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance, and the money sent at the risk of the subscriber.

Bound Volumes.

Any person wishing Vol. xxi. *bound*, should send me their order immediately. Price, $2; in plain binding: in morocco gilt $3.25.

Volumes 18, 19, and 20 *bound*, will be furnished at the same prices, each.

To the Readers of the Bible Examiner.—By reason of getting in a press suitable to print the Bible Examiner on, as well as unexpected change of help in the office, this number is very late. This I very greatly regret, as well as the editor, and we shall do all in our power to not have it occur again, while striving to still further improve the Examiner. We have now better facilities than heretofore for getting out the Examiner promptly, having in the past been subject to delays beyond our control, by reason of having work done by others that will now be done at home.

My friends will be glad to learn that, after an almost unprecedented struggle with disease, covering a number of years, I have now quite fully recovered my health and former vigor, and am bending every effort to recover from the embarrassments incident to such a disastrous illness.

Wm. H. Spencer.

Red Creek, Wayne Co., N. Y.

Eld. J. Lewis, Grafton, Ill., writes: I like the Examiner better and better as the light shines on the prophetic visions. I wish I had some Tracts to circulate. I hope to see Bro. Bishop's articles in tract form. I send you one new subscriber. If I was able to travel and preach the Glad Tidings of the Gospel, I think I could get a good many to take the unsectarian Bible Examiner. But I must try and content myself by preaching near home; hopeing and praying that God may dispose some who have the Lord's money to help me to go abroad in the work.

"The Scientific and Religious Discoveries in the Great Pyramid, Recently Made by Professor Piazzi Smyth and other noted Scholars." "*Compiled by* William H. Wilson." Printed and sold at 182 South Clark St., Chicago, Ill. Price, 25 cents.

Friend Wilson will except my thanks for a copy of the above work, just received. Any one who feels an interest on the subject of the "Great Pyramid" will do well to send to Chicago, as above, and procure a copy. It is a pamphlet of 64 pages, with some drawings to aid in understanding the building, especially its internal parts.

It will be remembered by some of the readers of the Bible Examiner, that an article on this subject was published in this Magazine, Vol. xix., pages 233—238, in the month of May, 1875. It was published under the head of "A Chronological Curiosity."

I have ever since felt the subject was worthy of more attention than any of the theories of *time* for the second advent that have been or are now agitated. Long since I was satisfied that no *definite* time for that event is revealed in the Bible: that if it is to be known, it would be by some other means than the speculations of men who seem determined to find it in that Book. That the "Great Pyramid" is a wonderful monument is undeniable; and may be the revealer of something closely bordering on the time of our Lord's gathering His "Bride," and the end of *this* age. The time there indicated is 1881—2.

That the "Great Pyramid" was built under the direction of something more than *human* wisdom, I see no reason to doubt. If under *Divine* superintendence, it must have been erected for a divine purpose; whether to show—near the end of this dispensation, the *end itself* or for some other purpose remains to be seen, or proved. If designed to show the *end* itself, it is certain, those who "*love* this present evil world," will be taken as in "a Snare," in spite of all evidence and all warnings. Let us, therefore, cultivate a "*love* for the appearing" of our Lord and Saviour and His reign on the earth. So shall it be well with us whatever befalls the *lovers* of this present order of things, which must soon end.

Though the present order is to pass away, with "great tribulation" to the unprepared and unwatching ones, yet we (who believe the divine testimony) "look for" that state in which "A King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby He shall be called, *The Lord our Righteousness;*" or, *Josedeck*, —"Lord of Righteousness." Sep. Jer. xxxiii. 5, 6.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXII. NEW YORK, NOVEMBER, 1877. No. 2.

NO CHANGE, NO ADVANCE.

CHANGE is not necessarily an advance; but there is no advance by finite beings where there is no change; hence, where there is no change there is no growth; yet some are perpetually declaiming against change; men are ridiculed for changing; such and such men "are always changing," say they; and, with fancied apostolic authority, they cry out, "Be not carried about with every mind of doctrine;" as if the apostle had any such idea in his mind as they attach to his language. Paul tells us what and who are thus to be guarded against, viz., such things as "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." So we are never to change, because some men craftily lie in wait to deceive us—Is that what Paul teaches? He adds, "But speaking the truth in love, may grow up into Him in *all things*, which is the head, even Christ." (Eph. iv. 14, 15.)

Thus we see, the apostle would have us to "grow;" he was no favorer of dwarfs; he would have us grow up into Christ in "all things;" not a few only, but go on growing till we attain to a steady progress on the road to maturity in the knowledge of Christ, whose "riches are unsearchable," (Eph. iii. 8): and to "know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God," (verse 19).

The whole epistle to the Ephesians is an effort to push on the saints to a deeper knowledge and experience of the things of God and Christ, and a call to look forward into "the ages to come," (ii. 7), and to contemplate "the eternal purpose which God purposed in Christ Jesus our Lord," (iii. 11); literally, "According to the purpose of *the ages:*" and so Paul adds, "Unto Him (God) be glory in the church by Christ Jesus throughout all ages, world without end," (verse 21). "Amen."

Here is a solemn testimony, to which the Holy Spirit, in Paul, adds its oath, by an "amen." This testimony is, that Christ Jesus is the administrator; for it is "*by*" Him that the "glory" is to be revealed in the ages to come" Surely, here is "change," and advance into the "unsearchable riches of Christ;" and it becomes all who would have part therein to begin to work to that end, not by being satisfied with present attainments in knowledge and grace, but by "following on to know the Lord," and his purposes of "the ages to come" so far as they are to be known in this twilight of "the endless succession of ages," which are ere long to open by the rising of "the Sun of righteousness." (Mal. iv. 2). Let us do as did the apostle himself, who said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark," etc. (Phil. iii. 13, 14). Also, hear him in his address and admonition to the Hebrews: "When for the time ye ought to be teachers, ye have need that one teach you;" . . . you "are became such as have need of milk, and not strong meat: for every one that useth milk is unskilful in the word of righteousness; for he is a babe." (vs. 12, 13).

These Hebrews, doubtless, thought change was a bad thing, and so remained "babies," just as many do now. They might have replied to Paul, as the enemies of change do, "Why, Paul, did you not tell the Ephesians not to be carried about by every wind of doctorine? Why then blame us for being *babes?*" Alas, for these poor souls who are so afraid of change, if they happen to fall into a pit (an error), they will remain in it for fear of *change!* Have they never changed? Surely they have; and such are quite likely to cry out, if one happens to advance beyond them, "Be not carried about by every wind of doctrine." They fancy because they have made some advance they have nothing more to look for; or they fear they may have to retrace some of their steps in order to be all right on the road; self conceit, idolence, or the fear of ridicule, to be called "changeable," or something of like character, keeps them from any advance, and they become religous dwarfs, or petrified Christians.

These persons are too much like the Jews of

old, who thought all wisdom was with them, and that even Jesus Christ could not teach them any thing beyond their own narrow views. They were the people of God, to be sure; and to talk of any one's knowing more than themselves was what they could not bear; and especially to intimate that Gentiles might be in the reach of God's mercy was a crime which deserved death; and when Jesus intimated, in the synagogue at Nazareth, that a Gentile widow of Sidon and a leper, viz., Naaman, a Syrian, had been the recipient of God's special favors, while other widows and lepers in Israel had not been visited, they of the synagogue were so "filled with wrath" that they rose upon Jesus and led him to the brow of the hill on which their city was built, intending to cast him down headlong. They were afraid some poor, ignorant, neglected creatures were to be blessed as well as themselves; such a "change" they could not endure; and they would put Him to death who should suggest the possibility of it. They were the prototypes of those who in these days are crying out against the salvation of any except in their peculiar way or faith; their way of belief must not be changed nor even modified, lest their infallibility might be called in question.

Even with sincere souls there are almost insuperable difficulties in their way of receiving for truth what they have not before supposed possible. They have been, it may be, teachers who supposed they could not be mistaken in the views they entertained and promulgated; and that they must now admit that some of their teachings are mixed with error insupportably oppresses them. "The Samaritans" may "know that this is indeed the Christ, the Saviour of *the world*," (John iv. 42); but for the Jews, such talk was blasphemy; as is now, to most professed Christians, the fact that "Christ gave himself a ransom *for all*," and that this fact shall "in due time" be "*testified*" *to all* men, either in this life or in "the ages to come." To such statements they give no heed: they call it a "wind of doctrine," and warn their adherents to avoid it and the teachers of it.

To learn is to unlearn; and this is hard work for those who are or have been teachers; it is humiliating; too much like being nailed to a cross; the "old man" dies hard; honor is yet alive in him, and he cannot bear the reproach of being called "changeable." Alas, he loves self more than truth, though he may be insensible to the fact. Self is not yet crucified, and this cross is to be avoided, if possible. How can they descend from the high position they have enjoyed among their fellows and take "the lowest room" among them? The trial is a hard one; but when accomplished they may find "the sweet meat" that comes from the carcass of the slain lion.

But there is another difficulty to overcome. The teachings of nearly all professed Christians have created such thoughts of the merciless character of the government of God towards the mass of the race, that a milder and more merciful aspect fills them with dread least the multitudes should take advantage of it to continue in sin. They fear if there is no eternal suffering, no hopeless second death, nor dread of revival into life from the dead to be tormented, sinners will take license to live and die in the neglect of religon. *Wrath*, in some form, is the great motive to them to induce a religous life; forgetting that love is stronger to produce love than wrath ever can be. Wrath may make hypocrites, but never sincere worshipers. *Love* is God's grand means of converting His enemies and of blessing the world; "GOD IS LOVE."

The "change" to be made, which is important and essential, is, to change hatred to love; to produce a state of mind that views God and his Christ as the most lovely and desirable objects in the universe; to make them the objects of trust and desire above everything else; to rest in them as the foundation of all our desires and hopes; to trust ourselves and all that is dear to us in their hands for time and eternity. That such a change in sinful men is a great one, none, I presume, will doubt.

It never has been, never will be, and never *can* be produced by the present theoleogy of christendom. That theology in its best form, represents the CREATOR as defective in His provision for the condition of the race, not having given to all men the opportunity even, to become acquainted with Him, and representing Him, to those where this theology is promulgated, as harsh, revengeful, determined to punish hopelessly the mass of the race in a way or manner horrible to contemplate.

The "change" now to be made, and which must be made, if "a multitude which no man can number" (Rev. vii.) is to be led to wash "their robes in the blood of the Lamb," is, to show men that the representations of God's character and government, which have repelled them, instead of drawing men to Him, are the

offspring of an "Apostacy" from the truth, brought into the professed church in the days of ignorance, supersitition, and will-worship, when bad men were exalted to the position of professed ministers of Christ, but knew nothing of His spirit, and had no sympathy with His love for sinners.

This change may be ridiculed, mocked, treated with contempt; but it must and will come, in this present age or "the ages to come;" for God hath said, "As I live, all the earth shall be filled with the glory of the LORD." (Numb. xiv.) And again, "The earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. xi. 9). And yet again, "I have sworn by myself, the word is gone out of my mouth, in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isa. xiv. 23). And, finally, "God has given Jesus a name, which is above every name; that at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. ii).

This great change is heralded in Rev. v. 11-13, as accomplished, thus: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.

Here the work is seen perfected for which I now contend, and the reproach now cast upon the government and character of God, by good and bad men, is wiped away for ever, and the promises and oaths of God all fulfilled. ED.

MISREPRESENTATIONS.

Sometime since I published the following article in reference to a writer's assumptions, which appeared in the "World's Crisis." As that paper keeps open to similar misrepresentations of Mr. Dunn's views, and maintains ignorance of what those views are, I publish the article below, hoping it may produce a more Christian spirit than what appears in the articles of "N. Field, M. D.," which contain a vast amount of misrepresentation calculated to deceive the reader in relation to Mr. Dunn's views. It is manifest the "M. D." is *ignorant* of the views he undertakes to ridicule,—or a worse principle influences him; for it is evident many of his imputations are entirely unfounded.

Patience is a crowning grace. James says, "Let patience have its perfect work, that ye may be perfect and entire, wanting nothing." (James i. 4.) It is certainly the most difficult grace to practice; especially when good and intelligent men persist in misrepresenting the religious views of their brethren. It is difficult to attribute such conduct to *ignorance*, in some cases; yet charity obliges us to do so, or to a *prejudice* that possesses the mind, unconsciously to its possessor. If the CREATOR makes allowance for such things, we ought to follow His example, and "be followers of God, as dear children." (Eph. v. 1.) And Paul says, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. x. 36.)

Now, I beseeh brethren who feel it their duty to oppose the views some of us hold in regard to the "ages to come"—*First:* Inform yourselves as to what those views are; and, *second*, State them truly. Till you do these things you are not prepared for the work you undertake, and you may not only be found wanting in due respect to your brethren in Christ, but dishonor God, who cannot allow us to "do evil that good may come." If truth cannot be defended without such a hazzard, we had better leave its defence to others, and "wait" till God's "due time" shall come for Him to vindicate it himself.

What shall we think when good and intelligent men make such statements as the following in regard to the views some of us hold in reference to God's administration with those who never had an opportunity to "know the only true God," nor "Jesus Christ," in the present life? Says a writer, in the "World's Crisis," They hold that

"The modern nations, Mohammedan, Catholic, and Protestant, are to have a SECOND CHANCE to be saved under the forthcoming order of things. They are to come up from the dead and be blessed in Abraham."

Charity compels me to believe this writer made this statement in ignorance, or through the power of an invincible *prejudice*, of which he, probably, is not conscious. Love of truth constrains me to say, that writer is entirely mistaken

in his statement. In strictness of language, no one of Adam's race will have "a SECOND chance to be saved;" but every one of them will have *a* "chance;" or, rather, an OPPORTUNITY to "KNOW the only true God and Jesus Christ" (John xvii. 3), before they will have eternal life, or be doomed to eternal death. Now, if any man can show that all of Adam's race have had that opportunity, or "chance," in this life, then I say, they never will have another; there is no "SECOND CHANCE to be saved;" but, ONE "chance" is secured to all by the promise and oath of God. "God *so* loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16). There is no final salvation without *faith* in the Son of God: and there cannot be faith in Him without a knowledge of Him. That knowledge, unnumbered millions of the race never had, and have died in unavoidable ignorance of "the true God and Jesus Christ." Such, I, with others, teach, never had *a* "chance to be saved," but will have an OPPORTUNITY (not a "second chance;" for, they never had one before) to secure an endless life, in "the ages to come;" for, "God *will* have *all men* . . . come to the knowledge of the truth: for there is one GOD, and one MEDIATOR between God and men, the man Christ Jesus; who gave himself a RANSOM FOR ALL, to be testified in due time." (1 Tim. ii. 4–6). Prove that "due time" has ever come to all men, and then our opposers will have some ground to stand on; till then, they have nothing but assumptions or misrepresentations to present, which will not long serve them for a hiding place; for thinking men cannot always be deceived by such a method of warfare.

To virtually accuse the CREATOR of professing such love to the world as to give His Son to humiliation, suffering and death, "for all," and at the same time determine that millions on millions shall "perish" without the knowledge of His love and its provision for them to be saved, —and without the possibility of *faith*, because they have no knowledge on which to found it;—I say, to accuse God of such an *administration*, is a "blasphemy against God." But happily for such blasphemers, our blessed Redeemer has said, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men . . . neither in this age, nor in the age to come." (Matt. xii. 31, 32).

But blasphemy against God's administration needs repentance and faith to secure the forgiveness. Look at the horrid sin implied in the theory of our opposers. It stands thus:

God professed to love all men,—"the world,"—so as to give His Son:

But He never intended that the vast majority should know it.

"Christ gave himself a ransom for all, to be testified in due time:"

But that due time God well knew would never come except to a few.

Christ commanded the Gospel to be preached to every creature:

But God determined only a few should ever hear it.

God promised, and confirmed it with an oath, to bless all the families of the earth in Abraham and his seed:

But He never intended to bless them with the knowledge of his Son, in whom alone is salvation by *faith*, except a few.

But why need I add more? Every theory in christendom that excludes any man, woman, or child, of Adam's race, from salvation without giving them an *opportunity* to embrace the Redeemer ("who gave himself a ransom for all"), *by faith*, is a blasphemy against God and his Christ and their administration; virtually charging them with hypocracy and false pretences. It is such theories that have filled and are filling the world with infidelity.

I say these things neither in anger nor illwill to any one; but in grief and in pity, Grief, that God and Christ are thus dishonored: in pity to my fellow Christians, that they are still held in bondage to such God-dishonoring theories; remembering that I myself have been in the same fearful position. May God in infinite mercy and love soon deliver us all from the "blindness in part," that "has happened to" christendom as well as "to Israel."

Paul was concerned that the name of God and his doctrine be not blasphemed. (1 Tim. v. 1). So should all Christian men be. How can his name be more awfully blasphemed than to teach men, who know not the true God, that He is a Being who practices duplicity with the creatures He has made; professing the most fervent love to them all, yet leaving the vast multitude to "perish," utterly and forever, without ONE opportunity to act *faith* in the REDEEMER, of whom they are never permitted to hear? If to charge the living and true God with such an administration is not a blasphemy against Him, please

tell us what is? It seems to me, it is very close upon a blasphemy against the Holy Spirit, which can only be excused on the ground of "unavoidable ignorance."

If "unavoidable ignorance" may not be offered as a plea, for those who have lived and died in it, for ONE opportunity to know "the only true God and Jesus Christ," in order to *faith;* then what plea can be offered for those Christians who represent God's administration as without mercy to the ignorant masses who have in this life been deprived of that knowledge so necessary to salvation? Will such Christians not be "condemned out of their own mouths?" Be it remembered, "There is no respect of persons with God" in judgment. (Rom. ii. 11). If unavoidable ignorance is no excuse in the one case, it will not be in the other; and we may well ask, "WHO THEN CAN BE SAVED?"

ED.

A WORD TO THE ANXIOUS ONES.

BRO. STORRS: The BIBLE EXAMINER comes as a welcome visitor. I can hardly lay it down till I have consumed all it contains. The transition from endless misery to destruction was great—God not a Tormentor but an 'Abbaddon.' The change from a Destroyer to a Saviour is greater. It is glorious to think that God will save so many more than we ever thought possible. I used to almost tremble when I prayed, 'Come Lord Jesus, come quickly,' as that glorious event would engulf in ruin so many millions of our race.

"The promise of God to Abraham comes to the heart, at this time, and creates a thrill of joy: Blessed thought—men, women, and children having an opportunity to embrace the Saviour through the instrumentality of kings and priests that reign with their Melchisedec-like High Priests: Head and Body alike—every member made perfect by suffering; animated by the same spirit; they will work in harmony until earth shall teem with a population large enough to *satisfy* Him who was bruised for our transgressions, and by whose stripes we are healed.

M.

REMARKS BY THE EDITOR.

The language of "M.," in relation to his feelings when praying, in former times, for Christ to "come quickly," reminded me of the words of Paul: "I bear them witness that they have a zeal of God, but not according to knowledge" (Rom. x. 2.) They are anxious for the Lord Jesus to come quickly; at the same time believe that when he comes he will burn the world and utterly destroy all the men, women and children not then prepared to be made immortal; not even excepting believers who do not see that the "definite time" is revealed for the second advent. Says one writer, "our Lord will come on time; he must, or the Scriptures would be broken, and I believe time is —." Says another, "Let those who desire not to know the 'appointed day,' be convinced that their hearts are not reconciled to God."

Are not such expressions "a zeal of God, but not according to knowledge?" Has not He, for whom we look, said, "It is not for you to know the times and the seasons, which, the Father hath put in his own power" (Acts i. 7)? And did He not say of his "coming in the clouds of heaven," "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father: take ye heed, watch and pray; for ye know not when *the time* is." (Mark xiii. 32, 33)?

Shall we be told, we do not believe the Scriptures if we do not believe the definite time is revealed for Christ's return? and that our hearts are not reconcilned to God if we do not *desire* to know God's appointed day; when we are satisfied it is not revealed, and therefore cannot be known? "Judge not," beloved brethern "that ye be not judged." "Condemn not; that ye be not condemned." Let not our zeal exceed our knowledge.

For myself, I can truly say, I do not believe that the time of the second advent is revealed by "the Father," who "hath put the times and the seasons in his own power;" and, therefore, I have no faith in any of the calculations on a definite year, month, or day. Those calculations are based on the *assumption* that the definite time has been revealed by the Father, who alone knows it; and, second, on the beginning of a period, supposed to extend to it, the commencement of which depeeds on evidence not within the reach of one in a hundred of God's children: they have to depend for their faith on the assertions of fallible men, some of whom have failed more than once in their statements about time.

I believe, undoubtingly, that the advent is nigh; and I believe, also, the admonition of Jesus, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. xxv. 13). If others can set aside such positive testimony of the "COMING ONE," I dare not, nor convert his words to mean, "You may know the *year*, but not the day nor hour in the year." The Lord's declaration, "Ye

know not when *the time is*," sets aside such a construction of his words.

Let brethern proclaim "definite time" for the advent, if they believe they find it in the Bible; but let them not judge or condemn others who as honestly believe that the time is not revealed; while they believe the *event* is nigh, and show that they love the appearing of Jesus; though it may be with very different views as to what is to follow the advent; views which cause them to "rejoice with joy unspeakable and full of glory."

A desire for the coming of Christ should have a better foundation than a longing to be delivered from our present labors or sufferings. Neither should it be based on the idea of rest and happiness; but on love for His service and the promotion of His cause and honor. Our own happiness is involved in His appearing; but if that is the ruling idea, we have some cause to fear we are not as prepared for the event as we should be. Love to our fellow men is as essential, to a preparation for that day, as any other grace. Do we love our neighbor as ourself? Do we love "the world" with the same love God did when he gave his Son for their salvation? or as Christ did when he "gave himself a reansom for all?" Are we thus possessed with the Divine mind or heart?" If not, how can we expect to meet him and receive the smiles of his face in the day of his return from heaven? These are solemn inquiries; and it becomes us all to examine ourselves and see if we have a Christ-likeness. Vastly more important is it that we have this conformity to Christ than many seem to think who appear very anxious for his return. Let us all be sober and watchful that we may be found of him in peace, animated with his love for the world, for whom He gave himself a ransom.

Abraham and His Seed:

The Work they have to Accomplish.

The work to be done is, to BLESS all the families of the earth—all nations—all kindreds of the earth. Such are the expressions employed in God's promises and oath to Abraham, Isaac and Jacob. These three patriarchs are included, personally, in the work of blessing others. But let us see who else are to be engaged in it.

Abraham's Seed.

No one doubts that Christ is; yet too often it is overlooked that others are Abraham's seed, also, Christ is the "One seed," but not all the seed to whom the promise was made. Of believers Paul says, "Ye are all the children of God by faith in Jesus Christ. . . . Ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's SEED, and HEIRS according to the promise." (Gal. iii. 26, 28, 29). Thus it is settled, that Abraham, CHRIST, and all in Christ by faith, are included in the promise and oath of God to be in the work of blessing "all the families, nations, and kindreds of the earth."

If these are all personally to be engaged in the work, then they must first all be prepared for the work, and they cannot be fully prepared till they have their resurrection from the dead and and are made immortal: hence, it follows, that the *perfect* work of blessing all the families, nations, and kindreds of the earth cannot take place till after Christ's return from heaven; or, till the dispensation following the present; and all theories which make probation to the entire race to cease at the second coming of Christ must be erroneous and cut short the work of Abraham and his Seed at the very time it is to commence in its fulness in "all nations."

Not till Christ's return will the seed have its perfection: only the Head is yet perfected; and even that not fully; for, the Head without the Body would be unseemly. Not till the return of Christ will the perfect union take place. Not till then will the marriage of the Lamb take place: not till then will those who are Christ's by faith become His Bride by marriage. (Rev. xix. 7).

Is the probationary state then closed to all others? Some honest, but mistaken souls affirm it is. The Bride cannot speak as a Bride till the marriage has taken place. Now listen and see if in her exaltation she says, "No more salvation for any one." Hark: "The Spirit and the BRIDE say, COME." And let him that heareth say, *Come*. And let him that is athirst, come. And whosoever *will*, let him take of the water of life freely." (Rev. xxii. 17). When believers become the Bride, the work of calling to the water of life commences in a power such as never was known before: and there is no mistaking the time of the Bride's call to "the water of life;" for, that water was seen, "proceeding out of the throne of God and the Lamb," and "the tree of life" was seen, (by the water of life) whose "leaves were for the healing of the nations." Blessed day, and blessed work for the Bride to be engaged in: blessing all men, "all nations, all the kindreds of the earth" with the knowledge of God's love, and God's provision for their healing of all the ruin sin has made in their nature, and they are permitted to come and take of the healing water *freely!* Not till Abraham lives again, with all his seed, will the *perfect* work of blessing all nations and kindreds begin. The present is only preparatory, and imperfect, at best; but "when that which is perfect is come, then that which is in part shall be done away." (1 Cor. xiii. 10).

ED.

"FOLLOWING AFTER TRUTH."

"Being Extracts from the Published Writings of HENRY DUNN, *(of England), from* 1856 *to* 1875. *With Additional Papers and Editorial Notes."*

FORGIVENESS.

The Gospel *of Christ* is "good news" to all men, since it carries with it both privilege and pardon,—privilege *for some*, and pardon *for all;* although in neither case does it supersede or interfere with that righteous "judgment to come" which will allot to every man according to his deeds.

If it be said, What then *is* this pardon *for all* of which you speak? I reply, the pardon is that which the apostle Paul tells us of, when he says, "God was in Christ, reconciling *the world* unto Himself, not imputing their trespasses unto them." It is expressed by Isaiah when he represents God as saying to Israel, "Fear not; for I have redeemed thee. I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins; *return unto Me.*" It is the declaration that while we were yet sinners,—"enemies to God by wicked works,"—Christ died for us. It is a gift, however, the fulness of which, and its effects on character, can only be entered into when forgiveness is believed in,—when it is realized by faith and estimated by the light of heaven. It is one, *the consciousness of which*, is intended to fill the breast of the recipient with grateful love to God, *not* for mere deliverance from penalty, but for the gifts and promises which accompany forgiveness and penitence.

This Gospel—the only one Christ ever taught when He was on earth,—is indeed "good news" to all men, since it is "glad tidings of great joy" for the race. It is the declaration that redemption is an accomplished fact. It is the announcement both of the certainty and nearness of the time when men shall own and adore the Redeemer. It is the joyful and confident anticipation of the day when the mystery of God shall be "finished," and the glory of the Lord shall be revealed. It is therefore at once life-giving and ennobling. It is as the apostle says, "the gospel of the grace of God and the power of God unto salvation to every one that believeth."

It is such because it is God's spiritual medicine for the removal of sin; for men are not pardoned on account of their belief, or as a reward thereof, *but sanctified by belief in the pardon*, which sanctification is salvation. Pardon is, therefore, a means to an end; that end being the introduction of the love of God and of holiness into the heart of the pardoned. There is no limitation in the pardon, but there is much in the belief of the pardon. All are pardoned, but believers are "a little flock."

Pardon becomes thus medicinal when believed in, because its object and tendency is to remove the aversion or indifference to God which is the misery of man, to rekindle love, and to do away with fear by inspiring confidence. And this not because pardon implies indifference on the part of God to right and wrong in His creatures, but because it indicates the Divine desire to remove every obstacle to the reconciliation of man to Himself. This reconciliation, accomplished only by Christ, is, with its accompaniment—viz., a provision, by the election of *the few* for the spiritual advancement of *the many* in the world to come—"a new thing in the earth;" it was unknown even to prophets and holy men of old; it was unrevealed before the advent of the Redeemer.

The privileges granted to "the elect" ought, from their very nature, to be valued by the chosen chiefly on account of the benefits that, through their possession, the privileged will be permitted to convey to others in the high and honorable service under Christ to which they are called. These are such as, even in anticipation, cause the heart of the believer to beat with an unselfish joy, and inspire him with the highest and holiest of ambitions.

The difficulties which by many may be supposed to surround the doctrine of universal pardon, such as, "If sin is already pardoned, why continue to ask pardon of God day by day?" or, "What, on this showing, is the condition of those who, although pardoned, will not believe it, or do not care to notice it?" or, "How, if pardoned, can men come into judgment?" I say, all such questions apply with equal force to the popular doctrine that by faith in Christ men obtain the remission of sins,—that they are pardoned in consequence of their faith. For in either case it is needful to pray that the feet may be cleansed from the pollution acquired day by day in the world; and in either case it is certain that every man will stand before God in judgment. If a rejector of mercy here, the pardon of the sinner may indeed be revoked (Matt. xviii. 35), or, possibly—for who can measure the lovingkindness of the Lord?—the hard heart may *in other states of existence* open to a just appreciation of the love of God in giving His Son, and so be melted and changed. It is this gospel which, says our Lord, "shall be preached in all the world for a witness,"—a revelation *to all* that Christ is at once the head of His mystical

body and the propitiation for the sins of the world.—"*Limitations of Responsibility.*

Conversion.

Conversion (*epistrophee*), which literally means *turning around*, is a term used in Scripture sometimes to express an entire and radical change of *conduct*, following renewal of heart; and sometimes to indicate return from a temporary course of wrong-doing. It is used in the former sense in the Acts, where Paul speaks of the "conversion of the Gentiles;" it is used in the latter sense by our Lord when He says to Peter, "When thou art converted (*epistrepsas*), strengthen thy brethren." In Peter's case the conversion was sudden, and effected by a look: "The Lord turned, and looked upon Peter. And Peter remembered the word of the Lord. And Peter went out and wept bitterly." Under ordinary circumstances, conversion (although not without exceptions) is an outward and visible thing, and, generally speaking, is, by the Divine blessing, identified with human effort and influence.

Conversion is a process which may be repeated again and again, each successive spiritual impulse forming a new era in the history of the soul. It is *action* rather than life; it is commonly the result of a definite form of human agency; and it is generally brought about by influences which act upon the nature of man under all the ordinary conditions which effect responsible beings. When our Lord says *to His disciples*, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," He is not enforcing the doctrine of the new birth, but simply teaching the necessity of *turning away* from those false notions which had led them to ask who should be greatest.

Conversion, although equally the work of Him from whom cometh "every good and perfect gift," is not super-natural *in the same sense* as regeneration, inasmuch as it may be, and often is, but temporary. If a man exchange a life of sin for a life of obedience; if earnestness and seriousness in religion take the place of habitual indifference; if pure and blessed tastes and affections are obviously superseding those which are low and depraved, we may safely speak of such a one as converted, and *hope* that the outward and visible change indicates the inward condition of the soul,—that it implies the regeneration of the whole nature by the power of the Spirit of God. But months—nay, years, may elapse during which it would be neither safe nor right for us to form any practical decision on the question; for, on the one hand, difference in degree are very apt to be confounded by us with differences of kind; and, on the other, changes, the most important in a man's character, may be accomplished *so gradually* that no human wisdom is competent to decide when they took place, or *so suddenly* that their reality and value cannot be tested. Even in cases where the change is the unquestionable result of religious impressions, it is often impossible to decide upon its precise character until proved by fruits. But in any case it is an important step in the education of a human spirit.—"*Destiny of the Race.*"

Salvation.

The word "salvation" occurs in the Old Testament in *three* distinct senses.

First,—It is put for signal deliverances wrought by *human* agency; *e. g.*, "Shall Jonathan die, who hath wrought this great *salvation* in Israel?" Secondly,—It is used to indicate *Divine* protection and blessing. God is spoken of as a "rock of salvation," a "shield," and a "horn," and special manifestations of His providence are emphatically called "His *salvation.*" Thirdly,—It is employed to describe *a state of mind*,—consciousness of peace with God, and deliverance from the dominant power of evil: "Let thy priests, O God, be *clothed with salvation*, and let Thy saints rejoice in goodness." "Salvation," in this sense, was joy and peace to its possessor. So David prays, after his sad fall, "Restore unto me the joy of Thy salvation;" by which he means, give me again the sweet conciousness of forgiven sin.

"Salvation, as it is now generally understood, in the sense of *deliverance from hell*, is a term unknown to the Old Testament. Such passages as, "Thou hast delivered my soul from the lowest hell," or, "Thou shalt beat him with the rod, and deliver his soul from hell," refer only to the grave, and are usually so translated in the margin.

In the New Testament the word "salvation" occurs first in the announcement of the angel that the holy child shall be called Jesus (*i. e.*, Saviour), because "He shall save His people *from their sins.*" Peter, addressing the Israelites, says, "Unto you first God, having raised up His Son Jesus, sent Him to bless you, *in turning away every one of you from his iniquities;*" and Paul but teaches the same doctrine to the Gentiles when he tells them that "the Gospel is the power of God unto salvation," that they must "work out" their "salvation with fear and trembling," that salvation is "a helmet" for

daily use in the warfare of time, and that the "wise" are they who *live* it. Nothing can be clearer than that the *primary and principal idea* of salvation in the New Testament is deliverance from the *bondage* of evil, emancipation from the "*captivity*" of Satan.

But this is not the only sense in which it is used, for St. Paul, writing to the Romans regarding Christ, says, "Being now justified by His blood, we shall be saved *from wrath* through Him; and again to the Thessalonians,—"Jesus, which delivered us from the waath to come."

With these *two* ideas clearly before us—that salvation is *primarily* deliverance from the bondage of sin and Satan, and *secondarily*, as a consequence, deliverance from wrath—we need not be perplexed if we find this same word often put for something *far higher*, even for a present *union with Christ;* involving freedom from *the love* of sin,—the partaking of a "Divine nature,"—being "born again," —"created anew in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Further, salvation is represented in Scripture as *a thing of degree*, involving more or less according to circumstances. The Bible does indeed teach that to be "*in Christ*" involves a title to every form of spiritual blessing, whether for time or eternity; but it does not teach that every man not thus united to the Saviour is abandoned to Satan, or that he who fails to become *in the highest sense* a child of God is by necessary consequence a child of the devil. Not so easily does the Father in heaven let His feeble and erring ones go. For men are *His* children in *two* senses, —by birth, and by adoption; they can be the devil's only in one,—by giving themselves up to his power and service, and by a voluntary and wicked rejection of the offered love of the Redeemer.

The conclusion may be a startling one, but it cannot be escaped,—Grace in one form or other, *must* extend beyond this dispensation; Mercy must be future as well as present; forgiveness must be *possible*, not only in this world but in the world to come; pardon and union to Christ cannot be identical; salvation is a thing of degree.

And now we come to understand why it is that salvation is spoken of in Scripture as accomplished through so many agencies; that belief in Christ's power to heal *saved* when He was on earth, that baptism once *saved*, that hope *saves*, that the Word *saves*, that the love of the truth *saves*, that endurance to the end *saves*, that faith *saves*, that belief in the resurrection of the Lord *saves*, and that real Christians, while *saved already*, come at length to say, "Now is our salvation nearer than when we believed."

That in Christian countries the multitude—ignorant, thoughtless, and too often absolutely irreligious—die hopefully, if not happily, can scarcely be disputed. The question recurs continually,—Whither do they go? "Say, are they lost or saved?"

We believe that such persons live and die very much as the crowds lived and died, who eighteen hundred years ago witnessed our Lord's miracles, and heard His words, on the hills and in the plains of Judea. Whatever conclusions, therefore, we arrive at as to the one, must greatly affect our conclusions as to the other.

But here it will be said, how can we arrive at any judgment at all on such a subject? We reply, in one way only, by carefully observing our Lord's conduct and teaching in relation to these same multitudes when He was on earth. They were not ranked, we know, among the disciples; for He distinctly tells us that He spake to them in "parables, that seeing they might not see, and hearing they might not understand." It is equally certain they were not classed with the scribes and Pharisees, whom He denominates "vipers."

His sympathies seem to have been, as a rule, with these common people. He heals their diseases; He forgives their sins; whatever that phrase may be intended to include; He mourns over them as "sheep without a shepherd;" and He regards them as a field "already white unto the harvest." These are *Scripture facts*, and we ask, Are they intended to teach anything? or are they to be altogether overridden by *inferences of our own*, drawn from other Scriptures?

The necessities of a systematic theology may require us to believe, on the one hand, that the young man whom Jesus "loved," since he was not perfect, was forever abandoned to Satan; and on the other, that the Divine Redeemer, while healing the diseases of the body, kept back the word of life from the perishing multitude, *lest* they should be saved: but, apart from such bias, renewed hearts, interpreting their Lord by the love with which He has Himself inspired them, revolt from such conclusions, and feel assured that the *highest form* of spiritual blessing only was withheld; that he who could not give up *all* for Christ was sent away sorrowing, simply because he was morally unfit to rank with the apostles; and that they whose eyes were "closed," lest they should see, were blinded but *for a time*, and if in judgment, in mercy also; for He who said on one oecasion, "For judgment am I come

into the world," assures us on another that He came "not to judge" (to condemn) the world, but to "save it."—*Ibid*

Peace With God.

We have peace with God *in consequence of our justification* by faith, not in consequence, of our faith, as if this had some merit in it. It is this consciousness of God's forgiving love,—His free grace in Christ, that fills us with joy, causing us to rejoice even in the midst of the deepest sorrow, because we see love in it all, and because this love excites our love to Him who bestows all good. For thus we reason,—If God loved us while we were alienated from Him, how much more will He do so now that we are brought into harmony with Him, and have received the reconciliation?

The justification spoken of is altogether *out of* ourselves, and *in Christ* alone; hence it can be made available for infants or others who have not exercised personal faith in Christ. But *the joy* thence arising, *the love* it calls forth, the *moral influence* it exercises on the character, are inseparable from faith. The distinction is an important one. The infant may be justified and saved without any act of faith on its own part; but it can only be made happy and holy by a *conscious* acceptance of the blessing, and the calling out of kindred sentiment. This, in its case, must of necessity be accomplished elsewhere.

A further distinction has been drawn by some viz., between Christ dying *for us*, and His dying *on our behalf* which the words mean. The first and ordinary view implies that He died *in our place;* the latter that He died *to redeem* or save us. The objection to the ordinary view is that it carries with it the supposition that Christ *bore the* penalty of our sin, and was actually *punished* for us. This cannot be sustained from Scripture. It may be what is generally termed "orthodox theology," but it is not revealed truth. We all know that, so far as *temporal* death is concerned—a consequence of sin, and part of the penalty,—Christ did not die *instead* of us, for we all die; and it is surely a most unjustifiable assumption, to say that the spotless Lamb of God endured in any sense the miseries of obstinate wickedness, for these cannot, in the nature of things, be suffered by any being who is in harmony with God. *Spiritually*, Christ did not die at all; therefore, let "the second death" be what it may, He did not suffer it.

The teaching of Scripture unquestionably is, that He "bare our sins in His own body on [*or*, to] the tree," and that "by His stripes we are healed;" but this is a very different thing from being punished for us. This latter notion has arisen out of the speculations of theologians relative to what they suppose to be essential to the honour of the Divine government.

Being justified we are saved from wrath through Him—saved from every form of the Divine displeasure by Him who is "our peace." Only as we enjoy a sweet consciousness of being united to Christ by faith, can the "peace which passeth understanding" take possession of the soul. Nothing else can lift a guilty man out of himself and above himself, and plant his feet upon the "Rock of ages."

The law is holy, just and good. But it brings sin to light; it quickens and develops that which before was slumbering in the soul; in doing this it exposes our true character, and at one and the same time convicts and condemns us. It makes us "wretched" by making us conscious at once of guilt and helplessness,—sensible of the exceeding sinfulness of sin, yet equally sensible of inability to escape from its thraldom. The best it can do for any of us is to make us cry for deliverance from a "body of death," towhich we are bound by cords that we cannot break. That was once, says Paul, *my* habitual experience; it is still the *occasional* experience of most of us; but not absolutely or without remedy, for, thank God, we have found deliverance.

"The adaptation of this teaching to the world as it then was may be judged of from the expressions of a felt need which are found in heathen writers. 'Great is the conflict,' cries Seneca, 'between the flesh and the spirit.' Oh this accursed flesh! is the exclamation of Persius. The cry of the apostle, 'O wretched man that I am! who shall deliver me from the body of this death?' was addressed to the Romans, to the believers or inquirers collected from among the devoutest spirits of Rome, Gentile no less than Jew; and doubtless he well knew what response this cry would awaken in their hearts."

Deliverance is in Christ. He comes to put an end to the everlasting conflict between flesh and spirit by revealing a salvation which is altogether *of grace* and under which *'there is no condemnation* to those who in Him *walk* habitually after the Spirit' [the spirit of Christ in the renewed], even though they fail in all things to obey. For now the *soul's intent* is accepted instead of perfect obedience. The new law delivers from fear and bondaged; imparts life; and so leads to a higher conformity—that of the heart—than could be reached under a covenant of works. None but Christ could accomplish this; and He only by taking upon Him flesh, and *in flesh* judging

and overcoming sin. Having done this He imparts to all who believe on Him a righteousness of heart and intent in the strength of which they can fulfil in spirit that which they could never fulfil in the letter, and at the same time obtain, by acceptance in the Beloved, a "life and peace," flowing from spiritual-mindedness, which could not be obtained while the heart was carnal and at enmity with God. This too is a part of our Divine education.—*Righteousness of God.*

Growth In Grace.

It is in order that Christians may "grow in grace" that a written revelation has been given. The apostle Paul confines the purpose of Scripture to the perfecting of the man of God. And this is without doubt, the grand object for which it has been created and preserved.

The Bible as a great fact is, almost without exception, addressed only to believers. It has much to say about other classes of persons, but it is not, except it be in an historical connection addressed to them. Much that the book contains—its facts, its narratives its history of the past, its account of the birth and early progress of this world of ours, its plain and practical statements generally—may, if believed, be *informing* to ungodly man, and in many other respects be useful to them. But it is not God's instrument for their conversion. The use of it for that purpose has, more than anything else, tended to lower its character, and to lessen its power over the believer.

Yet, whatever may be the result, the duty of circulating the book is the same. But it should never be forgotten that it can be of little use to those who are dead in sin. It matters not whether we bear the Bible to a savage or to a civilized community; everywhere, and at all times, the truth that is diffused *touches* the many, but *triumphs* only over the few. To the one it becomes the parent of a new life; to the other it is merely an enlightener—modifying, it may be, laws, customs, and institutions, but having little vital effect on the general conduct of the masses.

Confusions innumerable have resulted from the denial of this. The Bible has been treated as if it were magical in character, and Christianity has been called a failure, because it has not done what it never professed to do; while the teaching of the Saviour, reduced to what has been considered a *practicable* level, has, to a great extent, lost its power over those for whom it was specially intended, without, in return, acquiring any hold on the multitude, for the sake of gaining whom it has been lowered in tone and limited in range.

Much that the Bible contains is, without doubt, common property, and fitted alike, for young and old, poor and rich, educated and uninstructed; for no other book contains so many facts with which it is important mankind should be acquainted, and, when devoutly read, no other book is so well adapted to purify the taste, to enlarge the mind, or to improve the heart. But it is a two-edged sword. Its perusal may be as mischievous to some as it is advantageous to others; and in its distribution the exhortation of the Lord must be ever kept in mind, "Be ye wise as serpents, but harmless as doves."

The very structure of the book indicates this need. It consists of, and embodies, first, the literature of a Divinely chosen and miraculously governed nation; then, inspired records involving at every step supernatural interferences on behalf of given men and given teaching; and finally, letters, which, from their very nature, must sometimes be as incomprehensible to the irreligious as the mystic prophecy with which the whole concludes. What can such a production have to say to a man who disbelieves in the supernatural altogether, and who criticises it chapter by chapter, just as he would any other ancient document?

As in the days when Jesus was on earth, so now, and *for the same reasons*, hidden though they be in great measure from us, the Lord of light and love sees it best to say, regarding the many, "Unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear and not understand." The word withheld because it would be abused is doubtless kept back in love; and the mere fact that Divine truth *always has been*—in every age as now—placed absolutely beyond the reach of the far greater part of the inhabitants of the earth, might alone help us to understand the many intimations of Scripture which point to a great future restoration, and encourage us to hope that in other worlds, and under happier auspices, apparently lost myriads will eventually be brought home on the shoulders of the Good Shepherd. At present the law is, "To him that hath shall be given."

If we accept this view of the Divine dealings we shall cease to wonder, as we so often do with half-disguised dissatisfaction, that a written revelation has for so many ages been given to some and practically withheld from others; that even to those who in common possess it externally, it should be by no means the same book: that to one it seems full of light, and to another dark and inexplicable; that to one man it should be "profitable for reproof and for correction in

righteousness," and to another but a stumbling-block: that by it "the man of God" should be made "perfect to every good word and work," and that by it also the scorner should be hardened in his scorning, and the profane stimulated to increased profanity. So true is it that the Bible, like everything else, is to each of us what we are to it; that to the flippant, the sceptical, and the prejudiced, the Divine oracle is dumb; that to "the froward it shows itself froward." —"*Limitations of Responsibility.*"

The Invisible World.

Divine education does not in all probability end *here*, but is most likely carried on in the invisible world,—in that intermediate state between death and the resurrection, where Scripture teaches us the souls both of the righteous and the wicked (although in very different conditions) await the future; some to remain there till the second coming of the Lord, others till the final judgment.

The existence of this state is commonly ignored, under an impression, altogether unsupported by Scripture, that *at death*, and therefore long before the judgment day, the souls of the departed, according to their character, enter into the full enjoyment of the blessedness of heaven, or into the untold miseries of the lake of fire.

And yet nothing can be plainer than that the Bible teaches that the soul at death goes to Hades, a word which, although in the English version usually translated "hell," simply *means* the invisible state—the place of departed spirits —without any reference to the condition of its inhabitants.

In one instance—that of Dives—Hades is represented as a place of punishment; and there seems little reason to doubt that the "paradise" to which the penitent thief departed was the same place as that in which the beggar is represented as reclining in the bosom of Abraham. We gather, therefore, from the parable, that while *all souls* depart at death into Hades, and wait there that final doom which will one day be pronounced on every child of Adam, the righteous are "with Christ," and the wicked, perpetually sorrowing, are parted from them by an impassable gulf.

That the condition of souls in Hades is *retributive* cannot be doubted by any who believe in the statements of Scripture. The rich man who had neglected and despised his brother Israelite is distinctly represented as "lifting up his eyes" *there* in torment (or sorrow,) apparently distressed by internal fever, as he asks for water to "cool" his "*tongue.*"

There are, however, manifest in him the *germs*, at least, of a better mind; he is anxious that those whom he loved on earth should be warned, *that they might repent.* This circumstance at least suggests the *possibility* of corrective processes after death, and of something like the continuance of probation. I am quite aware that the very term "probation" implies more or less of pain or sorrow, of perplexity and of depression, arising *from evil*, and can quite understand the indignation with which some will resent the the very thought that, in any other world than this, evil can exist out of hell. Such objectors may, however, be reminded that from the teachings of the Bible it is an indisputable fact that evil existed elsewhere before it came down to earth; that "the angels who left their first estate" did so, if not under temptation from without, certainly from the workings of evil within them; and that there is nothing whatever, either in the Bible or in the analogy of God's dealings, which should lead us to suppose that *moral trial* terminates here.

For the redeemed—for the elect Church of Christ—for all that are here made one with Him, trial obviously *does* terminate; for they have "washed their robes, and made them white in the blood of the Lamb; and God shall wipe away all tears from their eyes." And again, it is written, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, *that they may rest* from their labors; and their works do follow them." But where is the authority for applying to every professing Christian--however cold, or negligent, or inconsistent he may be—passages which in Scripture are carefully limited in their application to martyrs and to eminent saints?

The prejudiced or the careless may, if they will, call any probation in the world to come "purgatory," and content themselves with the sneer; but thoughtful readers will perceive at once that it is at least no such purgatory as that with which Rome deludes her victims. The sorrows of Hades will doubtless be in some cases only the prelude to further and final woe; but that such will be invariably the case is nowhere taught in Holy Scripture.

In harmony with this view of the separate state is that beautiful delineation of its character which has been set forth by Mr. Isaac Taylor in his "Saturday Evening."

"The spirit," says he, "is then, when freed from the body, to be thrown upon the play of its AFFECTIONS—whether these be malign or benign, pure or depraved,—and it is moreover to be thrown upon them in presence of objects of the

most stupendous magnitude. In place of the measured and mingled emotions of the present life, there are to be encountered, in the next stage of our existence, excitements of overwhelming force, and all of one quality. And amid them, the soul, quiescent in regard to what might move it to wonder or terror, is to be nakedly sensitive to the MORAL QUALITY of what it beholds. Human nature, thus reduced to its most simple elements, shall exist in one mood only—that of AN INTENSE CONSCIOUSNESS OF ITS MORAL CONDITION." And if it be so, who can doubt that for multitudes the invisible world will be the theatre of a grand and gracious scheme of moral improvement,—a continuance, in short, of our Divine education?

—"*Destiny of the Race.*"

HEAVEN.

As contrasted with popular impressions, it is very singular that the WORD "HEAVEN" IS NEVER USED IN SCRIPTURE TO DENOTE THE FINAL DWELLING-PLACE OF BELIEVERS IN THE WORLD THAT IS TO COME. We all speak of going to heaven when we die, and are apparently quite unconscious that we are using a term which is nowhere sanctioned in Holy Writ.

Heaven, as the abode of Christ, is always and justly regarded as the spot where our "hopes" rest, and where that reward is "reserved" which is to be *revealed* in the last time. *There* our "inheritance among all them that are sanctified" is deposited; our "treasure" is *there;* our "names" are "written" *there;* our "reward" is *there;* the "crown of righteousness" is *laid up* there; our "conversation" (moral life) is *there*, "from *whence* also we look for the Saviour:" but our final home is *not* there; for the "house" with which we are to be "clothed upon," although as yet, by a figure, spoken of as "in the heavens," and declared to be "eternal" in character, is to be a house "*from* heaven," and "the holy city, the new Jerusalem," is to "come down from God out of heaven;" and the dwelling-place of risen men is to be "*a new earth*," in which dwelleth righteousness; and Christ is to return, "for the Lord himself shall *descend from heaven* with a shout, with the voice of the archangel, and with the trump of God;" and "the tabernacle of God" is to be "with men," and "*He will dwell with them*, and they shall be His people," and God himself shall be with them, and be their God."

That the elect Church, "the bride," will occupy a position higher than the rest—nearer to Christ, and more glorious than that of many who will be saved—is evident from the statement that such shall be with Christ *within* the holy city; while others, "saved nations," only dwell "in the light" of it; but there is nothing whatever to support the ordinary expectation that, at the resurrection, this material world of ours will be destroyed, and the righteous conveyed to heaven, to be forever happy among the angels of God, sharing with them in the services of the upper world. There is far more reason to suppose that the angels will continue for ever to be "ministering spirits" to those who are "the heirs of salvation."

In all the *speculations* which excellent persons so freely indulge about "being happy in heaven"—for, unsupported by Scripture, they are nothing but speculations—the point forgotten is, the resurrection of the body, and *the perpetual humanity of man*, so clearly indicated in the incarnation of the Redeemer, and in the fact that He ascended, in His human body, "to His Father and to our Father, to His God and to our God."

Further, let us remember that the world is a *redeemed* world. Christ died to restore all things; to deliver all things from the grasp of the evil one; and who will venture to say that this design can ever be thwarted? that Satan is able to hinder the world from becoming the lasting dwelling-place of the creature formed in God's image? or that "Wisdom" can be compelled to cease "rejoicing in the habitable parts of the earth," and no longer to find "delights with the sons of men?"

These views, so far as they relate to the probability of this world becoming, when purified by fire, the future abode of man, are not new. Dr. Chalmers, in his "Astronomical Discourses," supports them with all the argument and eloquence of which he was so distinguished a master; and Mr. Isaac Taylor, in his "Physical Theory of Another Life," expresses his conviction that "all the practical skill we acquire in managing affairs; all the versatility, the sagacity, the calculation of chances, the patience and assiduity, the promptitude and facility, as well as the higher virtues which we are learning every day, will find scope in a world such as is rationally anticipated when we think of heaven as the stage of life that is next to follow the discipline of earth."

"With no other indication of the destinies of the universe than what may be furnished by the swelling emotions of pity that are now working, pent up in tender and noble hearts, we should hardly fear to err in assuming that a sphere will at length open upon such spirits, wherein they shall find millions needing to be governed, taught, rescued, and *led forward from a worse to*

a better, or from a lower to a higher stage of life. It is quite as easy to suppose that the Creator should have imparted to human nature the notion and the desire of immortality, without intending to realize it, as that He should have instilled a boundless benevolence, which is to have no more opportunity to express itself than it may chance to meet with in the present state."

And *who* so likely to be the objects of this benevolence as those who, on earth, have never been under any government deserving of the name; who from birth upwards have been abandoned to ignorance, superstition, and vice; and who wait only for a wise and kindly hand to lead them from evil to good, and from self to Christ?

To me it seems clear that while the apostle Paul always regarded the good news of the grace of God as *primarily* intended to "separate a peculiar people," and to make them "zealous of good works," he believed that ultimately this same Gospel would *bless the race;* not, indeed, every individual of it, for he always recognizes the eternal ruin of the wilfully impenitent, but the race *as a whole;* and that, consequently, everything a real Christian did and said in the spirit of his Master tended to prepare multitudes of the unconverted for higher developments in the age that is to come.

In that great expectation we doubt not he included the heathen generally, the myriads who have passed away in infancy, the *hundred millions* of human beings who, in consequence of a defective physical formation, have lived and died incapable of distinguishing right from wrong, and, in short, *all*, let them be found where they may, who, in consequence of their ignorance or weakness, or from other circumstances known only to God, have not *consciously* rejected Christ; who, though not conquerors, are yet not devils; sinners and sufferers through the temptations of Satan, but scarcely his conscious agents; men who have too often submitted to evil, who have never resisted it as they ought to have done, yet who are not fairly to be classed with those who love and choose iniquity.

Such and so magnificent, if I read aright, is the view that opens before us of the MISSION-FIELD OF THE CHURCH AFTER THE RESURRECTION on the new earth, wherein dwelleth righteousness.—*Destiny of the Race.*

WHEREIN LIES THE DIFFERENCE?

ENQUIRY BY ELD. S. W. BISHOP.

The Non-resurrection Adventists are making quite an ado over a resolution passed by the ADVENT CHRISTIAN ASSOCIATION at its last session. That resolution says that the appointments to preach shall not be published in their organ, the "*World's Crisis*," for any one who believes either of the following doctrines, viz., "the non-resurrection of the wicked," "age to come," and "trine immersion." I am fully sensible of the fact that all such legislation is a relic of the barbarism that has prevailed for centuries in the mother church, and is one feature that identifies all modern ecclesiastical organizations as members, or rather daughters, of the mystic Babylon of the apocalyptic vision. Such unmitigated bigotry will eventually return upon the heads of those who practice it towards others.

The Old harlot of Rome has been compelled to drink the cup of wrath for her cruelty to those who have differed from her creed.

To attempt to dictate to men what they shall, or shall not believe, is to attempt to sit in the seat of God, no matter who they may be who do it, whether they be Catholic popes, or Protestant priests.

Because men belong to a different hierarchy it does not change the character of their works. Intolerable is the legitimate child of ecclesiastical organization, and creed making. What is a creed good for if it is not to be adhered to? Of what use is it to frame a creed to-day, and suffer it to be discharged to-morrow?

It follows, as a matter of course, that if an ecclesiastical formula is established and a church builded on it as its foundation, it will not answer to let the members of that church depart from the faith on which the church is builded, for that would destroy the identity of that church. Somebody will, however, be constantly outgrowing every religious, creedized organization, all the way down to the perfect day. When this occurs, something must be done to "shear off the troublesome thinkers." And what so handy as to drive them from their midst?

It is not however necessary that creeds should be written, or printed in order to put in working order a sectarian machine. I have known churches and individuals who were professedly opposed to *all* creeds, and were as thoroughly sectarian as Rome herself.

Now if the members of the *Advent Christian Association* are wicked in this matter, the wickedness does not consist in the manner in which their sectarianism was manifested, but they are wicked in being sectarian at all. If sectarianism is wicked in a class of Adventists who believe in the resurrection of all men, it is just as wicked in that class who believe that none but the godly will be raised. If my memory serves me rightly

there was a time when these men who complain so bitterly of the Advent Association were themselves engaged in this work of passing resolutions. They passed a resolution of so stringent a doctrinal character as to compel their Editor to either vacate the editorial chair, or compromise his dignity as a Christian, and violate his conscience by retaining his position. He left, of course. It is true the resolution was not framed in that plainness of speech in which the Chelsea resolution was worded, but did that make its originators any the less wicked, or any more manly? Again, it is a well known fact, to me, that there is not a single Non-resurrection Advent meeting in New England where a believer in future probation is welcomed as a preacher. I know of a non-resurrection Advent church out of New England, that has wholly rejected a preacher who had labored with them faithfully for years, and for no other cause only that he differs with the pastor of that church in religious belief. This pastor believes that the Lord will make a universal bonfire, burn the earth over, and burn every body up except a few that have "believed the truth;" among those who are driven into eternal death are uncounted millions who have never had the smallest opportunity to know Christ, or believe in him. The preacher who was "cast out" did not believe the above proposition at all, therefore he "must take up his baggage and go." I know of a preacher who was appointed on a general managing committee for a non-resurrection Advent church; but a certain non-resurrection Advent preacher advised them that it was not safe for them to have a future probationist in such a position; and he was dropped by the passing of a resolution.

Our non-resurrection brethren need to remember the old adage, that it is dangerous for those who live in glass houses to throw stones. If the ADVENT ASSOCIATION Adventists are wicked in passing restrictive resolutions, the non-resurrection Adventists are just as surely so.

It would be well for the last named class to reperuse the fable of the lawyer and farmer; for it makes a great deal of difference whose ox was gored.

The entire difficulty arises from, and is the immediate result of a wrong basis. So long as Adventists, (no matter what kind) make an agreement in religious views the basis of Christian fellowship, they will, like all other denominations, be sectarian, and proscriptive from necessity. There is no such thing as even two *Christians* believing alike in all things in this imperfect state. We all now "see through a glass darkly," and shall never "see eye to eye," till "the Lord brings again Zion." "When the Lord brings again Zion he will appear in his glory." My advice to my non-resurrection brethren is, that they say no more about the Chelsea resolution till they first give evidence that they have fully forsaken their own sectarian ways, for happy is that man that condemneth not himself in the things that he alloweth.

The difference lies just here, the iron bedstead changes, pinches, and strains those who are stretched on it. When they straighten others, they who turn the screws, do not feel it at all. It is well that all should feel the inconvenience of theological thumbscrews, handcuffs, and fetters to that extent that they will cease attempting to fasten them upon others. "With what measure ye mete it *shall* be measured to you again."

May we all seek for that love that is "shed abroad in the heart by the Holy Ghost," "then shall we love one another with *pure hearts fervently*," even though we differ in our understanding as to what the Scriptures teach. Amen.

PALESTINE: PAST, PRESENT, AND FUTURE.

BY DR. J. E. CRANAGE.

I.—PALESTINE AS IT WAS.

God made choice of a spot upon this earth where one of the greatest events for the inhabitants should take place; an event, great, not only in the history of the family of man as a whole, but in the history of a portion of the race —God's chosen people. For God's plan has ever been to begin with small things, and go on to greater; to begin with one man, as in the case of Abraham; and to go on until a nation without number is to come from him; to begin with a small country like Palestine, just about the size and shape of Wales. In that country all the greatest events that have ever happened yet on the face of the earth have taken place; and it will be the centre point from which all the mighty events yet to happen will diverge.

Had these great events happened in England, or in any European country, with our changing manners and customs, with our extremely varied ways and habits and politics, there would never have been the same interest attaching to the investigation or study of the land as there does to the land where they have occurred. God overrules everything, and He has so overruled Turkish proclivities, Eastern customs and manners, the rudeness and want of refinement and culture of the inhabitants of that land, that

it is just left as it was two thousand and three thousand years ago. It is left, especially as it seems to me, as it was at the time when our Lord went away from it; and so we read the Bible to-day and find that the events, manners, and customs exactly picture the land as though the Bible were only written last year. We had before two great volumes—the book of Nature, and the book of Revelation—both written by the same pen and giving us the same truths; but now I see a third volume, scarcely less mighty and instructive than the other two: it is the book of the Land and if we want to understand the grand old Bible we must understand the country about which it so extensively speaks.

Palestine as it was.—I do not want to go into the subject of how the spies whom Joshua sent looked over the land, nor how the Amalehites lived who had the land after it was inhabited by God's true people. Before the Israelites entered into Canaan they pitched their tents in the land of Moab, after their wondrous journey from Egypt to Canaan, which took them forty years, whereas it can be done now and could have been done then just as easily, in eleven days. It is quite simple how this is. The travelling in the East is either performed on horse, or mule, or camel. By horse or mule the speed is three miles an hour, and by camel two miles an hour; and this is the greatest speed that can be attained. There are no roads there, but you travel over mountains, hills, and defiles, and through the rocky beds of rivers. So from the river of Egypt (the Nile), skirting the Mediteranean the whole way, you may get round towards the South of Palestine, just where the children of Israel got, by the river Jordan, in eleven days. But God, so you know, took his chosen people round by Horeb and Sinai, that vast howling wilderness, till he brought them to the land of Ammon and Moab.

When in the land of Moab, God gave to his servant Moses a glimpse of the country they were about to enter, and a message to the children of Israel, which you will find in Deut. xxviii. You will find also certain blessings which are promised to the children of Israel, and certain curses threatened, according as they did or did not keep the law of the Lord; and one can read the history of the land as it is by reading this chapter. The last of these curses have only been fulfiled five years. The blessings spoken of culminated in the reign of Solomon. If we read the account of his reign in Holy Writ we know something of the glory of the land as it then was, for if we are told of the great prosperity of the King and his household we must of necessity, get an idea of the prosperity of the people, and God has informed us in 2 Chron. ix. 22 that "King Solomon passed all the kings of the earth in riches and wisdom.

Before God commanded Solomon to build the temple, Mount Moriah had a round top. The sides of the mountain had to be raised to form a table-land for the temple and its extensive courts. Solomon had perhaps as great a work to fill up the sides as to build the Temple. How did he do it? If you refer to 1 Kings iv. 26, you read that Solomon had forty thousand stalls of horses for his chariots and twelve thousand grooms, and it was here he built those stables. They partly filled up one of those cavities in Mount Moriah, and those stalls stand there still. That they were built for stables appears from the following illustration of how the people formerly fastened, and still fasten their horses. They pierced holes through the angles of the pillars, and passed the halter through these holes; and this identical plan is still carried out in these stables.

It is stated that Solomon made the Temple of the cedars with which the mountains of Lebanon were covered. When I was there, however, I saw not one cedar. Why? Because God had foretold as one of the curses that these cedars should be cut down for firewood, and they have been swept away. We remember that Hiram, King of Tyre, brought those magnificent trees to Joppa for the building of the Temple, and thence to Tyre the mountains were covered with cedars.

In fulfilment of the curse, they were cut down and destroyed as firewood. A few years ago a member of the Turkish Government, who had some influence with the Sultan, was passing over Lebanon. He asked where the cedars were. They were nearly all gone. He went back to Constantinople with the news that the cedars had been almost destroyed, and forthwith a law was issued that it should be death to any one who should cut down a cedar of Lebanon. The remaining trees were counted and mapped, and it was found that there were 632 cedars still standing.

Now we know from Ezekiel that there is to be a more magnificent Temple than Solomon built, and I ask where, but for this edict of the Turkish Sultan, were the cedars to come from? We see in God's providence these 632 trees have been preserved.

All through the books of Kings and Chronicles the Bible is full with information of Palestine as it was; and in the present day we find glimpses of its past glory. Anything that will grow tropically will grow in some parts. The

soil is so fertile that it will produce four crops a year. When I was there in December, green peas aud kidney beans were growing. Near modern Jericho, on the banks of the Jordan, there is a sort of hotel, and in a plot of garden ground I saw kidney beans of only three days' growth sixteen inches long, and those were considered small ones. The land-lord told me they grew from twenty-two to twenty-four inches long in four or five days from the time they left the flower. Then there are the wonderful verdure and marvelous growth of orange trees, so laden with fruit that the branches touch the ground. There are orange gardens with 3,000 trees, every one bearing about £10 worth of oranges,

Then there are the juicy pomegranate; the delicious prickly pear; the pulse or lintles; the sugar canes; the grasses growing so high that if you walk through them, you cannot see the sky above you; the reeds of which they make pens, growing twenty to thirty feet in hight; the wheat crops, with seven ears on one stalk, perfected in a few weeks. Truly the land only wants culti vation and the blessing of God to render it what it once was when the Lord said to Moses (Exod. iii. 38.) "I am come to deliver them (the Israelites) out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Twenty two times over God tells us either that the land should be, or was, a land flowing with milk and honey; and then he says in Ezekiel that it shall be in the future the glory of all lands. Therefore it is a matter of considerable interest to imagine what this means; and this brings me to speak a little on the land as it is.

BRO. STORRS: I copied the foregoing from an English paper, two or three months ago. The other parts. Present and Future, were quite lengthy, and contained, mostly, things we have had already. You may not think best to publish all this, but I think there are some interesting things in it. Some I have not seen elsewhere.

HELEN ROBERTSON.

Waukesha, Wis., Sept., 1877.

LINES COMPOSED FOR THE BIBLE EXAMINER.

BY MRS. S. N. CHADWICK.

Of all the precious promises given by our gracious Lord
For our comfort and encouragement along this weary road,
Can one be found more sweet than this in all the written Word?

"*He giveth His beloved sleep.*"

"He giveth His beloved sleep." Oh, may I be thus blest!
Like a trusting, peaceful innocent upon its mother's breast,
Feel underneath the Everlasting Arms, and be at rest!
"He giveth His beloved sleep."

Why should we eat the bread of carefulness and sorrow?
Since He hath bid us lean on Him, and think not of the morrow—
To cast our care upon Him, and so no trouble borrow.
"He giveth His beloved sleep."

Jesus slept upon a pillow while the ship was tossed about
By the heaving of the billows, and the tempest raged without;
And the minds of His disciples filled with dismay and doubt.
"He giveth His beloved sleep."

King Solomon, in all his glory, Jesus said, was not arrayed
Like the fair and lovely lily which His hand Divine had made,
Thus teaching us to trust in Him for raiment and for bread.
"He giveth His beloved sleep."

So vigilant– compassionate—His care is over all;
He heareth the young raven's cry, and answereth their call;
Without His notice not a sparrow to the ground doth fall.
"He giveth His beloved sleep."

Oh, come thou gentle Spirit, take possession of this breast,
Bid unbelieving fear depart—anxiety—unrest;
Let no harassing care intrude—or doubting thoughts molest.
"He giveth His beloved sleep."

Oh, joy! the time is nearing when His word He will fulfill,
And make this little fountain—this hidden, noiseless rill
To spring up – overflow—and to a mighty river swell.
Like the river near the throne, 'twill fructify the land,
Causing all that groweth near it to beautify—expand
A healing influence all around, and a grateful odor send,
"*Having given His beloved sleep.*"

Chelsea, Mass.

Daniel the Apocalypse of the Old Testament. No. 13.

BY G. R. LEDERER.

Chapter XII.

(Concluded.)

Verse 4. Daniel is now commanded, or rather advised, to shut up the words and to seal the book, as no further revelation shall now be given. To seal the book does not mean that a seal should be put on it so that no man should be able to open and to read it; but it is understood to convey the idea to conclude the book at this point to the end of a certain time. My own idea is, that the informer refers to the revelation of John which was given at the end of a certain time or dispensation, viz: the dispensation of the law; then, "many shall run to and fro, and knowledge"—the knowledge concerning the kingdom—"shall increase." We can fairly imagine the perplexity of poor Daniel, who had seen and heard so many wonderful things, hoping to obtain a full and clear explanation, instead of which he was at last told to shut up and seal the book. But his perplexity had not yet reached the culminating point; the greatest of all unexplained mysteries was yet in store for him, and which again, notwithstanding his many disappointments, caused him to ask for more light and understanding.

Verses 5, 6 and 7. These verses contain the vision of two personages besides that one dressed in linen who had been so long speaking to Daniel. They did not address Daniel directly, but it was intended that he should hear and take notice of their conversation. This was similar to what we saw in the eighth chapter, verse 13. One of those new speakers asked the one dressed in linen: "When will be the end of these wonderful things?" In our common version, the Hebrew words, "*Ad mathai*" are translated, "How long shall it be?" The last three words —"shall it be"—are interpolated, and yet, the meaning is the same if literally translated, namely, "When will be;" the difference, however, appears in connection with the last clause. To a better understanding for the reader, I give the question in full, that as put in the common version, and how it appears in the original: "How long shall it be to the end of these wonders?" is the rendering in our English Bible; "When will be the end of wonders?" is that expressed in the Hebrew. The difference is of great importance, as will be seen directly.

The answer of the one in white linen reveals unto us a great and most important truth which is denied by many students of Scriptures, namely, that the gathering and restoration of Israel will not be the consequence of their conversion, but their conversion will be the consequence of their restoration; for in their greatest trouble the Lord Jesus, the Son of David, their King whom they have received, will appear with the myriads of His saints on the Mount of Olives and deliver them; they will look upon Him and believe in Him. The coming of Messiah the second time, therefore, does not depend upon the moral or religious condition of Israel,—or any other people—but God has appointed a time for that greatest of all events, and, precisely at that time the end—the design or purpose—of all wonders, the coming of the great King and the restitution of all things, the very burden of all revelation and prophecy, will take place.

The controversy whether the repentance—which means the same as conversion—of Israel will precede or succeed their restoration, dates from the first century of the Christian era, and, as we think it will be of some interest to our Christian readers, we will mention one of these debates between two of the greatest men in Israel, who lived immediately after the destruction of Jerusalem by the Romans.

Rabbi Eliezer said: "If Israel do repentance they shall be redeemed; for it is written: 'Turn, O backsliding children, I will heal your backsliding.'" (Jerem. 3, 22.) Rabbi Jehoshuah replied: "But was it not written, 'You have been sold for naught, and ye shall be redeemed without money,' (Isaiah 52: 3,) when the words *sold for naught* mean idolatry, and the words *redeemed without money* signify, not for their good works." Then Rabbi Eliezer said: "But it has been said, 'Return unto me, and I will return unto you.'" (Mal. 3: 7.) Rabbi Jehoshuah replied: "But it is plainly said, 'I am married unto you, and I will take you, one of a city and two of a family, and bring you to Zion.'" (Jerem. 3: 14.) Said Rabbi Eliezer: "But was it not written long ago, 'In returning'—that is repentance—'and rest shall ye be saved?'" (Isaiah 30: 15.) Rabbi Jehoshuah then replied: "But it has been written, 'Thus saith the Lord, the Redeemer of Israel and His Holy One; him whom men despise, him whom the nation abhorreth, the servant of rulers (Israel). Kings shall see and arise, princes also shall worship.'" (Isaiah 49: 7.) Said Rabbi Eliezer again: "Has it not been said of old, 'If thou wilt return, O Israel, return unto me?'" (Jerem. 4: 1.) To this Rabbi Jehoshuah replied: "It has been written, 'I heard the man clothed in linen which was upon the waters of the

river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth forever, that it shall be for a time, times and half a time; and when he shall have accomplished scattering the power of the holy people, all these things shall be finished.'" (Daniel 12.) This reply silenced Rabbi Eliezer, and he admitted that the finale of God's plan with Israel does not depend on their repentance —or conversion—but on the time at which God has determined to finish the history of the present dispensation. What these "time, times and half a time" mean, what periods they are intended to represent, we would not dare to give even an opinion of, as we have seen many an earnest and learned Christian (and Jews before them) spending years and years to find the key to this mystery, and have entirely failed in their efforts. Even if we would take it as positively true, as one of the ancient Rabbis does, that these periods begin with the very moment of revelation to Daniel, we are not the wiser in the matter; for, as the King has not come yet, "all these things" are not yet accomplished, and so we cannot divine the duration of a "time" here mentioned.

The last clause of the verse, which must be considered as another ending point of these wonderful things, offers no such difficulties in finding its meaning as the former. Jewish interpreters say that the scattering of Israel must first be complete before Messiah, the Son of David, comes to deliver them. At present, however, notwithstanding they have been scattered far and wide, there are still countries and nations where no Jew can be found; but the Messiah will come when they will be met in every country and among every nation on the earth. We think, however, that the holy people here spoken of are the true believers, faithful disciples of Messiah whose power—spiritual power—must be scattered; they must first impart the true Gospel in all the world, either to fill up the number of those who shall be co-heirs and reign with Messiah, or as a witness against the world, and just then, when this will be finished, the last "half time" will come to a close, and "all these things will be accomplished."

Verse 8. No wonder that the anxiety of Daniel reached the highest point, and again he asked, "My Lord, what is the end of these things?" He had listened to a long story of two contending powers, their alternate victories and defeats; he had heard of the great sufferings of his people, and of their final deliverance; but all these communications were sot shrouded in a mysterious language that he was not in the least wiser than before. He felt no relief in his troubled mind, hence he again asked for explanation. But he received quite a different answer from that he expected. He was told in verse 9 "to go," that is, to make no more inquiries for these things, for they are shut up and sealed to the very end, that is, to the time when they will take place and become historical facts.

Like many other prophecies which were not understood until the predicted events took place, so these things, concerning the end of the dispensation, namely, the end of Gentile supremacy and the introduction of the Kingdom of Messiah, the stone kingdom, will not be understood or exactly known until the great event of His advent will have taken place. Still, it is in our power to understand and to know the nearness of the great consummation; of this we are informed in the succeeding verse.

Verse 10. Meanwhile, during the intervening time between the prediction and the fulfillment, many will be tried, purified and made white (like the process of bleaching raw materials); and though we are not told by what means this purifying process will be accomplished, we may say it will be by patience in hope, not giving up though the Lord tarries; by afflictions and sufferings for His sake, and for the sake of our faith and hope. The wicked will not only remain in their wickedness, but rather increase in it; for they will say, "Where is the promise of his coming? Nonsense; such a King as you expect will never come. The world will go on as ever, and everyone has to look for himself, and enjoy life as much as his industry, skill and ingenuity is able to afford him. Therefore, let us eat and drink, for to-morrow we may die, and that is the end of us." They, the wicked, namely, will not understand the signs of the times thickening around them; they will not heed these signs which might lead them to repentance; for they have no understanding of the plan of God as laid down in the Scriptures, and do not believe in the promises of God which are yea and amen. But the "Maskilim" —the considerate ones—will understand. From past history they have learned that all predictions which the men of God have proclaimed will come to pass, no matter how long their occurrence may delay. They will understand the passing events, the signs of the nearness of the coming end, and will, therefore, prepare themselves for the wedding festival. They will furthermore understand that every great revolution among the nations, every war, every change

in their constitutions and every invention, forms a link in the great chain of the plan of God with the human race, and brings us nearer and nearer to its consummation. It is by no means the intention of nations or individuals to hasten on the glorious golden age as pictured by the prophets of old in glowing colors—as, for instance, in the eleventh chapter of Isaiah;—but God employs their actions in the advancement of His purposes.

Verses 11 and 12. Instead of the devised explanation of the strange and mysterious utterances, the informant returns abruptly to the subject on which he so extensively and elaborately spoke in the eighth and eleventh chapters. The difference between the 2300 evening ending or 1150 days during which no daily sacrifice was to be offered upon the altar, on account of the defilement of the sanctuary, and the 1290 days, here mentioned, offers no difficulty. The former, as well as the latter, were to begin with the actual cessation of the daily, but the end point is not the same. At the time of the re-dedication of the sanctuary, the enemy was only partially driven out of Jerusalem; for the fortress of Zion was still in possession of the Syrians, which was a great annoyance to the Jewish people, and it was several months before Judas succeeded in driving this garrison and other enemies—for instance, the Idumeans—from the soil of the holy land. This may account for the additional 140 days against the number given in the eighth chapter. A fact mentioned in the history of the Maccabees confirms the above explanation. We find, namely, that the tyrant Antiochus was still living when Lysias was defeated, Jerusalem retaken by the Jews, and the worship of Jehovah introduced; he, of course, swore terrible vengeance on the little nation of the Jews. Death, however, prevented him from carrying out his wicked designs. The record does not say how long Antiochus survived the defeat of his generals by Judas Maccabeus; it is therefore probable that the interval between that defeat and the king's death is the additional number of 140 days. We recommend the reading of 1 Macc. 4, 35; 4, 41; 5, 1, etc.

Not so easy, however, is it to settle the question—What means the second addition of forty-five days over and above the 1290? What happy event was to occur at the termination of 1335 days after the desecration of the temple and the cessation of the daily sacrifices, that the angelic messenger calls those who shall reach that time "blessed?" We confess, that after all the searching in ancient and modern commentaries, we could find only one somewhat reasonable answer, and even this one is not satisfactory to ourselves; and we cannot expect, therefore, that it will satisfy any of the readers of the BIBLE EXAMINER. The answer is as follows:

The sanctuary was cleansed, the sacrifices offered in regular order, the city and the fortress and the whole country was evacuated by the enemy, and quiet reigned in Judea, for he who treated the inhabitants with unheard of cruelty, Antiochus, was dead. But a feeling of insecurity still pervaded the masses of the Jewish people, particularly those who lived in the open towns and villages. For Antiochus left a son to ascend his throne who might, at any time, come up to avenge the shameful defeat of his father's generals, and invade the land with a mighty host. This anxiety, however, soon vanished, when, a few days after the death of Epiphanes, his son and successor, Antiochus Cupator sent a very friendly letter to the rulers of Judea, assuring them that he would live in peace with them, and that they need fear not the least trouble from him. These days, from the death of Epiphanes to the receiving of the letter from Cupator, are the additional forty-five days. There was great rejoicing in Judea at that time, and therefore it was a blessing to live and to see that joyful day.

But here, as in many other cases in the prophetic Word, the spirit of prophecy looks beyond, and points to events which shall come to pass in a still higher degree of greater import than those which are to occur at a future time not so remote. A similar desecration of the sanctuary, a similar cessation of the daily sacrifices may take place in the latter days, and a similar deliverance, only more glorious, more thorough and more lasting, may follow, and the numbers 1290 and 1335 may find their exact application. Believing as we do, and our belief is founded on the Word of God, that a great portion of the Jews will return to their land in unbelief, aided by a certain Gentile power or powers, they will, first of all, build a temple, perhaps after the design given by Ezekiel, and introduce the Mosaic rite of worship, bloody sacrifices. All the events which occurred under the reign of Antiochus Epiphanes will probably occur again anti-typically under the same power which favored and aided the re-establishment of their commonwealth, and which has, meanwhile, developed itself into the Antichrist.

And now, dear friends, the best all of us can do is to follow the advice of the one dressed in linen, which he gave to Daniel in

Verse 13, the last of the book. This verse

contains a command and a promise. Daniel is commanded to continue his pilgrimage of life to its end; and, at the same time, received the glorious promise that he will rest and then rise again—stand up—at the end of days, which means at the end of the rule of mortals and the beginning of the supreme rule of the One like a son of man and His immortalized saints. But to what will Daniel stand up? The speaker tells him that he will rise *to his inheritance.* The original word here employed is "*Goral,*" lot, and "lot" means inheritance; the land was divided among the people, after the conquest of the seven nations, by lots; each lot was the inheritance of the family who drew it. Daniel, therefore, will be among the saints who will awake from their sleep in the dust of the ground and accompany the great King when He shall appear upon the Mount of Olives and resume the government over the united Israel and the nations.

Let us then, dear Christian friends, not spend our time, talent and energy in searching for things which God, in His wisdom, has veiled with an impenetrable veil. Can we desire to know more than the inspired and beloved Daniel? Let us rather continue in well-doing, increase in faith, and make our glorious hope sure, that, like Daniel, we shall "stand up" to our inheritance in the Kingdom of our Divine King, Jesus of Nazareth, the Son of David, the root and branch of Jesse!

Preaching and "Preaching."

For Scripture Searchers.—No. 1.

The word "preaching" in the New Testament Scriptures is represented by two words in the Greek Scriptures, which convey two different ideas.

1. The one *Kerusso*, to proclaim, to publish as an herald, is the word translated so often as preaching in the New Testament.

2. The other, *Kerugma*, means, a proclamation. Its occurrences are, Matt. xii. 41, Luke xi. 32, the preaching (proclamation) of Jonah. Rom. xvi. 25, the preaching (proclamation) of Jesus Christ; 1 Cor. i. 21, it pleased God by the foolishness of preaching (the proclamation) to save them that believe; 1 Cor. ii. 4, my speech and my preaching (proclamation) was not with enticing words of man's wisdom; 1 Cor. xv. 14, if Christ be not risen, then is our preaching (proclamation) vain, and your faith is also vain; 2 Tim. iv. 17, that by me the preaching (proclamation) might be fully known; Titus i. 3, but in due time manifested his word through preaching (a proclamation) which is committed unto me.

The first word refers to *the act of proclaiming;* the second, to *the words which are proclaimed.* It was not the action of Paul in preaching that saved, but their belief in what he preached. That which he preached was accounted wisdom by the few; foolishness by the many. What was the proclamation? It was the word of the faith. (See Rom. x. 8.)

Do men now utter the same proclamation? If not, why not? The proclaimer's lips should keep knowledge if he be the messenger of God. (See Matt. ii. 7.)

Take heed what ye hear. Take heed how ye hear.

H. Brittain.

Birmingham, England.

Is the Work of Redeeming Mercy Limited to this World?

This important question lies at the root of most of the great controversies of Christendom at all times, and more especially those of the present day. If it be the fact that only in this world can there be any hope of salvation, surely it becomes us all to be indeed trumpet-tongued in proclaiming everywhere and without ceasing so terrible a truth. I had almost said, if it indeed be so, then it is not to be wondered at that in former days men should have been everywhere *Persecutors.* Queen Mary, for instance, said,—and in this she was followed only too faithfully by many others, both Protestants and Catholics,—"As the souls of heretics are to be eternally burning in hell in the next world, it is better that a few heretics should burn now, in order that others may take warning by their fate and repent." Not that such an argument for a moment justified any one in so acting, but it gave to those who did, at least a sort of excuse.

But is it the fact? When we take into consideration the undoubted fact that of the vast masses of the population of the world only a small proportion have ever heard the name of Christ, and that of those who have, a still smaller proportion only really perceive and understand what Christianity means, it surely becomes simply incredible. Theology may try to blind our eyes and stifle the honest convictions of the heart, but it cannot prevent a constant and ever-recurring rebellion against what it *knows* to be impossible. In the secret heart of almost every one there exists a *hope*—if it be no

more—that man's eternal destiny is not fixed by the few short years of mortal life; at least not in the sense of eternal suffering in consequence of sins committed here. Very much of the growing infidelity of the present day is owing to this rebellion of the heart against orthodoxy.

What is the use of trying to keep down these ever-rising feelings of the heart? It is the old story: "*Naturam expelles furca, tamen usque recurret.*" At no time can religion exist, amongst educated and thoughtful people, that opposes itself to those innate feelings of mercy, kindness, and goodness, which we feel to be God-given.

We are generally told by theologians, that there are but two classes of people alluded to in the Bible,—the righteous and the wicked; and moreover, that there is nothing in the Scriptures to encourage belief that any, not converted in this world, will ever have a hope hereafter.

Now, in reply to this, I willingly admit, that at first sight, this does appear to be the case,—a future probation is not plainly and distinctly revealed; at least not so as to take away all doubt on the subject. But I do maintain that a future probation is quite as plainly revealed as was *a future state* to the Hebrews. Our Lord alone brought life and immortality to light; neither of these were plainly revealed before. It was only by inference, and that sometimes of a very recondite character, that the law of Moses could be made to yield the doctrine of immortality. This is quite plain from the mere fact that a sect could exist among the Jews, which, while holding firmly to the law of Moses, failed to extract the doctrine therefrom. And it is clear from the manner in which the Sadducees were silenced when our Lord drew the inference he did from the passage, "I am the God of Abraham," &c., that this line of argument was totally new both to them and their adversaries. It does not by any means follow, at first sight, that, because God says, "I am the God of Abraham," therefore Abraham must be alive. I think it most probable that nearly ninety-nine out of every hundred of those who now tell us there is no doctrine of a future probation to be found in the Bible, would, had they lived in our Lord's time, have been unable to see more than the letter conveyed. They would have said, that if God had meant to reveal it, he would have plainly taught it to the Jews, and not left it to mere inference.

Where, then, did the people who listened to our Lord's words while he was thus silencing the Sadducees, derive sufficient light to see that he was right? Why did the Sadducees allow themselves thus to be put to silence? They had the letter, if not the spirit, of the law on their side; for surely it is impossible for any one to deny that the doctrine of a future state was not revealed in the law, unless indirectly. I can only conclude that both the people and the Sadducees were enabled to see the force of our Lord's argument from nothing else than the God-given instincts of the human heart. I doubt not that even the Sadducees felt that it was more in accordance with the goodness and majesty of God that he should be the God of the living than the dead. Even so, I would say, that it is much more like God to be righteous and merciful, like a good earthly father or ruler, than a Being who should visit the sins of this short and troubled life with an eternity of suffering, allowing only one brief period of probation to escape from such a doom.

Let us take another instance,—that of the Syro-Phœnecian woman. When our Lord told this woman that he was only sent to the lost sheep of the house of Israel, even the disciples themselves seem to have been unable to see anything more than the letter, and I have no doubt that the majority, even of Christ's professed followers, thought that such an answer was, so to speak, final. This heathen woman, however, knew better; she felt in her heart that Christ had more mercy and pity than he seemed to have; and in the strength of her humility and loving trust she refused to take "No" for an answer. And the result showed that she was right, her love, as it were, *forcing* the Lord to declare himself; and the marvellous words, "O woman, great is thy faith," may convince all distrustful hearts that they may extract, even from apparently hopeless passages of Scripture, a full and complete answer to their fears. "Be it unto thee even as thou wilt," are words of everlasting comfort to those who are willing to trust God through everything.

Not long ago I had the pleasure of forming one of a small party, including both clergy and laity, who met once a week to read the Scriptures.* The passage of Scripture which we were reading, on the occasion referred to, was the third chapter of Acts, and the last verse, where Peter says to the Jews: "Unto you first, God,

* I may here state my heart-felt conviction of the great advantages to be gained when *small* parties of Christians meet together occasionally to discuss and examine Scripture *with freedom* and without *party bias*.

having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." One of our number, a highly intelligent and thoughtful man—an officer in the army—made the inquiry, "Why was the Gospel offered to the Jews *first?*" The answers given by most of us were, to my mind, more or less unsatisfactory, the ultimate conclusion to which the majority came, being "that it was the intention of God that it should be so." Of course this was true as far as it went, and no one questioned it, but it was altogether beside the point.

Now I cannot but think that this question involved the most important issues, and was really bound up with another, namely, Why does not God cause the Gospel to be preached always and everywhere? The fact that it is not so preached, that it never yet has been so preached, and that God suffers by far the greater part of mankind to remain more or less in a state of spiritual blindness and darkness, might of itself be a sufficient proof that there is in store beyond the grave, either in Hades or elsewhere, a future period of probation.

Our Lord Himself also, while on earth, had distinctly declared that he was not sent but "to the lost sheep of the house of Israel;" where, from the context, it is perfectly plain that he is not alluding to the spiritual, but to the literal Israel; and not until after his resurrection did he command his disciples to preach to the Gentiles. This was among the things hidden (or at least only hinted at) which yet was to be proclaimed in due time.

Obscurity, rather than light, reigns over by far the greater part of the world even now. It is only here and there that the beams of truth penetrate, while the majority of mankind are, and ever have been, left with only a glimmering thereof.

The only satisfactory explanation that can be given of all this is, that *this world is the theatre in which God is educating in the higher sense his elect, and in a lower sense the masses of mankind.* The elect are here treated as full grown men, the world as children. It is not the will of God, neither is it desirable, that children should know too much. "To you," says our Lord, "it is given to know the mysteries of the kingdom of God, but to them that are without" it is not given. When men are in a fit state to receive the truth it often, though not always, pleases God to reveal it to them: but both the giving and the withholding of the revelation are consistent with God's goodness and mercy, and for a great purpose.

In St. Paul's First Epistle to Timothy, he exhorts Timothy to be especially diligent in teaching, that "God is the Saviour of all men, especially of those that believe;" but this great truth has been so frittered away and attenuated by divers explanations and glosses, that it certainly, at the present day, exercises very little, if any, influence on the minds of professing Christians. Nevertheless, it is a truth so glorious and God-like that, when once embraced, it opens up a wonderful vista of hope and happiness for the masses of mankind. Men, in general, are not yet fit to receive more than partial truth, but there is every reason to hope that a time will come when the "vail that is spread over all nations" will be removed, and this period is clearly ndicated by St. Paul to be post-resurrectional, for he connects the above quoted passage distinctly with the resurrection (see 1 Cor. xv. 54).

The present dispensation, in whatever light we view it, is manifestly one of *limitation*, yet this very limitation is designed, not for evil but for good. The Calvinistic view is true enough in one sense, though false, utterly false, I think, in another. Why cannot we take the scriptural view of election, which clearly implies that God chooses his elect now, just as he chose the Jews of old,—not for their own good alone, but for the good of all mankind; instead of interpreting, as we so often do, every text relating to election as implying also *reprobation?*

There can be no doubt that the withholding of the doctrine of immortality from the Jewish people before our Lord's time, was done purposely by the Spirit of God. It was so easy to have revealed it, so natural a proof of the divine mission of Moses and the prophets, and it would have been to them such an accession of strength, that one marvels it was not revealed to them. Nevertheless it was only darkly hinted at, and more or less kept secret, unquestionably for reasons infinitely wise. And even so now at this present time, the withholding of any complete and undeniable statement of the doctrine that this life is not necessarily the end of our probation and education, has, it appears to me, been in like manner permitted by the Spirit of God for some wise and good reason.

But why has Christendom so persistently made up its mind that no further light as to futurity can be extracted from the Scriptures? Why are we so ready to explain away such a passage as that in St. Peter, as to the spirits in prison? Let any one who is in doubt as to the sense of that passage read the commentary thereon in Alford's "New Testament for English Readers," and I scarcely think he will be able to deny that the apostle means simply what he says, and can-

not by any fair process of reasoning be made to mean anything else.

Protestants seem singularly blind as to the strong position given to Roman Catholic theologians by their denial of any hope beyond the grave. Unquestionably the loophole of escape afforded by the doctrine of purgatory has been the means of winning over to that apostate church multitudes of men and women, who have felt in their hearts that the hard and fast lines of Protestantism were in this matter untrue. In this respect, at all events, Roman Catholicism has been more merciful and tender than Protestantism, and I am persuaded that on *this battle-field* Protestantism must be beaten when it attacks Romanism. Too often has Protestantism been driven from the field by its narrow and rigid "orthodoxy," so called. It has been far too exclusively Augustinian, and thus in spite of the many glorious truths it embodies, it has been unable to cope with its great enemy—Catholicism.

Almost every objection made against the notion of a future probation would have applied equally to that of a future state under the law of Moses. Just as in the New Testament there are certain texts, which, at first sight, appear opposed to the former doctrine, so were there also in the Old Testament passages which seemed quite inconsistent with the latter. Such texts as, "The dead know not anything:" "Shall the dust praise thee? shall it declare thy truth?" "The dead praise not the Lord, neither any that go down into silence;" seem flatly to contradict the hope of any future life, and were no doubt quoted by the Sadducees as confidently in that sense, as any texts are now quoted to disprove any future state of probation.

No doubt there were some texts in the Old Testament which seemed, on the other hand, to point to a life beyond the grave, but so there are some in the New Testament which seem as plainly to suggest a future probation,—such, for instance, as the passage in Peter already referred to: and it is most probable that the Jews of old *explained away* such texts, just as we do at the present day. Not only was this so, but even the apostles themselves seem frequently to have misunderstood our Lord's teachings, and generally to have taken the harsh and narrow view of them, rather than the more glorious one. They certainly often took the literal and carnal view when they ought to have taken a spiritual one; and they were in consequence rebuked by the Lord as "slow of heart to believe."

We are told that "It is the glory of God to conceal a thing; but the honor of kings (God's people) is to search out a matter." We should, therefore, be careful not to render ourselves deserving of our Lord's reproof by interpreting the Scriptures in too savage a manner. If even the pious Jew of old refused to limit the promises of God to this life, and was enabled to see beyond the mere letter of Scripture, surely we, as Christians, ought not to be behindhand in this matter.

Why do we not interpret the Scriptures in a spirit of large-heartedness and love? Why do we so persistently take the lowest and most slavish view of any passage that can be brought to bear on a future state?

When we read such numerous statements throughout all the Scriptures of the mercy of God—a mercy that endureth for ever—why do we endeavor to make out that this is not true? Surely we have a right to deduce from such passages the comforting assurance that God never can be *pitiless* or *cruel*. Theologians are ever ready to assume that God is not better but worse than a good earthly ruler or father would be. They will not believe him when he says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

I have often been struck with the account given in the Acts of the Apostles, regarding the conversion of Cornelius, how utterly unable even Peter was to see the possibility "that God had granted to the Gentiles also repentance unto life." Surely, if Peter, who had been so long with Christ, was unable, without a special revelation, to believe in God's goodness to the Gentiles, we need not be astonished at finding, even now, good men unable to detect in the Scriptures any intimation of mercy beyond the grave.

Let us rest then in the *hope*, if not the *certainty*, that God has yet in store for our race, remedial measures of a character far more comprehensive and gracious than we have any idea of as yet. —*The Rainbow.* T. W.

The Bible Examiner.

BY ELD. S. W. BISHOP.

I feel a great desire to have a mind to submit to the will of God in all things. If it should be his will that the Examiner should no longer be published, I would try to be reconciled to that will. But there is such a thing as letting things take place or causing events to transpire, that are *contrary* to the will of God. I do most firmly believe in the great doctrine of trust. I have known what it was to trust the Lord, day by day, for my daily bread, but I have only felt like ex-

ercising such trust when I have done *all* that is required of me. While I do most fully approve of the idea of trusting God for all things, and also that they that trust in God fully, and in harmony with the Divine arrangement, will never be disappointed in that trust. I am, nevertheless, fully satisfied that there is wisdom in the remark made by England's great Commoner, Cromwell, to wit, "Trust God, but keep your powder dry." This principle is certainly correct when rightly applied. I could not consistently trust God to give me health, and be constantly, and knowingly, doing those things that are impregnating my system with disease, and the seeds of death.

I wish to apply this principle to the case under consideration. How could I trust God to send me the EXAMINER regularly, and at the same time withhold the means that are absolutely necessary to continue its publication? when at the same time I possess the means to carry forward the work? I know it is "hard times," but the times will be made no easier for us if we withhold what really belongs to the Lord's cause. In short there is such a thing as suffering the EXAMINER to stop by withholding the means necessary to make it live and prosper, and at the same time exercise a blind, unreasonable trust, and say if the Lord wants the EXAMINER to live, He will make it live. That would be very much like saying to the hungry and naked, be warmed and fed, while we refuse to give them food and raiment. There are more reasons than one why the EXAMINER should be continued.

1. It is the only periodical in America that is open to a free investigation of the great truth concerning the future endless ages. If the EXAMINER stops, our reading, and writing, on that subject stops. Is there one among us who believes that in the coming ages God will, in Abraham and his seed, bless the nations of the earth, who would sit down content and see the only periodical where any are allowed to speak out on that subject die for the want of the necessary means to keep it alive? I trust not. All that is necessary to keep the EXAMINER on its mission of love, mercy, truth, and righteousness, is to furnish the means.

2. If the EXAMINER were to stop, it would bring sadness, and loneliness into many households where, aside from the Bible, it is all the preaching they have.

3. The Editor, our venerable and revered brother Storrs, is so dear to the hearts of all who love the great principles of truth he is advocating, that we CANNOT forego the pleasure and comfort of reading the words penned by him once a month.

4. It is due brother Storrs that we furnish the means to enable him to continue the publication of the BIBLE EXAMINER till Jesus comes, or his work is done. It is needless for me to remind you of all the sacrifices he has made for truth. I cannot say much of him, personally, for if I do he will not like to publish it, but I do feel like saying that when all remember with the earnestness due, the undaunted courage, the earnest Christian zeal, and the conscientious consecration of all for truth and righteousness in the past, and the wants of the present, it ought to stir every heart, and hand in a telling effort to put our dear BIBLE EXAMINER, in a condition that shall insure not only its life, but its prosperity so long as it is needed to comfort and cheer the few who are believing ALL the promises of God. There is another very important consideration. There is not a religious periodical, within my knowledge, in this great country, but is fully pledged to a decided opposition to the views we hold concerning the endless succession of ages. We all want, yea, we need religious reading. There are some good things said in all religious papers, but it is indeed sickening to read the weak, trashy articles, and editorials published against what seems to be somebody's guess at what we believe, in Adventist papers. We have no liberty, however, to correct any misstatements made, in the papers where they are published. How much comfort can we get out of papers sent out under such management? I would by no means hinder any man from writing, or publishing anything that may suit him, neither would I judge any one's motive in such matters. I would make no effort, whatever, to force any one away from an unsavory dish. No, let him eat his "unclean things" if he choose. He may do it and be recognized as honest before the throne of the Highest, and *perhaps* be at the same time an humble Christian; but while I would allow every one to eat what he may relish, it is my privilege to refuse to let such men prepare food for me. It would seem very stale to go down from the high toned, intellectual, truth telling BIBLE EXAMINER and feed on the stale sentimentalism that prevails in most religious papers of the day. I hope every one who has the means, will *feel* that it is God's will that the EXAMINER be continued, and then go to work *heartily* and MAKE IT LIVE.

In love to all the household.

West Meriden, Conn., October, 1877.

An Appeal for Eld. H. Rockwell.

BY ELD. WM. STUART.

Middletown, Oct. 18th, 1877.

Bro. Storrs:—I write to let you know that Bro. Rockwell is in this city, and he is in very poor health, and in need of many comforts, which the brethren here are not able to get for him. He has a complication of diseases, and requires a great deal of attention. Will you please mention his case in the Examiner? and prehaps some of our wealthier brethren may feel it a privilege to aid him in his necessities.

His address is, Eld. H. Rockwell, *care* of Henry Armstrong, *Middletown Conn.*

REMARKS BY THE EDITOR.

I hope this appeal will not he in vain. Bro. Rockwell, is in deep bodily affliction, at the age of 83. He has been a faithful and laborious servant of Christ. Disease has multiplied on him, and of a most painful character. In his last letter to me he writes:

"My health is very poor—am fast wasting away,—my sight, hearing, memory, strength and voice, are almost gone; but with all my infimities, I still cling to this brief life,—I want to live; but must soon become helpless. O Lord help me through."

Shall our suffering brother, a servant of Christ not receive aid in his last struggle in the life that now is? Let us remember, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto *me*," said the blessed Redeemer, who gave His life *for us.* No one who knows Bro. Rockwell can doubt but what he is one Christ's "brethren." *He* has never asked me to present his case in the Examiner.

LETTERS AND EXTRACTS.

From Mrs. I. E. Peck.

The August Examiner was very interesting to me. I am inclined to think, however, that G. M. Myers' language *is* a little "too strong" when he says, that "all who have lived from Adam to the present generation, save Enoch, Elijah and Christ, are dead in the full sense of the word;" as there seems, to me, good reason to believe that those saints, who came out of their graves, after Christ's resurrection, ascended with him before he appeared to his disciples. For we read that, "when he ascended on high, he led a multitude of captives."

Again, It was said to the Israelites—"Thou *shalt not dealy* to offer the first of thy ripe fruits." And our Redeemer said to Mary, "Touch me not, for I am not yet ascended to my Father; but go and tell my disciples that I ascend," etc. One commentator says, on the words—"Touch me not," "The meaning plainly is, Do not detain me at present."

Again—The sheaf of first ripe fruits, the Israelite was to bring into the house of the Lord his God, and the priest was to wave it for him before the Lord on the morrow after the Sabbath; and our great High Priest, (as I believe) ascended to the house of His God and our God, on the morrow after the Sabbath and took with him *that sheaf of first ripe fruits.* Sometimes I have wondered if that *sheaf* did not compose the company represented by the twenty four Elders of Revelation. I would not speak too positively, but for all we really know to the contrary, John's fellow servant of Rev. xxii. 9, may have been one of the old prophets.

If you think it would be profitable, please tell us your opinion on this point. I have thought of it often with a great deal of interest.

Dansville, Wis., August.

Remarks by the Editor.

If any of those who are said to "come out of their graves after Christ's resurrection" ascended into heaven with Him, then David, it seems certain, must have been one of them. But Peter, "filled with the Holy Ghost," on the day of Pentecost, said, "David is both dead and buried, and his sepulchre is with us unto this day. . . David is not ascended into the heavens." Acts ii. 29, 34.

Again, If Christ, as our High Priest ascended into the Holy Place, we must remember that the law said, "There shall be no man in the tabernacle of the congregation when He goeth in to make atonement in the holy place, until He come out," etc. Lev. xvi. 17: and Paul said, speaking on this topic, "The High Priest *alone* entered there." Heb. ix. 7. These facts seem to preclude the idea of any risen saints ascending with Christ when he went up into heaven.

The "sheaf of first ripe fruits" represented Christ *himself:* so Paul says, "Christ the first fruits; *afterwards* they that are Christ's at His coming." 1 Cor. xv. 23.

"For all that we know to the contrary John's fellow-servant of Rev. xxii. 9, may have been" *Elijah* the prophet, who was translated. But it is in vain to conjecture where there is no revelation. Christ's leading "captivity captive"—or, "a multitude of captives," I understand a prospective event, like the language of Isa. liii.,

"The LORD *hath* laid on him the iniquity of us all:" i. e., *will do it*—future. So Christ "*hath* abolished death:" 2 Tim. ii. 10. Prospectively, a "multitude of captives" will be delivered from death and "caught up to meet the Lord in the air." 1 Thess. iv. 17.

G. B. MARTIN, Goldfield, Iowa, writes: The BIBLE EXAMINER comes filled with rich matter from the pens of lovers of Jesus. O, how it cheers my heart to read their writings; such as are not found in other periodicals. How they assist the lovers of truth to go on to know the Lord. May the Lord be with them and bless them; for I know they have much opposition to pass through. But friends, fear not man. "The fear of man bringeth a snare; but he that putteth his trust in the Lord is safe. Our blessed adorable Lord was brought before the bar of Pilate for bearing witness to the truth. John xviii. 37. Every one that doeth evil hateth the light, neither cometh to the light lest his deeds be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God. John iii. 20, 21. Though there are many opposed to the truth, yet there are a few who love it. The Lord help them to stand up in its defence at whatever cost or loss. The lovers of the world now have the honors and wealth of the world: but, I think, soon that same Jesus that stood at Pilate's bar, condemned, and was crowned with thorns, smitten on the head, and hung on the cross, will come again and take His chosen away to be forever with their Lord: yea, stand on the sea of glass until "the indignation" be overpast. Who will have the privilege, and wear the crown of glory then? I will not attempt to answer the question.

I am glad the EXAMINER is to be continued. I would hardly know how to do without its visits.

A. W. BOGART, San Francisco, Cal., writes: I am still alive and serving the Lord the best I can. The way looks bright, and I feel encouraged to hold on. Although I have no place of worship to go to; I can read my Bible at home and no one to hinder me. The promises look good that Christ will be the Saviour of the world. Oh what a blessed time it will be when Christ comes and takes the government upon his shoulders. Then the kingdom will be ruled by *will*, and not by *force*. The lame will leap, the dumb sing, the deaf hear; and the wild beasts will be at our command. Bless God, the first dominion will he brought back. May you and I live to see that day, for I believe it is near. It hasteth greatly. O, how ignorant some are in regard to the future, even among Adventists, when Christ's *own words* show what the *future will be*. Its a "*good-spell*" to come. It has been nothing but war and blood-shed since his first appearing. Hence, the Angel looked forward to the future at His second coming, when He said, "Peace on earth." Jesus says, "I did not come to bring peace, but a *sword*." Let us take heed to the word of God and not be blinded in our own conceits. Your EXAMINER is shedding light here on this coast. May it increase ten fold, is my prayer.

DR. R. WILLARD SR. WRITES: BRO. STORRS: Through the goodness of our heavenly Father I am permitted to address you, again having passed my 83 anniversary, and recovering slowly from a series of indisposition of a febrile character, but now through great mercy am recuperating slowly.

I think I am thankful that I have been permitted to live in these last days in which the Bible is being made a text book of our faith, and arbiter of our conscience, despite of ecclesiastical usurpation, and that the persecutions, apprehended as yet future, may not develop in our day.

But in God is our hope, and amid all the scramble of sectarian jargon, we still find peace in God through our Lord Jesus Christ, in whom alone is redemption; for, He is the only name given under heaven, among men, whereby we must be saved. Act. 4; 12 ‖ Jesus being the Saviour of all men, and having tasted death for every man seems to bring all nations, past, present and future, within the pales of salvation through faith in his name.

This being a truism, the question seems pertinent, did the ancient worthies and fathers apprehend, in their day, this Saviour who alone can give eternal life? The law and the Prophets were until John. Luke 16: 16.

This seems to show, clearly, that all prior to John were taught salvation by the law, and not faith in the Christ who is the Saviour of all men; for, Paul affirms that "by the deeds of the law shall no flesh be saved."

This seems to impose a dilemma as to when and where the ancient worthies and nations will or can have a saving knowledge of the LIFE GIVER of all men. Is there any light to relieve their mystery from the word, or that can make its exegesis clear without a probation of some sort? for, I am persuaded that the august list of

worthies must to have part in the Kingdom to come under Christ our living head.

Haddnefield, N. Y., Oct., 1877.

SALLIE BLACK, WRITES: BRO. STORRS: This beautiful first day of the week finds me still one among the living, for which I am thankful, still a monument of God's mercy, permits to dwell in a land of freedom, where Pope nor Clergy can forcibly hinder the "perfect law of liberty;" in a time when the full blaze of gospel light seems bursting from the clouds of thick darkness which has long veiled the Sun of Righteousness. Oh, what a precious privilege! I ask, this morning, will these mortal eyes of mine, though comparatively young in years, ever be able to see the full glory of this light? No; I think not. We only know in part. "But when that which is perfect is come, then that which is in part shall be done away." How is this? Shall this gospel which now illuminates the christian system, be lost in the firy judgments coming upon the ungodly of this and past ages? O, no: I do not think it will. God has "given some Apostles and some Prophets, and some Evangelists, and some pastors and teachers, for the perfecting of the saints; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 11—13.) Then "having made known unto us the mystery of His will, according to His good pleasure which He has purposed in himself, that in the dispensations of the fulness of times, He might gather to gather in one, all things in Christ."

This I conceive to be the true import of the Gospel as preached to Abraham, "In thee and thy seed shall all the nations of the earth be blessed." The chosen of God in Christ during this and past ages, elected to the high position of Kings and Priests, to sit with Christ on his throne, make up the sum total of that select body, called the "Bride" of Christ, or Abraham's seed. When this number shall have been completed, then the marriage of the Lamb will take place. The Bride having made herself ready for her departure, they enter into the marriage feast. After this she joins into her Kingly Spouse in blessing the nations of earth. Then she can say, "Come, and whosoever will, let him take the water of life freely."

Truly the Bible is a glorious book. I hardly ever open it and look into its pages any length of time but I find something new, some new idea is brought to my view. Yes, things new, and yet they are old, are daily being brought forth out of this great store-house of God's truth. And I often think while meditating alone upon these great things, and upon my own poor, weak, self, how frail I am; how dependent I am; how often I have run counter to His will, and yet He endures, permits me to live; and taking a closer view of myself, I imagine a living miracle! I know not what to call it but *Love*. Yes, you will say, that is it. A fond mother only seeks to redress her erring child, but loves it more. Even as God, whose very nature is Love, only chastens those whom he loves. He delights not in the death of any. Some of my best friends, I have, but a short time ago, seen the clouds of the valley close over them. A loving sister, a few weeks ago, now sleeps. The storm clouds pass, the lightning flash over her narrow home, but she heeds them not; her rest is sweet till the morning dawns, then she will awake refreshed and glorious. But me thinks our Father does not delight in this temporal death, even yet; He permits it for some wise reason, no doubt. I do not think it seals the doom of any but the *willful* sinner; i. e., those who have had a correct understanding of the gospel and then refuse it; for the gospel is God's power unto salvation; hence, if one refuses to believe it, and casts it aside, what else has God given for his salvation? have we any other power of God besides the Gospel? This He proposes to judge the world by. Many have passed into death without that knowledge. Such, of course, will come under the reign of Christ and the saints, and have the privilege of hearing the gospel, then, receive it and live, or reject it and die.

I am just in receipt of No. 12, BIBLE EXAMINNER. I don't see how I can do without it, for it is all the good reading I have but the Bible. I cannot ask you to send it gratis, for there are many others who desire it as much as I they cannot take it for want of means. Now Bro. Storrs, may heaven bless you and prosper the EXAMINER, is my prayer. Your sister, in Christ.

Fredonia, Kans., Sept. 23, 1877.

ELD. H. ROCHWELL.

In another column will be found an "Appeal" for aid to this brother. I will here add an extract from his last letter to me, written in September. ED.

BRO. STORRS. Live forever. But in the order of God's great plan of blessing mankind, it seems, He raised you up as a living witness to the most sublime truths that have ever been given to the people of this generation. After you have so fully stood forth in this work, un-

til you are somewhat weary and begin to feel the decays of nature; if He has determined to "give his beloved sleep,"—as the righteous one often taken "from the evil to come,"—it shall be my dying prayer that when the old storm-beaten *mantle* falls, it may rest on one "able to drive twelve yoke of oxen" (1 Kings xix. 19) and hold the plough till the hard and stony ground of opposition, unbelief, and man made creeds shall be "cast to the moles and the bats" (Isa. ii. 20,) and the earth, which "bringeth forth fruit of itself," shall no longer be obstructed in,—"first the blade, then the ear, and after that the full corn in the ear." O, blessed dawn of Zion's glory! Shall our old dim eyes, so often made sad with weeping, see that glory? Say, will the time come when that soft hand, once all stained with hallowed blood for me a poor sinner, wipe away the last drop of grief? O, yes! Praise the Lord.

When the Lord shall build again Zion, he shall take the throne of David and reign over the house of Jacob for ever. "Then shall the blind see, the ears of the deaf be unstopped, the tongue of the dumb sing and the lame man shall leap as an hart." Yes, dear ones, such a day will surely come; if not for me, yet for all that shall be found worthy in the day of His coming and kingdom.

Well, my brother, when your work which has been long and arduous, shall come to a close in this world of thankless toil and reproach, and your head, so long honored with the white blossoms of the "Almon tree," may be pillowed in the grave, it will not be forgotten; but will share, I trust, a "Crown of life," which "the Lord, the righteous Judge, shall give in that day to all them that *love* His appearing."

M. C. HARRIMAN, Warner, N. H., writes: I am glad the EXAMINER is to be continued. Its visits are looked for with great interest, and its pages perused with still more. It seems to bring a few nearer together, and that few—so to speak—can hardly tell why the number is not vastly larger; they can hardly help wondering why others cannot see the glorious light which appears so bright, so clear, so beautiful to themselves. But as of old, "Ephraim is joined to his idols." It is not our place to hurry God's work. If we are ready to move when He bids us, we do well; and his designs will be as soon complete as if we rush forward and try to hold the ark with our own hands; and it will certainly be better for us. Yet we must not be Jonahs. Lord help us to watch always. "Watch, therefore, for ye know not what hour your Lord doth come." Yours in hope.

O. H. HAMMOND, Floyd, Iowa, writes: I felt very thankful that the EXAMINER is to be published another year. May the Lord add his blessing to the task undertaken, and still bring light and knowledge to the thousands who can get it from no other source (except the Bible) as well as through your Magazine. I have obtained one more new subscriber.

ELD. J. W. LAWVER, Columbus, Kansas, writes: The BIBLE EXAMINER is the only periodical that does God justice,—the only one that distinguishes "Daniel's People" from the "Bride,"—the only one that shows the beautiful harmony of God's Word—God's design in creation;—all of which is enough to make a poor mortal cry out, "O, the wisdom and goodness of God."

A. RONDTHALER, Bethlehem, Pa., a Minister of Christ, and Teacher of Young Men, while busily engaged with his School, makes a remittance for the EXAMINER, and writes:

"Times *are hard*,—but we think, yes, we know, that we shall have enough until we fall asleep in Jesus, or until the Lord comes to take away those who love Him and wait for His appearing,—and to keep them from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The Greek word, used in Rev. iii. 10, is from *katoikein*;—the preposition *kata*, prefixed, often gives *force* to the sense of the simplest term,—"to try them that *loveto, dwell* upon the earth:"—*oikein*=to dwell;—*katoikein*=*love to dwell*. Strange word!

A few weeks ago, a Swedenborgian friend, who is very anxious to have me change my views, sent me a tract—

"Materialism Antiscriptural; or, The Doctrines of George Storrs Refuted."—"By Rev. N. D. George."

I know the tract, or what is contained in it. I had read it years ago. It has seen its day; and so of others. Yes—misunderstandings, misapprehensions, and misrepresentations will die.

Often on a Sunday we read the blessed BIBLE, in connection with old BIBLE EXAMINERS. How many precious pages they contain! With much interest we have read your article on the war in the East. In connection with the Battle of Armageddon (which is not so very near) we think of the translation of God's people, which takes place before, and may take place *soon*. I may be wrong, but is not the Man-child (Rev. xii. 5) a symbol, representing the first resurrection and translation? In Rev. ii. 26, 27, it is said, "They shall rule the nations with a rod of iron."

Your articles on the Anglo-Saxon Race do not contain what might be called *plausible* theories; but they do contain theories *perfectly consistent* with the Word of God. People sometimes contemptuously ask, when conversing on such subjects, "*Cui Bono?*" [For whose benefit? or, What is the use?—ED.]. But the more we study and the deeper we dive into the works and ways of man's salvation, the more we see how wonderfully one truth harmonizes with another. Besides the more we study, the more we are constrained to say—"Just so it must be."

Who would have dared, e. g., to maintain *before hand*, that the Gospel of St. John or the Epistle to the Romans *ought* to be in the New Testament? But now, since they *are* there, we venture to say, not presumptuously, but in adoring admiration of God's wisdom, *they dare not be wanting*. The Bible would be imperfect without these writings. And I think the time will come, when a knowledge of these things will be a precious treasure to Christians. It will prove a comfort under crosses and tribulation, and a strength in severe trials. Yes, the time will come, when the Translation and Resurrection having taken place, Christians on earth, passing through "THE GREAT TRIBULATIONS," will regard many of these truths, which *now seem* unnecessary, as a *bright shining light in the dark night* of the time of *Antichrist*.

I have written to show you, that we have not forgotten you; that we highly value the BIBLE EXAMINER, and that we are firm believers in the glorious truth, "One Mediator between God and men, the man Christ Jesus, who gave Himself a ransom *for all*, to be testified in due time."

JOHN P. DAVIDSON, Sparta, Ont., Canada, writes: Friend Lederer certainly deserves thanks for his researches and information on the apocalypse of Daniel, as presented in the EXAMINER. I believe your views on the "Eastern Question" are entirely correct.

LETTERS RECEIVED TO NOV. 8.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

G. B. Martin, Eld. J. A. Spafford, Dr. J. F. Lee, Mrs. R. E. Ladd, A. Rondthaler, N. D. Wight, Mrs. L. G. Maltby, E. A. Poole, John R. Davison, Dr. R. Willard Sr., Mrs. Ann Story, Adam Friese, Janett A. Mayo (Books received), John S. Lawver (2), Fanny M. Young, Eld. J. Blain for Mrs. Addus, A. S. Iredale (2), James Austin (Thank you), Wm. H. Tice, Henry Lees, Mrs. S. K. D. Lyon, Geo. H. Waterhouse, Eld, John Wilson, M. M. Catlin Esq., J. E. Robbins, H. L. Hastings for J. K. Cobb, Wm. L. Briggs (2), Mrs. E. A. Benton, Dr. C. W. Buvinger, R. L. Partridge, Mrs. Austin Andrews, Abel Robinson, Anson F. Cressy, Sarah Van Wile, A. McCord, Charle Swipt, Julia A. Abbe, Wm. Lindsay, Jos. Lakeman, J. S. Lawver, H. Brittain, Eld. H. Rockwell, C. A. Hastings, Mrs. D. Bush, Dr. W. D. Nelson, Mrs. D. O. Hopkins.

PARCELS SENT TO NOV. 8.

J. A. Dearborn, Mary E. Sharpe, J. A. LaBrant, Geo. H. Waterhouse, Mrs. S. K. D. Lyon, J. E. Robbins, Eld. John S. Lawver (Box by the "Blue Line"–freight–), Wm. Lindsay, Dr. W. D. Nelson.

The Bible Examiner is a Monthly Magazine, *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

"HOPE FOR OUR RACE. or, *Gospel to the Church and World. God's Government Vindicated.* By ELD. JACOB BLAIN, Buffalo, N. Y." A valuable work of 192 pages. *Price*, 30 cents: postage 4 cents; at wholesale, 25 per cent off. Address him as above.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

Vol. XXII. No. 3. Whole No. 327.

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

INDEX TO SUBJECTS.

EDITOR'S NOTICES..... 70
RECONCIATIATION TO GOD: By What Means is it affected? Ed..... 71
THE "HERALD OF THE MORNING." Ed.,..... 74
LEDERER'S CLOSING ARTICLE. Ed..... 75
AN INQUIRY. Ed..... 76
STILL ANOTHER INQUIRY. Ed.,..... 76
"FOLLOWING AFTER TRUTH."..... 77
MAN IN DEATH: Conscious or Unconscious. Ed..... 81
A "CONDITIONAL RESURRECTION." By Eld. S. W. Bishop..... 58
THE UNPARDONABLE SIN. By P. Alling..... 88
COMMUNICATION FROM ELD. JACOB BLAIN..... 90
PREACHING AND "PREACHING."..... 91
THE AGED EDITOR'S PRAYER (Poetry). By John Lyle..... 92
REMARKS ON PROPHECY. By Edwin Phelps..... 92
LETTERS AND EXTRACTS..... 94–99

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, DECEMBER, 1877.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ONTARIO, N. Y.

EDITOR'S NOTICES.

CORRESPONDENTS must bear with me if their communications do not immediately appear, or, if it should happen that they do not appear at all. Some are so badly written that I am compelled to copy them before sending them to my Printer. Others are on topics, I judge, of secondary importance. And must wait awhile for those of more importance. Still others are better fitted for those papers which will not publish any thing on the advanced position occupied by the Magazine; and the EXAMINER has not sufficient space to put in all articles received, and the EDITOR must be permitted to make the selections. No article is laid aside for the reason that it is opposed to to the *leading* views for which the EXAMINER was revived six years ago. Subjects not immediately *Biblical* have no claim on the columns of this Magazine, and *may*, therefore, not appear in it, but are not absolutely rejected, in all cases.

FOR SALE by the EDITOR of the EXAMINER, a few old Works, viz.,

1. "THE DESTINY OF THE HUMAN RACE" BY HENRY DUNN. Original price, $2, now $1.

2. "MURDOCK'S TRANSLATION OF THE SYRIAC NEW TESTAMENT." Original price $2, now $1.

3. "OUR ISRAELITISH ORIGIN," or "Lectures on Ancient Israel; and the Israelitish Origin of the Modern Nations of Europe, by J. Wilson." England. A most valuable and interesting work. Over 230 pages, in paper cover. *Three* copies only for sale. Price, per copy, 75 cents.

4. THE DISCUSSION: Between Prof. H. MATTISON of the Methodist E. Church, and the EDITOR of the EXAMINER" in 1854, on the question: "Does the Bible teach that the creature man—which the LORD GOD formed of the dust of the ground — has a super-added entity called the soul?" Contains 166 pages. Price 50 cts. Only *two* copies, and in paper cover, for sale.

No further notice will be given of these works. If called for, you can send the pay, and if they are sold before the money arrives, please say if I shall return it, or how else apply it.

M. C. HARRIMAN, Warner, N. H., writes: That by some mistake, a letter in the October EXAMINER, page 33, credited to him, is not his. How the error occurred I cannot say; nor who was its author; the means of determining are lost to me, as the original letters have not been preserved. ED.

"THE GREAT PYRAMID."

In the notice I gave of a work on the above subject in the EXAMINER for Nov. the *Room* where it is to be had was overlooked. Those who wish to send for the work should address, "WILLIAM H. WILSON, 182 South Clark St., *Room* 21; Chicago, Ill." Be particular to direct as here stated.

Friend WILSON writes: "I thank you for the excellent notice you gave of my work on the Pyramid." He adds: "I am a practical printer, and I must say, the appearance of the EXAMINER does credit to the cause. With regard to its teachings on the subject of God's great love to man I fully endorse, and have done so for years. It fills me with joy to learn that the birth of Christ, as the angel said it should be, is '*good* Tidings of *great* joy, which shall be to *all people*.' It seems to me that if all those who have fallen into the death-state without a *knowledge* of God's plan of redemption are *perished* then the birth of Christ must be *bad tidings*, and a *great evil* to most of the human race. But thanks be to God, the plan of God cannot fail. He is not a frail mortal that he should promise and not fulfil. If God *wills* that all men shall 'come to the knowledge of the truth,' He is able to *execute* his will. He 'sent his Son to be the Saviour of the world' but if the theories of many excellent brethren are true the reverse will be the fact. He was sent to be the *light* of the world, but terrible darkness now reigns."

NOTE BY THE EDITOR.—By all means try and read friend Wilson's Pamphlet on the "GREAT PYRAMID." *Price* 25 cents. Direct to him as stated above.

TERMS OF THE BIBLE EXAMINER.

Single Subscriber,	$2 per volume.
Two copies, to one address,	3.00
Four " " "	5.00
Ten " " "	10.00

The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance, and the money sent at the risk of the subscriber.

BOUND VOLUMES.

Any person wishing Vol. xxi. *bound*, should send me their order immediately. Price, $2; in plain binding: in morocco gilt $3.25.

Volumes 18, 19, and 20 *bound*, will be furnished at the same prices, each.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXII. NEW YORK, DECEMBER, 1877. No. 3.

RECONCILIATION TO GOD:

BY WHAT MEANS IS IT AFFECTED?

It will be remembered that in the October EXAMINER I criticised an expression in one of my "Exchanges" where the writer affirmed that the wicked dead, though raised, would *not* have the "Gospel preached to them after they were raised," but said "They will be punished for their sins, and subjected to the government of God," etc.

I made no mention in which of my "Exchanges" these expressions were found, intending to avoid all personalities, but simply to protest against the view that the Gospel was *not* to be preached to "*every creature*" before their final state is fixed. I did not know by what process the reconciliation of all sinners was to be affected if there was *no* Gospel for them, only that they were to be reconciled by being punished fully for their sins, which, to me, seemed a great error, introducing a method of reconciliation different from the revealed method in the Bible.

When the EXAMINER containing my criticism came out, I had forgotten which of my "Exchanges" I had quoted from, and should, probably, never have recalled it. Soon after, I received a letter and communication from the Editor of the "Prophetic Times," on the subject, together with his Book, entitled, "*A Vindication of the Scheme of Redemption contained in his Discourses on Prophecy.*" The Author will accept my thanks for the Book, as I get a clearer insight into his theory of saving or reconciling all the wicked dead, together with the "Devil and his angels," without any Gospel.

I do not feel under any obligation to give his article a place in the EXAMINER, as he has a periodical of his own in which to have published it; however, I give it a place, and shall follow it with some remarks, which I hope will give no offence, though differing widely from my friend's. I have no idea of producing a change of mind in him, and he may be assured his views have made no change in my mind, but have served, if any thing, to confirm me in my position in relation to the fact that God's purpose is, and always has been *a* Gospel for "every creature;" and that every one of the human family will have it proclaimed to them in this life or a future one: a Gospel of reconciliation through the "One mediator," and by *faith* in Him, implying perfect subjection to Him.

The following is my friend's article:

"TRUTH AND ERROR MIXED."

Brother Editor: Under the above heading, in your last number, (Oct. 1877) you have criticized an extract taken from one of your exchanges (The Prophetic Times) on which I remark:

1st, That I regret you did not quote the whole paragraph, as it was a short one, that your readers might have known the exact purport of it, which the extract does not give.

2nd, I am pleased to find that you endorse the substance of it, that the elect church, embracing all true believers, saved by the gospel, will be completed at the close of this dispensation, and no more will be subsequently added to it; and, after that, neither Jew nor Gentile of times past, present or to come, will have a chance of obtaining that special salvation.

3rd, As you make no objection to the statement that the wicked dead will not be raised till after the millennium, and then they will be punished for their sins and subjected to the government of God, and, though finally reconciled in that state of subjection, will never rise above it, I infer that you concur with it; and if so, I hope we may find it practicable to agree in relation to the means of such reconciliation.

4th, You do not dissent from the definition of the gospel, that it is the power of God and the wisdom of God to every one that believeth during this dispensation for the completion of the elect church; but against the position that this gospel shall not be preached to the wicked after they shall be raised from the dead, you enter a caveat and pronounce it an error. This judgment, it appears to me, arises from a misapprehension of the subject, because,

1. Your assent to the truth that "the special salvation of the elect church is to be completed in this dispensation, and no more will ever be added to it" accords with what you say is an error and proves its truth: for it is incongruous that the gospel, whereby the elect church is saved, should be preached to others when it would be no longer possible for them to attain to

that special salvation. The gospel promises pardon, regeneration, sanctification and eternal glory to all who believe and obey it,—in which is included a part in the first resurrection and their being made kings and priests in the coming kingdom; that they shall be one with Christ and reign with him over all people, nations and languages. It is by faith in these precious promises, through the operation of the Spirit, that they become partakers of the Divine nature, heirs of God and joint heirs with Christ, in which they sustain the relation of the Bride the Lamb's wife. And the fact that after this dispensation closes "no other saved ones, in any dispensation, can rise to the dignity of the Bride, the Lamb's wife," makes it certain that the gospel cannot be preached to them; for to them such promises cannot be made. When "access to that honor is closed forever," the gospel of that honor or dignity can be no more preached.

2. You say, "is the term 'Gospel' confined to that one work of saving the elect church? Certainly not. Read the following texts; Gal. iii. 8, Mark xv. 16, (xvi. 15) Lu. ii. 10." But the terms gospel and glad tidings in these passages do not refer to any other proclamation than that made to Abraham of heirship in the kingdom of heaven, when all nations shall be blessed in his Seed, which is Christ, whose birth was announced by the angel to the Shepherds of Bethlehem, and through whom it was commanded that repentance and remission of sin should be preached among all nations. It was the same gospel first announced to man after the fall, Gen. iii. 15, through faith in which the ancient worthies obtained a good report; the same which underlaid all the rites of Judaism and by which, during the trial of Israel under the Sinaitic covenant, the believing remnant were saved; the same now fully made known for the obedience of faith among all nations, and whereby God is taking out of the Gentiles a people for his name, until the full complement of the elect church shall be brought in; when the end shall come, the end of this last dispensation of special grace, the end of this gospel which shall have accomplished the purpose for which it is sent; and the introduction of a dispensation of judgment with its particular objects and means altogether different from the present.

There is to be an agency represented by an angel flying in mid-heaven, Rev. xiv. 6, 7, which shall preach the *aionian* or secular gospel unto them that dwell on the earth and to every nation and kindred and tongue and people, during the dispensation of Christ's coming while the saints shall be in the air with him; but it will be a very different gospel from that now preached, for the substance of it will be, "Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters." It will accomplish its purpose in the preparation of many to become obedient subjects of the kingdom when Christ and his saints shall be manifested in glory; but that gospel will be adapted to the conditions of that age (*aion*) only, and will not be preached to any after its termination.

There is no passage of Scripture which says that any gospel shall be preached to the subjects of the kingdom during the millennium, or to those who shall be raised from the dead after the millennium. After the manifestation of Christ with his saints and the establishment of his kingdom there will be the administration of law, and not the ministration of the gospel, Isa. ii. 2, 4, xi. 1-10, Mic. iv. 1-7. The saints will then be exalted to the highest knowledge and love of God and the most fervent and steadfast allegiance to him, and will be preeminently qualified for the high and holy commitment to them along with Christ of the government of the world, whereby God will reign justly, benevolently and wisely over his fallen and rebellious creatures, subdue them to his will and reconcile them to his government. Psl. cxlix. 5–9, xlvii. 7, lxvi. 3, 4, cx. 1–3, 1 Cor. xv. 24–28. To "execute vengeance upon the heathen and punishments upon the people" will belong to the administration of the saints, and will be designed not only to requite the wicked for their former disobedience but to subdue them to the Divine authority, and along with other surrounding circumstances, and righteous influences will be effectual to ensure their subjection and reconciliation to God.

3. The foundation of this work is the mediation and atoning sacrifice of Christ. Through his obedience, as the second Adam, he has secured to all men the restoration of the life lost by Adam's disobedience. And because of his incarnation and obedience unto death God hath highly exalted him and given him a name, which is above every name; that at the name of Jesus every knee should bow, of those in heaven and in earth and under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the father. The redemption of the elect church is the great work of the past and present dispensations of grace, and necessary to prepare and qualify a glorious hierarchy of kings and priests to reign with Christ. This is the special salvation to which we are called by the gospel, and which will be completed at the end of this dispensation, and then shall come the kingdom of God wherein through progressive ages all the rest of mankind shall be subdued and reconciled to God, and God in Christ shall be all in all. JOHN G. WILSON.

The real difference between friend WILSON and myself is in relation to the meaning of the term Gospel and its effects or use. He restricts it to one work, viz., to preparing "The Bride, the Lamb's Wife," or, the "Elect." Hence there is no Gospel for the millions on millions who have lived and died in unavoidable ignorance; so there is not, and never has been, any Gospel for them, and they have never "*rejected*" it.

I maintain that the Gospel of salvation has a wider meaning: that while it is a *special* procla-

mation to gather the Elect, it is, also, "That God was *in Christ* reconciling 'THE WORLD' unto himself, not imputing their trespasses unto them"—2 Cor. v. 19. "*The World*" was the object of God's love (John iii. 16); and it is only by *faith in Christ* that any man can be reconciled to God and secure an endless life; and that faith can only be produced by the "Good News," or Gospel proclamation of God's love as manifested in Christ, which must be preached to "every creature," and carries with it the fact that "Christ is the propitiation for our (the elect's) sins; and not for ours only, but *also* for the sins of the WHOLE WORLD." 1 John ii. 2.

Faith can only be produced by this good news, or Gospel, being preached *to* every creature. My friend W. says, "The forgivness of sins, through the atonement of Christ, is preached to men in *this* state of trial *only*."—*Vindication*, p, 26. Again, on the same page, he says, "The Gospel of Christ, containing the proclamation of the forgivness of sins through the atonement of Christ, forms no part of the moral means employed in a future life for reconciliation of the lost." Again he says, "None are justified by faith but those who believe the Gospel during *this* life."—*Vind.*, p. 48. That is, if I understand him, all who die without faith in Christ must be punished to the full extent of their sins, and be reconciled through or by means of punishment: hence, there is no forgiveness in their case; for he says, "If forgiven, they would not be punished."—*Vind.*, p. 14. I dissent from this assumption; for the psalmist says, "There wast a God that forgavest them, though thou tookest vengeance of their inventions." Psa. xcix. 8.

Again. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is *pardoned;* for she hath received of the *Lord's* hand *double* for all her *sins*." Isa. xl. 2.

The word, *kiphlayim*, here translated "*double*," is, literally, "*manifold*."—*Prof. Pick.*

Our Lord Jesus declares, "All manner of sin and blasphemy shall be *forgiven* unto men." . . . "Whosoever speaketh a word against the Son of man, it shall be forgiven." Matt. xii. 31, 32. "Father, *forgive* them; for they know not what they do." Lk. xxiii. 34. It is manifest that some sins may be forgiven in a future life.

There is a sin which never hath "forgivness, neither in this world, neither in the world to come." Matt. xii. 32. But the force of this language is destroyed if there is no forgiveness for any sins in the future life: for in that case, so far as this sin is concerned, the individual is in no worse condition than any and all other sinners in the world to come.

One grand objection to my friend's position relating to the future state is, he seems to leave out, in the work of salvation, all persons that have never had the Gospel and all children; for he uses, uniformly, in speaking of all who have not been reconciled in *this life;* such language as the following: "Their punishment for *rejecting* Christ"—"They shall be condemned for their *unbelief* and *rejection* of Christ"—"The unbelieving, not being forgiven nor justified, will be condemned, on account of their *unbelief*, to suffer the punishment for their sins, and be subjected to the government of the saints"—"The wicked will be condemned on account of their *unbelief* and *rejection* of Christ"—"The just penalty of their *unbelief* and *rejection* of Christ." He says, page 33, *Vindication*, in relation to the wicked in the future life,

"Their relation to the saints and their intercourse with them will . . . serve to remind them that in *this life*, they had the same privileges and means, and might by faith and love, have attained the same glorified and exalted condition which they shall see them possess and enjoy; will serve to remind them that they had in *this life* given a preference to earthly and sensual things, and had despised and persecuted the saints on account of their faith, humility, and self-denial, and will fill them with shame and loathing of themselves on account of their former impiety."

I have quoted all these expressions from friend Wilson's writings to show that his theory relates *only* to those who had the knowledge of Christ and the means of reconciliation by faith, in this life, but "rejected and despised Christ" and his saints. He seems to have entirely overlooked the innumerable millions who have died in utter ignorance of Christ and his Gospel, and all children who have died untaught.

I maintain there is *a* Gospel for all such in "the age to come." Not a Gospel to make them kings and priests, nor to become partners of the Bride; but a Gospel of God's love to them—a Gospel to produce reconciliaton, holiness, and to bestow on them an endless life through Christ by *faith* and subjection to Him as their Lord and Redeemer, who became the "propitiation for the sins of the whole world;" and, of course, for *their* sins: not such sins as my friend WILSON speaks of, for they never committed such. They could not have "rejected Christ," for they never heard of him; they never had "the *means*," nor "the opportunity" that the saints had to know God and his redeeming love, hence never sinned as my friend represents his sinners to have done; therefore, they cannot have passed beyond that

reach of mercy and love which God has manifested for "the world," and which is to be preached to "every creature" for their salvation into holiness, and to be blessed with an endless life by faith in Christ; for, "God hath given to us eternal life, and this life is in his Son," 1 John v. 11. There "is salvation in" no "other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12.

These millions on millions who never heard the Gospel of God's love for "the world" must and will be put in possession of it, and therefore it is yet to be preached to *them*, whatever becomes of those who have "despised and rejected" it when it was made known to them.

If any "despise and reject" Christ and the Gospel of redemption through Him" *after* they have received the knowledge of the truth," they will find "there remaineth no more sacrifice for sin;" i.e., there is *no other* sacrifice for sin than the one made by Jesus; if that is knowingly and wilfully rejected, nothing "remains" for them but the "fiery indignation which shall *devour* them;" not *reconcile* them: they have rejected the only redemption and the only Redeemer God has made known as "the way, the truth, and the life;" and "no man cometh unto the Father but by" Jesus Christ. John xiv. No "reconciliation" for any of Adam's race except by and through *faith* in the Christ as the "One Mediator between God and men."

"If there had been a law given which could have given life, verily righteousness should be by the law. Gal. iii. 21. "By the deeds of the law there shall no flesh be justified in His sight;" (Rom. iii. 20): how much less can any one be *reconciled* by suffering the penalty of law: the law may be satisfied, but the individual is not reconciled by its penalty. God's method of reconciliation is of *grace*, through *faith:* no other way is revealed. Here I leave the matter, and am not disposed to go on with the subject further in controversy with a "Bro. Editor." I am not likely to be converted to his views on this point of "reconciliation," and I presume he will not be to mine. Hence with my best wishes for my friend, and not doubting his sincerity and honesty, I take my leave of him on this topic.

ED.

P. S. In return for his kindness in sending me his "*Vindication*," I send him my pamphlet, "THE DIVINE DISPENSATIONS." G. S.

THE "HERALD OF THE MORNING."

The above named paper, published by Dr. Barbour, contains much interesting matter. I have only dissented to his position on the definite time of the second Advent of our Lord Jesus Christ. I have said, its "chronology is *the best* I have ever seen;" but I must add, clear as Dr. Barbour has seemed to make it, I do not accept it as *infallible*, and therefore cannot be admitted as *positively* correct. I have seen, in the past forty years, so much of this *positive* spirit, on points advocated with much plausibility, that I cannot accept the position of Dr. Barbour as to the definite time for which he contends.

He has, as he thinks, often explained such texts as the following so as to justify him in his position on definite time, viz., "of that day and hour knoweth no man,"—"Take ye heed, watch and pray; for ye know not when the time is." "Watch for ye know not what hour your Lord doth come:'—"for in such an hour as think not the Son of man cometh." These and other like texts by our Lord, our friend Barbour endeavors to show do not mean exactly what they express.

In his paper of Nov. 1st, he makes a new effort in the same work, He maintains that we are now in the time of the harvest, and he says:

"When the time of the harvest *begins*, somebody will know and understand the situation, and that it has now begun, is what we claim to be able to substantiate by clear scriptural arguments."

This harvest began, if I understand him, in the fall of A. D. 1874, and is to end April A. D. 1878, being three and half years in duration. He says of the texts I have quoted above, and the like, "Those texts do not teach anything opposed to our knowing the *exact* day, and hour of either of these events." That is the "exact day and hour" of the harvest's commencing and of Christ's second advent. Here is a positiveness that I object to: it amounts to a claim of *infallibility* that I conceive to be a hazardous position for any finite mortal to take and may prove disastrious to himself and to those who accept the position. I do not question the sincerity or honesty of my friend B.; but I do claim he has no right to insist on any man's receiving what he says as infallibly true. If he had presented his position as a probable truth, and invited investigation of the subject, there would be no cause of complaint; but he tells us that "many who say Lord, Lord, love to thus misconstrue these texts," viz., those I have introduced from the mouth of Jesus. He says,

"I have answered this whole class of objections until I am almost ashamed of the repetition, but must do so once more, for the especial benefit of the readers of the *Bible Examiner*."

Now, let us see what a "special benefit the

readers of the BIBLE EXAMINER" get. He illustrates for their benefit as follows:

The government of the United States, at war with a neighboring power, was preparing to destroy a fort of the enemy. In and around this fort was the home of many families, and, desiring to spare their lives, issued a proclamation: This fort is to be destroyed, and all within the exposed limits must prepare to vacate their homes. When the work of excavation is well advanced, notice will be given by a white flag. As the time approaches, a red flag will be raised. When all is ready, a black flag will appear; then let every family be prepared to flee for their lives, for on that day the explosion will take place. Watch, therefore, for ye know neither the day nor the hour. Watch, for in such an hour as ye think not, the explosion will take place; and as a last warning, the herald is again sent with the following: "If, therefore, thou shalt not watch, it shall come upon you as a thief, and thou shalt not know what hour the explosion will occur." Rev. iii. 3.

I thank my friend Barbour for his illustration, and I presume "the readers of the EXAMINER" will receive a "special benefit" from it; for it shows conclusively that the day of the explosion cannot be known till the day itself arrives; but there are "signs" preceding the day which show the day is *approaching*: and as one sign after another appears it is manifest the event is nearing; but not one soul knows *beforehand* "the *exact* day." So our friend's illustration proves that it is the *signs* which are to guide us to a true conclusion.

Therefore, I say to all, *watch* for the "signs of the times;" by these you are to be guided; and not assume you are to know "the *exact* day or time" till the day arrives; and because you will be ignorant of the exact day, till it opens, "watch and pray" that you may "be ready, for in such an hour as ye think not the Son of man cometh" Matt. xxiv. 44. If you think you have the knowledge of "the *exact* day or hour" you will be sure to meet a disappointment, as all have done hitherto who have fixed on the exact time. Friend Barbour knows that has been his experience in times past more than once. There is not an unkindfeeling in my heart toward this brother or his co-workers; but faithfulness to those whom God has providentially led me to minister to compels me to speak as I understand His word; but I exercise no authority over them. I know by what I have seen and felt the fatal consequences of disappointment in so vital a matter as the exact time of our Lord's return.

That we are drawing near that day, I have not had a doubt, that I am aware of, for thirty years or more; and the signs our Lord gave of its nearness are thickening continually; especially those our Redeemer spake of in Luke xxi. 25, 26. "Upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken;" i. e., human governments; these are to be overthrown to prepare the way for the universal reign of Christ and his elect body. This view of the signs of passing events gives us a solid foundation on which to stand to know that "Your redemption draweth nigh." Verse 28.

I have said thus much from a sense of obligation to God, and to the readers of "the BIBLE EXAMINER." It is not the knowledge of the "*exact* day or hour" of the second Advent, that will fit any man or woman to meet the Lord; and that person who would not be prepared without such knowledge, I fear, will not be prepared at all, and will be likely to meet a sad disappointment if the "exact time fails" as most likely it will, as all set times have hitherto done to the injury of many persons and families. The effort to fix on the "*exact* time," I consider as tempting God; though done by misapprehension.

ED.

LEDERER'S CLOSING ARTICLE.

It gives me much pleasure to find my friend LEDERER in his closing articles on the Book of Daniel has granted all that I felt called to differ with him about.

His historical account of the doings of Antiochus in relation to the Jews and connecting circumstances is interesting: but he seemed at first to confine us to that conflict as the perfect and final fulfilment of the prophecy of the 11th and 12th chapters of Daniel. While differing with him on some points, I find that he essentially maintains all that I contend for, viz., that while Antiochus fills the picture to some extent, there remained a fulfilment far greater and more perfect than anything which occurred in those days. His language to which I refer is expressed in the following items from his article in the EXAMINER for October, on pages 30 and 31. He says:

"Another fact must be taken into consideration, namely, that in most prophetic predictions of future events, recorded in one and the same chapter, we find that while some part of it has been already fulfilled, an immense length of time intervening between then and the fulfilment of parts. . . . "The deliverance of Daniel's people from the yoke of the cruel Syrian King who was determined to destroy their religion and nationality, is mixed up with the last and final deliver-

ance after having suffered the full measure of their punishment, and with which the resurrection of the righteous dead is connected."

Again he says: "First of all we must beg our reader to remember that prophecy often abruptly turns from the time and object of which it deals, sees and speaks of things far beyond and of far greater importance; and that without adopting this view in interpreting prophecy, we meet with insurmountable difficulties, far greater than that under consideration."—Page 29.

Once more, on page 29, he says: "The Spirit of prophecy looks beyond the events which are shortly to take place for a certain purpose, to a more remote time and to circumstances of far greater importance."

These statements and concessions taken in connection with others of like import in the closing part of his article in the last number of the EXAMINER settle the point that while my friend LEDERER may have heretofore thought the prophecy terminated on Antiochus and events connected with his history, he now concedes them to relate to matters also far in the future of that period of the world's history, and of far greater importance to the world at large.

ED.

AN INQUIRY.

"Do you consider the Man of Sin, referred to in Daniel xi. 36, to be the Romish Church, or that the Pope in any manner fills the picture, as Advent friends claim and preach? D."

RESPONSE BY THE EDITOR.

It is not best, perhaps, that I should answer at all; but if I say any thing, I must say, the Romish Church is hardly more infallible than some of "Advent friends" are, in their own estimation.

For 30 years I have had doubts as to the Papacy "filling the picture" of the Antichrist, or "Man of Sin;" nor are those doubts yet removed. The *real* Man of Sin may be still in the future: but if so, it is my opinion he will be developed from the Papacy, or a coming Pope, elected by the Jesuits; and that the personage will be the present "*Cardinal* BONAPART." Yet, any positive conclusion is impossible, till events show the fact. We are to watch for our Lord's return from heaven; for, He it is who will "destroy the Man of Sin by the brightness of His coming." 2 Thess. ii. 8.

STILL ANOTHER INQUIRY.

The amount of this friend's inquiry is.

If God knows that any man will die the second death, i.e., die again after he is raised from the dead, why does He raised such? and how can it be said that such an one has had a *fair chance* for life?"

RESPONSE BY EDITOR.

My friend might as well ask, If God knew some men would abuse His mercies, why did He ever bestow life on him at all? The same objection lies against his *creation* as against his *re*-creation. If man was only a machine there might be reason in the objection; but then man would be incapable of probation in this life or a future one. But if man is endowed with any measure of moral freedom he must have a real opportunity to secure an endless life without its being forced on him; and if he has not had that opportunity in this life, how could God be either just or merciful if He did not give it to him in another? and how could God manifest either his justice or mercy without giving the man, what my friend calls, "a *fair chance*" for an endless life? and such "a chance" he never could have if he goes out of this life without it, doomed to *non*-resurrection: then how could the Divine Government be vindicated from the charge of a "respect of persons? Suppose a human King, Prince, or other Ruler, had "foreknowledge" that a man would commit a murder, would that authorize him to hang that man, and give him no opportunity to show that he would not do the deed? Would that be a "fair chance"? Who would believe such a ruler was fit to govern national beings? God's ways must be justified before his creatures beyond a possibility of mistake as to his justice and mercy and that cannot be done without a full and fair opportunity to secure the blessing promised to the obedient seeker for it. Eternal life must be set before the man, and the way to obtain it clearly made known to him before he can be justly condemned to the dominion of death. *Knowledge* of what he *will do* is no excuse for leaving him is death, however much *love* might desire it.

THE Incarnate Word "was the true light which lighteth every man that cometh into the world" (John i. 9; that is an assertion—as plain as it was possible to make it—that Christ (at some period of human existence) affords to *all* men sufficient light to make the absence of faith in Himself inexcusable; for the light is said to be given "that all men through Him might believe" (verse 7).

"FOLLOWING AFTER TRUTH."

Being Extracts from the Published Writings of HENRY DUNN, (*of England*), *from* 1856 *to* 1875. *Additional Papers and Editorial Notes.*"

ELECTION.

PRELIMINARY.

ALL believing students of Scripture accept the doctrine of election as a revealed fact, however much they may differ in their explanations of it. By most it is probably regarded as a truth far transcending human explanation. It is not difficult, indeed, to admit *as a fact* that the Redeemer has an elect people upon earth; that some of these are even now, in the midst of strife, *resting* in His love; that others are struggling with evil as for life; and that others are in all respects indistinguishable in the crowd. But how to reconcile any such exercise of Divine sovereignty with *human* and therefore limited conceptions of what is necessary to equality of dealing, is to many very difficult.

This difficulty is fearfully aggravated, if not created, by the notion that election is an eternal choice which binds all things fast in fate, and therefore necessarily supposes the eternal ruin of all those who are not, in the peculiar sense supposed, the objects of Divine favour.

This conclusion is in the following extracts absolutely denied, inasmuch as it is there maintained that election is to *service*,—that it is the choice of *the few* for the ultimate benefit of *the many*. The writer holds that, as under the Jewish dispensation Israel was chosen, as Ezekiel tells them, not for their own sakes, but for His holy name's sake; so, under the Christian dispensation, God chooses His elect in like manner and for a like end; viz., that in the world to come the chosen may be kings and priests to Christ, and have power over the nations,—power to rule, to instruct, and instrumentally to save.

Whatever may be the true way of looking at the doctrine of election, one thing at least is *certain*, Christ came to destroy the works *of* the devil; the world therefore will not terminate with the destruction of Christ's work by the devil. When heaven echoes with the cry, "The Lamb and His thousands," hell will not be able to respond, "Satan and his tens of thousands." The Church, like its Lord, is chosen of God and precious; but it can only be so when viewed from the standing-point of Christ, as *living*, whether on earth or in heaven, not unto itself, but unto Him who died for it; living to carry on a work which angels might envy, and to enter into a joy which even they can but partially understand. Election therefore is neither capricious nor arbitrary, nor yet only for the benefit of a few.—*Editor.*

ETERNAL CHOICE.

THE doctrine of ELECTION, as commonly held, can scarcely be separated from that of REPROBATION. The decree of reprobation, says one of the ablest defenders of Divine sovereignty, "is the counterpart of election. Election is a *gracious* purpose; reprobation a *just* purpose." God, he says, from eternity "determined" *not* to save millions of immortal beings from everlasting misery, and therefore "*withholds* the regenerating influence of His Spirit" from them. In the Assembly's Larger Catechism it is distinctly asserted that God, "by an eternal and immutable decree," hath "foreordained" all but the elect "to wrath, to be for their sin inflicted, to the praice of the glory of His justice." The wrath in question is elsewhere said to mean the casting into hell of the impenitent, "there to be punished with unspeakable torments both of body and soul, with the devil and his angels for ever."

Surely it is permissible to ask, *Can* this be true? Admitting—as we must, if the New Testament is to be accepted as trustworthy—that regeneration is a supernatural work of the Spirit of God, wrought not on all, but only on *some;* and allowing, further, that, apart from this change, men do not and will not submit themselves to God, is it possible to escape the false conclusion that we live in a world in which multitudes are *from birth* abandoned to Satan?

Whether we call the natural unwillingness of man to come to God a *moral paralysis*, or whether we give it any other name, matters little. *There it is*, always the same, from the cradle to the grave, invariably rendering a man so indisposed to give up his own will and to submit himself entirely to the will of God, that the indisposition becomes as *fatal* as if it were natural or physical inability. The words of revelation, and the facts of life, must alike be reversed before the conclusion can be evaded, that, explain it as we may, some are elected and others are passed by.

But is it equally true that, as a consequence of this arrangement, those who are "passed by"—living and dying in an unregenerate condition—are doomed to eternal wickedness and endless misery? In other words, granting that Scripture unquestionably teaches that *some* among the children of men have been from eternity predestinated of God to goodness, and therefore to honourable service, does this fact of revelation necessarily involve the eternal misery of the rest?

This question it is obvious cannot be satisfactorily answered until another and a prior one has been considered, viz., Is election, as revealed in Scripture, simply to eternal happiness as contrasted with everlasting misery? or is it to distinguished service, and therefore to peculiar honor? Further, Is the choice of the few only for the advantage of the few? or is it intended that through them blessing shall reach "the many"? If the former hypothesis be the true one, the doctrine certainly seems to stand in flat contradiction to everything that is taught in Scripture regarding the character of God. If the latter is the right way of viewing the matter, such teaching clearly harmonizes with the facts of life, the dispensations of Providence, and the revealed attributes of our just, loving, and all-wise Creator.

How shall we ascertain which is to be received? There can be but one answer,—What saith the Scriptures? Let us, then, in a spirit of humble but earnest inquiry, search THE BOOK.—"*Righteousness of God.*"

TEACHING OF SCRIPTURE.

THE teaching of Scripture, when regarded *alone*, and apart altogether from inferences drawn by theologians, is in perfect harmony with the opinion that the election of the few is for the benefit of the many.

Divine choice, or "election," as it is usually termed, although *implied* from the beginning in the Scriptures of the Old Testament, is nowhere distinctly asserted until Moses, in the Book of Deuteronomy, affirms it of the people of Israel, —"The Lord thy God hath *chosen* thee to be a special people unto Himself, above all people that are upon the face of the earth."

The *purpose* and *peculiarity* of the choice is involved in the declaration of *the fact*. It is election *to service*. The Israelites are to be "a special people unto the Lord, *above*" (but not to the exclusion of) others; they are—as is subsequently revealed—to be "witnesses" to the Divine unity; publishers "to the sons of men of God's mighty acts, and the glorious majesty of His kingdom;" and they are to become eventually the channel through which mercy should be extended to all nations. But there is nothing to show that it was ever the design of God to save *them only*, and to abandon the rest of the world to ruin. Even their final restoratoin—come when and how it may—is distinctly declared to have other and higher ends than their own benefit. "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel."

In the New Testament, election becomes *a doctrine*.

The elect *there*, whoever they may be, and whether many or few, are spoken of as persons peculiarly *dear to God;* who shall be *preserved from apostasy* under every form of seduction or fiery trial to which the saints shall be subjected; who are the *special objects of apostolic solitude;* and who shall finally be *gathered by the angels* from the four winds of heaven into the garner of God: while election itself, as distinguished from "calling," is said to be a *sovereign gift, personal, limited, absolute,* and *eternal,* yet needing to be made "sure," since it is *to sanctification*, or setting apart for Divine service; *to holiness* of heart and life; and *to office.* It is in relation to office, and *to office only*, that the term "elect" is applied to Christ, to angels, to Cyrus, to David, and to the apostles.

We gather from the whole that election is a privilege granted to some, but not to all; that its object is special service; that it in no way whatever interferes with the condition of others, excepting in so far as it improves that condition by providing for them further instruction; that, in short, its one distinguishing characteristic is mercy, *grafted* on mercy,—*favour* to the few, that through their agency its blessings might be extended to the many; just as God includes "*all*" (whether Jew or Gentile) "in unbelief, *that He might have mercy upon all.* O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

An "election of grace," in some sense or other, is *implied* from the beginning of the Old Testament. Abel, Seth, Enoch, and Noah were obviously, in the Divine eye, "chosen and precious" in a sense which did not, and could not, belong to the men by whom "the earth was filled with violence." On such—the appointed heads of their families or tribes, "sons of God," as distinguished from the unrighteous seed—devolved the preservation of purity and love upon the earth in conection with the worship and service of the one true God. I see therefore no impropriety in regarding these antediluvians as the subjects of *the first* or primitive election.

The covenant made with Abraham indicates the commencement of *the second* election: and it differs from the earlier one chiefly in its *national* character. For the covenant is made, not with Abraham only, but with his seed after him. It is the election of a whole people, through all their generations, to be, in a peculiar sense, "the

people of God," a "holy nation," a community of "kings and priests" to all around. They failed, however, as a people to answer the end God had designed them to accomplish. Like Esau, they cast away "*their birthright*," never again to find it, though sought "carefully and with tears."

The *third and final election*—that under the Gospel—proceeds on the same principle as the earlier.—*Ibid.*

Setting Apart.

That the Jewish nation was *set apart*, by a solemn act of choice, to be the rulers and teachers of the rest of the world, cannot be doubted. Their miraculous history—miraculous from its commencement to its close; their instinctive consciousness of a regal destiny—a consciousness still clinging to them as closely as ever; their marvellously unworldly institutions — such especially as the sabbatic year,—all testify to the fact that God *intended* them to enjoy pre-eminence, as the best men of this period of the world's history.

Nor should it be forgotten, while perusing that dark record of their folly and crime which it has pleased God to stereotype for use in all ages, that while no other people ever had their inner life so faithfully depicted, or their faults so unsparingly disclosed, the nation, *as a nation*, during by far the greater part of its existence, was *immeasurably* superior to any other people then existing; and that its representative men, its kings and warriors, its prophets and its priests, its heads of families and well-conducted households, were really the *elite* of the world, and the "salt of the earth," as it then was.

Who can read David's heart-stirring comparison between the pure and cheerful worship of Jehovah, perpetually celebrating on Mount Zion, and the horrid and foul rites of the surrounding nations, without feeling how righteous was the scorn which made him exclaim, "Their drink offerings of blood will I not offer, nor take up their names into my lips"? Who can think of the *peaceful joy* that so often breathes in the Psalms, was echoed in the temple, lingered on the hill-sides of Judea, and abode in "the tabernacles of the righteous," without feeling how vast was the distance that intervened between the moral condition of the Jew, and that even of the most philosophic and accomplished Gentile?

Spiritually, and in relation to individuals—for then, as now, "all were not Israel who were of Israel"—the covenant was unchangeable, and so, one after another, holy men of old "died in faith, not having received the promises, but having seen them afar off," and fully assured that in "the better country," to which they were hastening, every word of God would find a glorious fulfilment. But *as a whole*, and in relation to the purpose for which it was designed, the Jewish calling must be termed a failure,—so far at least as we may venture, without irreverence, thus to speak of a transaction in which God, to our short-sighted conceptions, appears to allow His intentions to be thwarted by human perversity.—*Ibid.*

Election Twofold.

Choice under the Gospel, which is again the setting apart of the noblest and the best for special service, dates from the advent of the Redeemer. *Externally* it embraces all professors of Christianity, however feeble their faith, or however inconsistent their conduct, but *spiritually*, and in a deeper sense, it includes only the highest and purest among the children of men.

St. Paul clearly indicates this when he addresses as "elect" *all* the members of a church which contained, at that very time, in its fellowship, some who denied the resurrection of the dead, and others who lived in flagrant sin; St. Peter, when he tells us that "election" is a "calling" which has to be made "sure;" and the author of the Epistle to the Hebrews, when he speaks of the possibility of a falling away of persons whom it is "impossible" to "renew again unto repentance."

In no case, however, as some have thought, is the Divine choice represented as proceeding on the assumption that the persons elected *merit* distinction, or are chosen on account of *foreseen* goodness; *in all* the choice is regarded as made for reasons which are *reserved* in the Divine mind. Hence we may properly speak of it as *sovereign*, —not meaning by that term anything arbitrary or capricious, but simply using the phrase as descriptive of an act commenced and completed for reasons which are concealed from us.

Yet *not altogether so;* for while nothing is told us which explains, or is intended to explain, *why* this individual is taken and that left, the general principle embodied is, as we are distinctly informed, the ultimate elevation of the many through the agency of the few. On this point Scripture is explicit: "Blessed be the God and Father of our Lord Jesus Christ," says St. Paul, who hath "predestinated us into the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,"—"*that in*

the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

ELECTION, regarded in its twofold character, is, like the Church itself, visible and invisible; *visible*, in so far as it externally embraces all who "profess and call themselves" Christians; *invisible*, so far as it relates to the truly regenerate, —to those who, in the words of the apostle John, are born, "not of flesh, nor of the will of man, but of God."

It is in this *latter* sense alone that the elect Church is the "bride of Christ;" for none but the "regenerate"—and these must be clearly distinguished from the merely "converted"—can share in the throne and the priesthood of the risen Saviour. *Who* these are it is not for us to inquire. Hidden at present from mortal eye, they will one day be owned and made manifest before an assembled world, as the best, the the noblest, the most Christ-like souls earth, with all its discipline, and heaven, with all its love, can fashion and bring forth.

Lawful enough it may be for us, in our ignorance, to *hope* that we ourselves, and those whom we see around us in the daily Christian intercourse of life,—with whose prayers we mingle our own, and with whom we share the fellowship alike of Christian effort and of church communion,—*all* belong to that blessed company; for, in the absence of evidence to the contrary, it is not fitting that we should form any other judgment. But it is not really so. Only a part are chosen to honour. For God's elect, did we know them, would be found even now *worthy of their name*, and very different from those who only perplex by their inconsistencies, or plague by their folly.

Loving, truthful, and unselfish; broad in their sympathies, candid in their judgments, honourable in their lives, and humble in the estimate they form of themselves, *these*, the true sons and daughters of the Highest, will one day issue from the obscurity in which it pleases God as yet to hide them, and "*they shall walk in white, for they are worthy.*" From deepest poverty and peasants' huts,—with here and there, it may be, one from the palaces of princes; from lonely prison and from martyrdoms severer than those of the axe or the stake; cultured, or rude of speech; great souls, of whom the world knows nothing, will then come forth,—"a multitude which no man can number," and stand confessed God's own nobility, the aristocracy of the skies.

That the rest of the professing Church will be *saved* we doubt not. For to be "saved" is one thing, but to be honoured of God and of Christ is quite another thing. To be "forgiven" is *much*, but to hold rank among the sanctified is far more. The one is not unfrequetnly found in combination with the ambitions of this world; the other, *even now*, has no heartfelt affinities with anything that does not more or less bear on the world that is to come.

Diversities of condition, we are distinctly taught, will be as characteristic of the world (or age) that is to come as they are of this; yet then, as now, each will receive, not less, but far more than he deserves; and each, whatever he may have to lose or to suffer, as the just penalty of folly or of sin, will be obliged to admit that "the Judge of the whole earth" does "*right.*"

Looking forward to that glorious period—the day of Christ, and the resurrection of the body, —the elect, under the symbolic title of elders, are presented to us in the Apocalyptic vision as already exercising priestly functions— holding censers full of odours,—and filling heaven with anticipative praise. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and *we shall* REIGN *on the earth.*"

Without the recognition of a twofold salvation —that of the elect, the "kings" who are to "reign with Christ," and that of "the world," who are to be subjects in the kingdom, it seems impossible to reconcile the "strait gate," the "narrow way," and the "few there be that find it," with the various promises which speak of the kingdoms of this world becoming "the kingdoms of our Lord and of His Christ."

Regarded as these passages usually are—all alike made to apply to the same class, they leave the impression of a *total contrast*, if not of inexplicable contradiction. Viewed, as I think they should be, separately and apart; the *former* regarded as relating to the elect alone—the *special result* of this dispensation; the *latter*, as referring to the ultimate condition of *the race as a whole*, they fully harmonize; for they then intimate that "completed salvation of the elect Church, instead of closing the fountains of Divine love, only introduces a wider and fuller display of it;" that, for ought we know, "there may be a thousand stages and varieties of union with Christ, distinguishable from the glory of the elect Church;" that as God, "*at the first*, visited the Gentiles, *to take out of them a people* for His

name," so, at last, through that visitation of mercy, will Christ eventually secure "the heathen for His inheritance, and the uttermost parts of the earth for His possession;" that as by the fall of the chosen people the Gentiles were enriched, so, in their fulness, shall "all Israel be saved;" and the cross, so long "a stumblingblock to the Jew," and "folly to the Greek," shall become at length the centre of the world's attraction, and the word of the Redeemer be verified,—"*I, if I be lifted up, will draw all men unto Me.*"—*Ibid.*

MAN IN DEATH:

CONSCIOUS OR UNCONSCIOUS.

This subject is still agitated in England by writers in "*The Rainbow*" who take opposite views on the question. My mind has undergone no material change on the state of the dead for the last thirty years; and as my days are drawing to a close, I propose to put on record, in the BIBLE EXAMINER, my settled conviction on the subject in a series of articles. I have no disposition to make my view a test of fellowship with any man; yet I do think it important to a clear understanding of the Scripture doctrine of "the resurrection of *the dead.*" I determined some months since if the EXAMINER was to be continued the following articles should find a place in it. EDITOR.

FIRST ARTICLE.

"*Watchman what of the Night?*"
"*The Morning cometh*".—ISA. xxi. 11, 12.

The chief Watchman of the flock, in ancient times, had his "*Watch Tower,*" from which he could survey the most distant field where his flock ranged. Concern for them would cause him to give many anxious looks in the direction they had gone; and night might sometimes overtake them in the field. Still he keeps a vigilant look-out for them. He watched the going down of the sun, and looked for the morning, when that glorious orb would re-appear. Under-shepherds might often inquire—"Watchman, what of the night?" At length he responds—"The morning cometh."

So, looking out upon the setting sun of this life, the watchful mind may be led to inquire, "Will the orb of day ever return?" or, "If a man die, shall he live again?" JOB xiv. 14. "Will he be revived into life?" Night has closed in upon him, and all is dark and cheerless in death, unless there are good and sufficient reasons for faith in a future life; and the anxious *Watcher* cries out—"I wait for the LORD, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, *more* than they that *watch for the morning.*" PSA. cxxx. 5, 6.

From *the Watch Tower* we observe the night closing in on our friends and fellow-travelers; and our anxious hearts long to see clearly through the darkness thrown over them by the closing tomb. Fancy cannot, and will not satisfy thoughtful minds in this matter.

What is it to be in the state of death? is an inquiry to which no man can well be indifferent. Job gave utterance to language common to all men, when he asked concerning man in death, "Where is he?" JOB xiv. 10. Unaided by Revelation an awful uncertainty must rest upon the human mind on this question. Had we to occupy the position of the wisest heathen, when we commit our friends to the tomb, we should still inquire in vain, "Where is he?" Men have indeed dreamed their departed loved ones into some paradise: but it has been one of imagination only; and one which they would much rather have kept them from entering, if they could possibly have retained them here.

So far from any man being able to penetrate the gloom of death, to find comfort or life for any in that state, the LORD has asked the solemn and significant question—"Have the gates of death been opened to thee? or hast thou seen the doors of the shadow of death?" Job xxxviii. 17. If, then, living men have not, and cannot enter into that state, to explore those dark regions, what folly to talk of *knowledge* there.

The knowledge of that state, as to the condition of those who descend into it, must be a matter of direct revelation from God, if possessed at all. Human reason, and philosophical speculations are just as unavailing here, as they are in relation to man's origin. Unaided by revelation, who could ever have found from whence man derived his being? Men, *Christian* men, talk loud and long about man's *diginity!* Pray, where do they learn such a lesson? Is it from revelation, or the vain speculations of philosophy? or that "wisdom by which the world knew not God?" Cor. i. 21. They talk of the separate existence of a human

soul—its immateriality, its immortality, and conscious existence in death, as if these matters were facts not to be questioned or denied. A denial of these points is denounced as *infidelity*; no matter how closely we may adhere to scripture authority in our denials. It seems as if Platonic speculations, with them, outweighed the plainest Scripture testimony. I do not accuse them of knowingly thus preferring human to Divine testimony. Early religious training has created a prejudice in favor of the Platonic theory, which thereby has become interwoven in all their religious experiences, so that fear of final apostacy prevents their allowing themselves to doubt the truth of any of these topics in relation to "the soul."

By this course they shut themselves up to a stereotyped theory, without ever seriously considering that it may, ultimately, prove disastrous to themselves, or their posterity. This theory, it is evident to my mind, as men advance in means of information, must lead to *real* infidelity, or to the equally fatal scheme of spirit-rapping—or, to speak more truthfully, *animalism*—which is now sweeping over the earth.

That the doctrine held by most professed Christians, concerning man's duality—or double being—one part of which is immortal, and survives in a conscious state in death, is not the doctrine of scripture, I trust will be made apparent by a careful examination of those texts relied on for its support, and the opposing testimony of Scripture. The question I am to discuss, is *not* "What is the soul?" or "What is the constitution of the soul? These questions are purely philosophical, and for answers to them philosophy may be consulted, by such as are anxious to know what God has not seen fit to reveal. The Bible nowhere propounds nor answers such questions. Every assertion, by man, about a human soul—as a separate existence—and every statement of the *nature, capabilities, and mode of existence* of such a soul, is neither more nor less than a *human opinion*. Just what that is worth, all such speculations are worth, and no more. The Bible propounds no such topics, and gives no countenance to them. The question before us, then, is not "What is the separate state of the *soul* after death?" but "What is the state of *man* in death?" and "What *the hope* for him in the future?" The soul or spirit of man—as those terms are theologically employed—as a disembodied personality, is an idea unknown to inspiration. ARCHBISHOP WHATELY, in his "*Revelation of a Future State*," says—"To the Christian, indeed, all this doubt would be instantly removed, if he found that the *immortality of the soul, as a disembodied spirit*, were revealed in the Word of God. In fact, however, NO SUCH DOCTRINE IS REVEALED TO US; the Christian's hope, as founded on the promises contained in the Gospel, is *the resurrection of the body*."

DR. LAW, BISHOP OF CARLISLE, speaks as follows:—

"It will be necessary to attend to the true meaning of the word DEATH, as it is strictly and properly applied in scripture; and this may be best seen, by looking back to the remarkable passage where it is first used, in that denunciation which brought Adam and his posterity under it; and where we must suppose it used in all the plainness and propriety of speech imaginable. And, accordingly, we find the original here, as full and emphatical as words can make it. They are translated—Thou shalt *surely*—but might with more strictness have been rendered—Thou shalt *utterly die;* which one would think sufficiently explained in the sentence passed on our first parents, where they are reminded of their original, and of that state to which this change should reduce them. 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; dust thou art, and unto dust shalt thou return.' Now what do we imagine they could possibly understand by this denunciation but a resumption of that natural life or conscious being, which their Creator had been lately pleased to bestow upon them? the forfeiting which must necessarily include a total loss of all those benefits that then did, or ever could proceed from him? This surely, and nothing less, must be implied in that most solemn sentence; nor can we well conceive the unhappy subjects of it to have been at that time so very ingenious as to explain it away by distinguishing upon the several component parts of their constitution, and concluding, that by death no more was intended than only a separation of these parts, while the principle of them was still living in some different manner, or that it was a continuation of their consciousness and real existence, though in some other places. No, *this was the philosophy of after ages;* concerning which, all I shall say at present is, that some of its most eminent patrons cannot help observing, that they 'do not find it in the scriptures.' [TILLOTSON, vol. ii. Ser. 100.] These, in their obvious meaning, represent the *whole* man, individual, person, or being, as included in the sentence addressed to him; nor do they seem to take notice of any other circumstance in the case, beside that, so often mentioned, of his returning to the 'dust, or ground from whence he was taken;' and might not the first pair as well expect, that the same 'breath of life, which the Lord God had breathed into their nostrils, whereby man became a living soul,' should still survive the execution of that sentence, or that the dust itself should praise God; as that any kind of knowledge of, or communication with him, should continue in that state of darkness and destruction to which they were then doomed?"—*From Sermon on* Heb. ii.

14, 15, "forasmuch then," &c.; *Carlisle Edition*, 1874.

The scriptures everywhere regard man as an undivided personality—as *one* being, to whom are addressed commands, promises, threatenings, warnings and encouragements. Whatever may enter into man's nature, as an organized being, alters not his oneness: and nothing which may go to make up his manhood is to be considered, separately, as constituting his personality. An organized being, endowed with life, constitutes him a living being. His disorganization, with deprivation of life, leaves him where he was before living; his personality ceases, except in the purpose of God to reorganize him, and restore life. But such a "purpose" can only be known by revelation: nature has never shown such a result; and there is no voice in it to encourage such a hope.

Job has put the matter in its true light. *Man* giveth up the ghost, and where is *he?*" Not where is his *soul?* but where is *he—the man?* To this inquiry, it is replied—"As the waters fail from the sea, and the flood decayeth and drieth up: so *man* lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep." Job xiv. 10–12. Surely this language is expressive of the entire dissolution of man, so that he is no longer a living being. This view is confirmed by the question which follows, viz.:—"If a man die shall he live again?" To which Job responds—"All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee," etc. The Septuagint reads thus—"Though a man die he may be revived, after finishing the days of this his life. I would wait patiently till I come again *into existence. Then* shalt thou call and I will answer thee; thou wilt have a desire to the work of thy hands."

I will now notice

TERMS REFERRING TO THE LOCALITY OF THE DEAD.

"HAVE the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" Such is Jehovah's challenge to the patriarch Job, and which occurs among that wonderful series of questions by which the Almighty impressed His tried servant with the extreme narrowness and insignificance of human knowledge. The interrogation is equivalent to, "What knowest thou of death, or the dead?" And well had it been for mankind, and for the integrity and practical efficiency of Christianity, had they been content with the knowledge of their ignorance in this solemnly profound direction. Men cannot explore the place of the dead,—they know not even if there be a *place*, except in the imaginations of men, who because they know that all mankind share a common experience in this matter, speak of them as having gone to one place. It is the necessity of human thought which is compelled to localize the departed, that has originated a place, and a name for the place, of the dead. The Hebrews called it *Sheol*, the Greeks *Hades*, and the Saxons *Hell;* words most aptly chosen, since while they subserve the necessity of human thought, they express at the same time the modesty of the human mind, which in its election of terms, would, in this instance, appear to approve of the wisdom of not being wise above what is written. The Greek word *Hades*, is of very common occurrence in the Greek classics, but its classical signification is no criterion of its meaning in the sacred writings. We are referred back to the Hebrew *sheol* for the strict sense in which it is employed by the inspired writers.

"The Greek term did not come to the Hebrews from any classical source, or with any classical meaning, but through the Septuagint as a translation of their own word; and whether correctly translating it or not, is a matter of critical opinion. The word *Hades* is, therefore, in nowise binding upon us in any classical meaning which may be assigned to it. Hence the real question is, What is the meaning which *Sheol* bears in the Old Testament, and *Hades* in the New? A careful examination of the passages in which these words occur will probably lead to the conclusion, that they afford no real sanction to the notion of an intermediate place of the kind indicated, but are used by the inspired writers to denote *the grave*, the resting place of the bodies, both of the righteous and the wicked."—*Kitto*

Let it be borne in mind that nothing relative to the state of the dead can be ascertained by these words simply, and separately considered. In all the three languages, they have a common signification—their etymological meaning being, the *unseen*, *hidden*, or *unknown* place or state. These terms, then, so far from conveying to us any information concerning the place or state of the dead, only express our own ignorance of these matters, and ought on this account to operate as a perpetual check upon the indiscretion of the rash speculator. Whatever sense the word *Sheol* has in the Old Testament, *Hades*, as its Greek equivalent, will have in the New. The Hebrew prophets, in their allusions to the place and state of the dead, conveyed their ideas in the imagery which was suggested by their mode of sepulture. It is not to the Hebrew writers, but to the Greek philosophy, that we trace the birth of those opinions concerning the state and place

of the dead, which at the present time prevail as the orthodox creed of modern Christianity. Such opinions must necessarily be defective, and destitute of any claim on our religious belief, since they partake of the imperfection and uncertainty which characterize all human investigation. They are philosophical traditions—not scriptural informations—and as such, ought to be jealously excluded from the sacred domain of inspired authority. It is evident that the Hebrew prophets were strangers to these philosophical opinions,—their poetical descriptions of death and the dead show whence their imagery was derived, and suggest that they could form no other conceptions of the condition of the departed, than what the analogies of their mode of interment presented to their view. Bishop Lowth, in his "Lectures on Hebrew Poetry," p. 78, says, "That which struck their senses they delineated in their descriptions: we there find no exact account, no explicit mention of immortal spirits."—A very significant testimony! This testimony is the more important, since the Bishop considered that the immortality of the soul, as a disembodied existence, was a doctrine known to, and acknowledged by the prophets; and he accounts for their uniform silence on this subject, "Because they had no clear idea or perception by which they might explain where or in what manner it existed; and they were not possessed of that subtilty of language which enables men to speak with plausibility on subjects abstruse and remote from the apprehension of the senses, and to cover their ignorance with learned disputation. The condition, the form, the habitation of departed spirits were, therefore, concealed from the Hebrews, equally with the rest of mankind. Nor did revelation afford them the smallest assistance on this subject."

I would beg the reader's special attention to this paragraph from the pen of the learned Bishop. He acknowledges that the writings of the prophets contain "no explicit mention of immortal spirits,"—that they never alluded to disembodied spiritual existence,—and that "revelation" did not "afford them the smallest assistance on this subject." Is his inference then a reasonable one, that the prophets who make no "mention of immortal spirits," *therefore* believe in immortal spirits? and that, although they make no allusion to disembodied spiritual existence, this is to be explained by their inability to express suitably their ideas? and that, notwithstanding "revelation" afforded not "the smallest assistance on this subject," the soul's disembodied existence, as the human personality, and the intermediate state, as popularly understood and held, were yet doctrines of revelation? By what unknown process could the Bishop arrive at such conclusions? The sacred writers have said nothing about these doctrines, therefore, says Bishop Lowth, they believed them! I humbly suggest that this negative premise would be more logically connected with a negative inference; that since the sacred writers have *said nothing* about these doctrines, the probability is that they *knew nothing* about them. Their word *Sheol*, drew a veil over the departed state, and involved it in concealment and darkness. If ever they have occasion to refer to the departed, their thoughts are not directed *upwards*, as if they believed that the personality, as a disembodied soul, had ascended to God,—they think of the body and the tomb, and associate the departed with that which is buried. Thus, "they shall go down to the bars of the pit, when our rest together is in the dust." Job xvii. 16. "Let not the pit shut her mouth upon me." Psa. lxix. 15. "My life draweth nigh unto the grave. I am counted with them that go down into the pit. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deep." Psa. lxxxviii. 3-6. "Therefore, *Sheol* hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude and their pomp, and he that rejoiceth shall descend into it." Isa. v. 14. "When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited." Ezk. xxvi. 20. It seems sufficiently plain that the prophets associate the personality of the departed with the *buried body;* and since the words which they utter are not always their own, but they are frequently the message-bearers of Jehovah, as in the citation last given, —it seems also plain that God himself points to the *grave*, as the temporary abode of the human personality: "Dust thou art, and to dust shalt thou return." Gen. iii. 19.

The only means we have of estimating the real opinions of the sacred writers on this subject, is the language in which they convey their thoughts. Their opinions must necessarily be of a very indefinite and general character, since the subject is involved in so much obscurity. So much, however, is beyond dispute, that their language, instead of indicating their belief in the soul's disembodied and conscious existence, suggests their utter ignorance of such ideas. They spoke

as if they believed that the outward image of death, and its circumstances were not the fictitious, but the real semblance of the state of the departed. Their descriptions of Sheol or Hades are utterly irreconcilable with the supposition that they believed the state of death to be a condition of consciousness and activity. All, irrespective of character, are dismissed to *Sheol*:—"All go unto one place; all are of the dust, and all turn to dust again." Eccl. iii. 20. "All things come alike to all; there is one event to the righteous and to the wicked." Eccl. ix. 2. *Sheol* is a place of inaction and silence. "Let them be silent in *Sheol*." Psa. xxxi. 17. "There is no work, nor device, nor *knowledge*, nor wisdom in *Sheol* whither thou goest." Eccl. ix. 10.

Sheol is never described except in the imagery of terror; and is always regarded as a great evil. It is never spoken of as the portal of heaven,—the gate of immediate bliss to the righteous. On the contrary, it is described as an awful unfathomable abyss, extending deep into the heart of the earth, to indicate the completeness of its dominion. "Deeper than *Sheol*, what canst thou know?" Job xi. 8. It stands in contrast with heaven; and therefore, the inhabitants of the one must be distinct and separate from the other. "If I ascend up into heaven, thou art there; if I make my bed in *Sheol*, behold thou art there." Psa. cxxxix. 8. "Though they dig into *Sheol*, thence shall my hand take them; though they climb up to heaven, thence will I bring them down." Amos ix. 2.

Now, whatever may be the opinions of uninspired Jewish writers, whether ancient or modern, they can be of no authority in determining the opinions of the Hebrew prophets, whose thoughts, inspired by the Holy Spirit, are conveyed in language sufficiently explicit to indicate their faith and doctrinal instruction on this subject. It is to introduce a novel and dangerous canon of Biblical interpretation, to affirm, in reference to the present question, that the *silence* of the sacred writers speaks consent. I presume it will be apparent that the terms denoting the locality of the dead, suggests nothing in favor, but rather involved the denial of the doctrines of the disembodied soul, and an intermediate state of consciousness for man, between the night of his death and the morning of resurrection; and, therefore, the logical conclusion is, so far as these terms are concerned, that the origin of such opinions is purelytraditional. ED.

[*To be continued.*]

It is impossible to ascertain how far virtue will predominate until opposed by temptation.

A "CONDITIONAL RESURRECTION."

BY ELD. S. W. BISHOP.

The assertion is made over and over in a certain religious paper, that none will be raised from the dead only on conditions. I have just read the following statement in the above named paper: "I see no other way of life from the dead but by a union formed with Christ the Life giver here, in this probationary state, by faith and obedience." In this it is plainly stated what are the conditions on which a resurrection is promised, viz., "faith and obedience." The above is the sentiment taught in every issue of the paper to which reference is made above. Why will men and women refuse to be logical? The same men and women are constantly, when occasion requires, talking in glowing language about the love of God, and when called on to speak or write words of comfort to bereaved parents, will go into exstacies over the alleged fact that their deceased children will be raised to an endless life. No man, or woman, who has a logical brain can fail to see that the two statements are in direct, and positive antagonism to each other, unless he or she is wholly blinded by a pet theory. I ask, have children from six months to five years old had faith in God through our Lord Jesus Christ? Have such children obeyed a righteous faith? If they have not they cannot be raised from death, for a rising from the dead depends absolutely upon "faith and obedience in *this* probationary state." This is your idea of the Divine plan. It is sheer folly for any one to advocate such a view of the Divine plan, and then tell of a resurrection of dead children. We all *know* that children have never either believed *in*, or obeyed Christ. They have no ability to believe in him, and they have not the knowledge requisite to understand and obey the Divine law. They must, therefore, remain eternally in death, if this view of the Divine plan be the true one. To say that certain texts plainly teach the resurrection of children, and at the same time hold the idea of a resurrection on conditions only, is to say that God repudiates his own plan, and works in direct opposition to that plan. The plainer the texts read a resurrection of children, the more positive the contradiction, if your view is correct. You are compelled to do one of the following things, relinquish forever the idea of a living again of deceased children; abandon your present theory of a conditional resurrection; or occupy a position ridiculously absurd, and logically contradictory. To occupy such a position

is to say that God is as equivocal as your theory of the Divine plan.

Again. Why do such theorists say so much about God's love? If none are raised from the dead save those who have faith and obedience, and all others are sentenced to eternal death, while millions untold have died without any possible opportunity to believe in, and obey Christ; yes, died without a knowledge of even the existence of Christ, how is God's love manifested in such an arrangement? If your plan be God's plan, He knew when he formed it that the plan itself would, independent of their choice consign these unnumbered millions to eternal death; because from the beginning he knew that these millions would, by such an arrangement, be cut off from all opportunity to obey the conditions of that plan. He knew they would die in utter ignorance of the existence of such a plan; yea, in absolute ignorance of every thing connected with that plan.

There is another inconsistency involved in this plan. These people deny a resurrection to all that die in ignorance of the Divine plan except children. Every reasonable man must admit that adults who have never gained a knowledge of the true God and Jesus Christ, are just as incapable of having faith and obedience as the child one month old. In this respect the condition of the two classes is precisely alike. God's impartiality will therefore require that he deal with the two classes just alike in this matter. If dead infants can be reised to immortality without having previously formed a character in harmony with the Divine mind, because they had no opportunity to form such a character before they went into death, adults must also be raised to immortality who have gone into death under precisely the same circumstances. Let us always remember that God is no respecter of persons, that the wisdom "that cometh down from above" is "without partiality." The question may be asked, are not these ignorant men and women sinners? yes, they are; but only in the same sense in which every child of the first Adam is a sinner. They are *all* of the flesh, young and old, and "they that are in the flesh *cannot* please God." Rom. viii. 8. "The carnal mind" cannot obey the law of God. Verse 7. They that are after the flesh do, (of necessity), mind the things of the flesh." Verse 5. While in this condition it is utterly impossible for any child of Adam's race to obey Gods spiritual law. Paul tried it and utterly failed. Hear his confession: "For what I would, that do I not; but what I hate, that I do. For the good that I would, I do not: but the evil which I would not, that I do." "When I would do good, evil is present with me." Rom. vii. 15, 19, 21. Why was it impossible for Paul to keep the law? Let him answer. "For we know that the law is spiritual: but I am carnal, sold under sin." Verse 14. "For I know that in me, (that is, in my flesh,) dwelleth no good thing." Verse 18.

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Verse 20.

The only trouble with Paul is, his *carnality*, his *fleshly nature*, his indwelling sinfulness. This he inherited from Adam, and this is exactly the condition of every child of the race. As is the earthy, *such* are they also that are earthy." Cor. xx. 48. They are all "BY NATURE the children of wrath;" (see Eph. ii. 3.), and, consequently, incapable of doing anything good. The exact condition of all the race is that of Paul before he knew the renewing power of the truth of God, sealed on the heart by the Holy Spirit. From this condition no man can extricate himself; but God has provided a remedy.

When Paul exclaims, "O, wretched man that I am! who shall deliver me from this body of death?" (Rom. vii. 24.), he immediately answers, "I thank God; by means of our Lord Jesus Messiah I shall be rescued." Verse 5. *Murdock.* Suppose there had been no plan arranged through Jesus Christ to rescue Paul from this wretched condition in which the fleshly nature, inherited from Adam, has placed him. Could he be blamed for being there? Could he be in any way responsible for the consequences of being in that condition? Most certainly not; for he came not there by any choice of his own, and it is utterly impossible for him, unhelped, to extricate himself from the horrible pit. Suppose that after the plan is arranged that brings offered help to a fallen race, Paul had died without a knowledge of the plan, how could that plan, under such circumstances, change his condition, in the least particular? In that case it would be just the same with Paul, *in all things*, as if no help had been provided. And just so it is with those millions who have died in the past, and those that will be living when Christ comes, both young and old, to whom the good news of this offered help has never come. They are just where Paul was, in one respect, they are utterly incapacitated to do any thing good, and that not by any evil choice of their own; but they are entirely different from Paul in another respect, they do not know what good is, for no one can know, except he be taught of God out of his word. Are such condemned by God's *righteous* law? Are these ignorant human beings to be condemned by a

law if they are as ignorant as a child a week old? Are they to be executed without even a show of a trial? Are they to be "lynched" by the decrees of an infinite God? by the judicial ruling of that being of whom an inspired apostle writes, GOD IS LOVE? Away with such blasphemous turning of things upside down. Such a system more characteristically becomes the dark years of the reign of the harlot of Rome, than the enlightened advancement of these closing years of the nineteenth centuary. No individual is a criminal under any law until he has, "with intent thereunto," violated that law, and no righteous administrator of any law will inflict its penalty only on those who have, with a knowledge of its requirements, and intention of evil, transgressed that law.

St. Paul, in his letter to the Romans, speaks of a class that, though they had done acts that, considered in the light of God's perfect law, were sinful, still sin was not imputed to them, because they were ignorant of all law; or as he words it, "sin is not imputed where there is no law." Rom. v 13. Did no law or rule of right exist from Adam to Moses? Most certainly there did. There were only a few individuals in all the earth, however, who had any knowledge of the Divine law, and they had it by word of mouth from such messengers as God sent from before his throne to instruct those he had chosen.

Never till the time of Moses was a written law given to any people, or any individual. The people, therefore, who lived from Adam to Moses could not sin after the similitude of Adam's transgression. Adam's sin was the transgression of a revealed law, which he received verbally from God himself. While a few individuals heard the commands of God *to them* as Adam heard in the garden, still there was no law given to the people of that period, and they were, consequently, in total ignorance of Divine law, and were therefore free from imputed sin; and had no conscience of sin; for, "By the law is the knowledge of sin." Rom. iii. 20.

This text tells us the purpose to be accomplished by the giving of the law. The law did not make sin, for until (before), the law, sin was in the world, (Rom. v 13.), but sin was not reckoned sin to them, because no law existed that demonstrated sin to be sin; therefore the people who have no revealed, Divine law, are not condemned as transgresors, and cannot by any rule of just dealing be executed by a Divine penalty.

They sin and they cannot help sinning, for they are under the dominion of the flesh, and "they that are in the flesh *cannot* please God." Rom. viii. 8. Paul makes this matter perfectly clear. Hear him. "I had not known sin but by the law."

"For without the law sin was dead." "For, I was alive without the law once: but when the commandment came, sin revived and I died:" "But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Rom. vii. 7, 8, 9, 13. Thus I prove that the law was given for this intent only, that the character of the works of the flesh might be made manifest, that they are truly sinful, "that every mouth may be stopped, and all the world *become* guilty before God." Rom. iii. 19. They are not, then, guilty till the law comes to them; i.e., till God gives them his law. They are certainly innocent of a breach of the Divine law, for they know nothing about it, and as "sin is the transgression of the law," (1 John iii. 4), they are legally without sin. They do not know sin. And will they remain in eternal death? Certainly, say some, for "they as many as have sinned without law shall also perish without law." You suppose then, that those who have followed the leadings of the flesh, being ignorant intirely of the Divine law; and having no knowledge of a better way; and being so incompassed with infirmities that without Divine help it is utterly impossible for them to cease from sin; and no offer, or notice of such offered help, has ever come to their knowledge; they are therefore doomed by that law that they never heard of, without a trial, to eternal loss of life, to sink in the awful vortex of endless death. If you are right, these men whom God by the mouth of Paul declares are not guilty of known sin, the same God, by the same Paul declares shall suffer the extreme penalty of the Divine law.

The most incorrigible sinner that walks the earth will *only* suffer death, for "the wages of sin is death." Rom. vi. 23. No, my dear friends, whatever else Rom. iii. 12, may mean, it certainly does not teach the idea named above. To say it does, is to charge God with the most cruel injustice. It is to impeach his great character of love. It is to charge him with uttering falsehood when he declares that, "The Lord is good *to all;* and his tender mercies are over ALL HIS WORKS. Psa. 145:9. It would be much better to acknowledge that we do not understand the text at all, than to put on it a construction that impeaches God's wisdom, love, and mercy, and virtually charges him with infinite injustice. To my mind the only idea in the text that can be in harmony with the general argument of the apostle is this, Those who are without law go into death without law; but that they will re-

main in death, eternally, is merely a human deduction, and, as we have seen, cannot be true. The word perish does not necessarily indicate this idea, any more than in Matt. v 29. Will these nations or individuals be saved because of their ignorance of the right way? If they would be saved because of their innocence of a breach of the Divine law, it would be very cruel in our Heavenly Father to give the law for the purpose he has named, namely, to convict the world of sin, "that *all* the world *may become* guilty before God. It would seem, according to this view, that God knew if he let them alone, to grope their way in ignorance, he could not in justice suffer them to be lost, and, if innocence will save them, He must save them all, unless he devises some means to deprive them of their innocence, and thus makes a good excuse for condemning them as sinners. We should remember that "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed *can be;* therefore God cannot save a carnal man. To *save* a man, is to bring him into a union and communion with God. Carnality can never, by any process, human or divine, be brought into union and communion with an infinitely holy God. Before any human being can be saved in immortality, he must have his nature changed. The spiritual must take the place of the natural —the carnal—and he must be made a "partaker of the Divine nature" (2 Pet. i. 4.); be partakers of God's holiness. (Heb. xxii. 10.)

We shall never seek for these great attainments till we see that we need them. Therefore, "The law entered that the offence might abound," (Rom. v. 20); in other words, that all the world might see their sinfulness, and might learn by the trial, as Paul did, their utter inability to extricate themselves from the "wretched" condition of nature entailed upon them by the first Adam. In short, "The law was our shoolmaster to bring us unto Christ," Gal. iii. 24. We are compelled to the conclusion that all who have died without a knowledge of the way of life, must be raised from the dead, in justice to themselves, and in vindication of Divine wisdom, love, impartiality, justice, and mercy, THAT they may have what was never given them in this life, namely, an opportunity to seek a sinless character, and thus secure an endless life. We have seen that God cannot, without ignoring every Divine attribute, doom the above class to lie down in endless death; and it is just as invitably true that, in the condition in which they died, He cannot save them without repudiating the only plan he has instituted to save lost men, namely, the plan of grace through Jesus Christ. Only on the principle that He will give them an opportunity to secure an endless life beyond the resurrection, therefore, can He save them at all. That He will raise unrighteous human beings from the dead, is as plainly stated in the Scriptures as that He will raise the righteous immortal.

I will give a few of these plain declarations of Scripture and close. 1 Cor. xv. 21, 22, "And as by a man came death, so also by a man the reviviscence from the dead.

"For as it was by Adam that all men die, so also by the Messiah they all live."—MURDOCK.

"For, as by Adam all die, so by the anointed, also, will all be restored to life.—EM. DIA. Acts xxiv. 15, "And I have a hope in God, which they also themselves expect, that there is to be a resurrection of the dead, both of the righteous and the wicked."—MURDOCK.

"Having a hope in God, which even they themselves are looking for, that there is to be a resurrection both of the righteous and unrighteous." John v. 28, 29. "Wonder not at this; because an hour comes in which ALL those in the TOMBS will hear his VOICE, and will come forth; THOSE HAVING DONE GOOD THINGS, to a resurrection of life; and THOSE HAVING DONE EVIL things to resurrection of judgment."—EM. DIA.

I have given the emphatic words as they are emphasised in the *Emphatic Diaglott.*

All that is necessary to settle the question as to whether two clases will be raised from the dead is to read the above Scriptures, with others that might be quoted, and believe them AS THEY READ. Amen.

New Britain, Conn., Nov., 1877.

THE UNPARDONABLE SIN.

BY P. ALLING.

In a recent number of the "N. Y. Evangelist" there appeared an article upon the subject of "the *sin against the Holy Ghost*" which interested me very greatly. The writer, however, failed to define what that sin is, but suggested many important thoughts going to show that it was not impossible to be guilty of that sin, whilst in ignorance of it. This has lead me to take up my pen to give an illustration which may throw some light upon the subject, and some thoughts in connection therewith, that may be profitable to the readers of the EXAMINER. The case came to me second handed, some years ago, and at the time made a profound impression upon my mind, not yet effaced. I was partially acquainted with

both parties who lived in an adjoining county. It was of a Mr. R., who was quite advanced in life, and possessed much of this world's goods. He said at an early period after his starting in life he was arrested, and his attention was directed to a serious examination of the requirements and duties of the christian religion as revealed in the Bible. He saw the importance of the subject and the way to attain the promised reward, which lead to this inquiry, What shall I do? If I become a Bible Christian, my hopes of this world are cut off, for it is written "ye cannot serve two masters, ye cannot serve God and mammon"; but I have resolved to be rich, and now I must decide whom I will serve. "After much consideration he decided to take this world as his portion, and let the next take care of itself, and now forty years have passed and I have had no further trouble about the matter": and thus he died! From my own experience upon this point and from frequent conversations with others, and a careful observation of the subsequent lives of very many convicted persons. I am constrained to believe this is far from being an isolated case, and that multitudes have had and are still having like experiences with like results. It does appear to me, when any one is thus convicted "by *the Spirit and the word*," and thus deliberately turn aside, and so continue to the end of life, they are guilty of that sin!

An other class of convicted ones, who decide to accept, I often fear are in equal danger; because after having enlisted, they assume to do that which deterred Mr. R. from starting, viz., that they can "*serve two* masters,"—they can *serve* both "*God and mammon;*" and proceed to unite that which God hath divorced, as attested by their life-long acts. Further; it is written "If *any man* love the world, the love of *the Father is not in him.*" These and similar passages define the narrow way that leads to life, "and few there are that find it:" and why? because they are disobedient both to the Spirit and the word, and that to, after they have been arrested by the Spirit, whose office is, as defined by Christ, "to convict the world of sin, of righteousness, and of judgment." It does not follow that when this conviction occurs, and is accepted or rejected, that that decision is then final, because other portions of the word teach that it may be reversed at will, any time during probationary life, as taught by the illustration given by Christ of the father of two sons, who said *unto* them "go and work in my vineyard to-day." One said, "I will not, but afterwards repented and went;" the other *said*, "*I go sir, but went not.*" They both had a clear and definite understanding of their Father's will, but were left to their own choice, to obey or disobey with the freedom of change; the finalty was reached at the end of the day. This agrees with the general scope of the Scriptures, through the Gospel, and all who are found of like character in that day, will be accepted or rejected, which will be final, as well as just, because they have sinned against both the Spirit and the word; for such, it appears to me there is no forgiveness in "this world, nor in the world to come."

There is still another class, to which my attention has, for a length of time, been directed with much interest, viz., the wilful and the negligent rejectors of this Great Salvation. Heb. ii. 3. Will there be an opportunity of escape for them? Let us see. Christ laid down the unerring principle of judgment in these words, "*To whom much is given of them also much will be required.*" Individuals, nations, and generations, are all held responsible for the light they have or may enjoy.

Let us apply this rule.

All christian nations, with the masses of their inhabitants, by the substitution of "ANNO DOMINI," into our calender, and by the observance of Christmas, have confessed their belief in a Saviour born, at the time, and for the purpose revealed in the Scriptures of the Old and New Testaments. By the change of the Sabbath from the seventh to the first day of the week they have confessed their belief in the death, burial, and resurrection of that Saviour, as recorded! Now, as these great truths stand thus confessed, it does appear to me that the masses are held responsible for this light which should arrest and cause them to acquaint themselves with that Saviour, and of the promised salvation. This arrangement of confession is the result of that guiding Spirit of the Almighty, that all may be without excuse in the final day. Now as He hath thus moulded these nations, is it unreasonable to assume, that He will, by the same Spirit, convict the inhabitants thereof "*of sin, because they believe not* on Christ?" Under the former dispensations, the "*sin of ignorance God winked at*, but now commandeth all men, every where, to repent. If this command is unheeded this plea will be unavailing to these classes and they must suffer eternal loss.

Some theorists carry their benevolence so far as to include, in a future probation, the profess-

ed Christian Church, Catholic, Greek, and Protestant, because of their ignorance of the goodness and mercy of God, as revealed. Let us examine a little, this class upon their confession of the resurrection of the dead, by the change of the sabbath on account of the resurrection of Christ, as taught by the inspired Apostle in 1 Cor. xv. 13, 23. Here the resurrection of the dead is made the predicate of the resurrection of Christ, thus, "But if there be no resurrection of the dead then is not Christ raised, and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." Now to go back upon this universal confession by the church and these professed Christian nations, is to ignore this broad confession of faith, and to deny the resurrection of Christ, and to impeach the testimony of His inspired apostles, which would surley be a sin against the Holy Spirit of God.

The existing heathen nations of earth through the missionaries, Bible societies, and commercial intercourse with these, so called christian nations especially in uniting in their international "Fairs," have had this knowledge imparted to them to that extent, that all the nations of earth will be without excuse in their final overthrow and destruction, now impending. All these nations "hold the *truth* in *unrighteousness* equally as much as did the ancient heathen, and with them will be judged accordingly—"*in that day*" by the Gospel of Christ, which is right in all things. As that Gospel reveals a resurrection of all the dead, "*that have died in Adam*," of course each individual will be judged according to the light they had or might have had by a dilligent improvement of their opportunities. Those who never *heard of Christ's* fame nor have *seen his glory*, (Isa. xvi. 19,) will escape the penalty of the second death, and submit to his righteous government after they have heard, may be saved; and who can object? none but the ignorant. Alas! how many there are who are willingly so and refuse to be enlightened.

Norwalk, O., July, 1877.

NOTE BY THE EDITOR.—The above has been unavoidably delayed. The writer has, I think, failed to set forth, distinctly, the loss of election to the honor of *kings* and *priests*,—which all the persons lose he has spoken of—and the loss of salvation as *subjects* of their government. They lose *that* which can only be attained in *this* life, and which is only attained by the "*few*" that "enter the strait gate, and walk in the narrow way;" these are of the *second* class named in the following text, "The living God is the Saviour of *all* men; SPECIALLY of these that BELIEVE." 1 Tim. iv. 10.

It does not follow that all others fail of any salvation, because they have brought on themselves the *eternal* loss of the high honor of being of the Bride of the Lamb: that loss is impairable to all who have been called to it and failed; but still there is hope concerning all such, except they have been guilty of "*Blasphemy against the Holy Ghost.*"

COMMUNICATION FROM ELD. JACOB BLAIN.

BRO. STORRS: As you often publish in the EXAMINER valuable explanations of texts generally relied on to prove endless misery, or the final destruction of the wicked, and as this is an important work at the present day, I send an article from a religious paper explaining Prov. i. 26. It is a better explanation than I could give myself, and I hope you will think it useful to insert it in the EXAMINER which is wisely devoted to very important reforms.

Buffalo, N. Y., Oct., 1877.

PERVERSIONS OF SCRIPTURE.

PAUL'S rebuke of the sorcerer at Paphos is not inapplicable to the present day,—"O full of all subtility, child of the devil, wilt thou not cease to pervert the ways of the Lord?" Not the ways only, but the words of the Lord, are often amazingly perverted. The true significance of many passages of the sacred record is entirely lost in the persistent effort to fasten upon them another meaning. The twenty-fifth chapter of Matthew, for example, is entirely changed from its original signification, and converted into a minute description of a general judgment and unending punishment thereafter. So the words *gehenna* and *hades*, and even our word *hell*, have been most strangely and monstrously perverted, and condemned to bear a burden of meaning which those who first used them knew nothing of. In their present acceptation, they are made to stand for a place or a state of future misery, which shall never cease. No such meaning was ever dreamed of by the sacred writers, nor by our translators, who first employed them.

But no part of the sacred Word seems to have been more gravely or mischievously perverted than the passage, "I will laugh at your calamity and mock when your fear cometh." The whole paragraph connected with it is quoted as if the Lord Himself had spoken, declaring in solemn denunciation his method of dealing with his own wayward children. They wander from the path of peace; he calls them back, but they refuse to return. He stretches forth his hand, but no man regards it; his counsels are set at naught and his rebukes unheeded. Then he turns upon them in laughter and mockery, spurning their prayers and disregarding their entreaties. Becoming the sport of devils in hell God will mock and laugh at their calamities in all eternity. Such is the application frequently made of this most noted and ill-treated passage.

It seems scarcely possible, however, that intelligent men should not know positively that this is a gross perversion of the meaning of sacred writers. The passage stands among the proverbs of SOLOMON. It stands, too, as the voice of wisdom uttering her admonitions on the street against "the simple who love simplicity," the scorners who delight in scorning," and "the fools who hate knowledge." There is no other voice uttered in this connection, no other representative of authority, speaking against the wicked whose feet run to evil. There is not the least evidence that SOLOMON, in giving utterance to this language, had any other conception in his mind than that true wisdom, under any circumstances, would speak just as it is there represented to do. It is, therefore, a very strange perversion, when the personification of an abstract quality is converted into an actual being, and that being the Ruler of the universe.

Such an application presents the divine Being in a most disgusting and repulsive aspect. Still it is a common doctrine of the Christian Church. It makes the good Father a tyrant, exulting in his own ferocity. It shows him worse even than that Roman Emperor who ordered the "Eternal City" to be set on fire, and then fiddled and danced as he saw the flames sweeping through its massive architecture, and its living freight of human souls writhing in the lurid fires. God laughs and mocks at the calamities of His own children! An infinite devil could not do worse.

Not all people, however, nor even all believers in endless torment, adopt this interpretation. The words of the wise man indicate the absolute certainty of punishment. Divine affairs are so arranged that, sooner or later, punishment invariably follows the commission of sin. Even repentance will not avert it. Yet this is a doctrine which many Christians refuse to admit. They expect to escape the punishment which they justly deserve. They do not believe the word of God, which says, emphatically, "He that doeth wrong shall receive for the wrong he hath done, and there is no respect of persons." So says the word, but there is no mocking or derision connected with it. As a "father pitieth his children" so the great divine Father pities the sinful and the erring, chastises them for their correction and punishes for their improvement.

The passage has sometimes been interpreted in relation to the demands of the civil law. A man committing crime is arrested, tried and convicted, and then his doom is inevitable. Wisdom, in accordance with an old brutal practice, foresees that, in his fearful ordeal, he will meet with scoffs, mockery and derision, which he will be powerless to avoid. It is not God, however, that would mock. It is only a reckless multitude which, like any common rabble, gloats over a spectacle of hanging. Wisdom speaks as if itself personally gave utterance, but it only conveys the idea of a multitude swayed by passion, and reveling in the torment of others.

"This," says Dr. A. CLARK, "this or something like it must be the wise man's meaning, nor can anything spoken here be considered as applying or applicable to the eternal state of the persons in question, much less the case of any man convicted of sin, who is crying to God for mercy." The civil law may be inexorable, but no true penitent praying for pardon ever called upon God in vain. It may be added, too, that whether in this world or the world to come no repenting sinner will ever be denied. The future, like the present, is necessarily a condition of moral freedom, where repentance is as attainable and available as at any period of human existence. A fatality, resistless and relentless, with the impossibility of change and reform, no more follows the footsteps of moral beings in the future than in the present life. An irrevocable doom of eternal sin and rebellion would destroy all accountability, and throw sentient beings into a great caldron of torment, for a mere mock of their calamity and delight in their misery.

PREACHING AND "PREACHING."

FOR SCRIPTURE SEARCHERS.—No. 2.

There are two aspects in which the word doctrine can be regarded in the Scriptures. One is, its use when referring to God and the things of God: the other, when referring to man, and the things of man.

Under the first, the following passages can be

placed. Matt. vii. 28, the people were astonished at the doctrine or teaching of Jesus, which we find in the v. vi. and vii. chapters of Matthew. In Matt. xxii. 23, and preceding verses, the multitude are said to have been astonished at the teaching of Jesus concerning the resurrection. It is stated, in Mark iv. 2, that Jesus said several parables to the multitude in his doctrine or teaching. It is recorded in John ii. 16, that Jesus said: My doctrine (or teaching) is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine whether it be of God. The doctrine of the Lord is also referred to in Acts xiii. 12, and preceding verses. Of the early church it is written, they continued steadfastly in the Apostles doctrine (compare Acts v. 21, and Acts xvii. 19). The Apostle Paul thanks God that the Roman Christians had obeyed from the heart that form of doctrine which was delivered to them. (Rom. vi. 17.) The overseers of the churches are to be able by sound doctrine both to exhort and to convince the gainsayers (Titus i. 19.) The Apostle John says, He that abideth in the doctrine of Christ, he hath both the Father and the Son. (John ii. 9.)

Under the second, the following can be placed: the teachings of the scribes (Matt. xvi. 12.); strange teachings (Heb. xiii. 9); the doctrine of Balaam (Rev. ii. 14); the doctrine of the Nicolaitanes (Rev. ii. 15) and the doctrine of Jezebel. (Rev. ii. 20—24).

The doctrine of Christ and His Apostles is the teaching of Christ and His Apostles. Their followers should teach what they taught; and be imitators of them who through patience and faith inherit the promises.

The present warning is: that in these days men will not endure sound doctrine, but heap to themselves teachers, who, like themselves, turn away from the truth and accept fables.

It is, therefore, necessary to shew incorruptness in teaching. To nourish, and be nourished in the words of faith and sound doctrine.

It is well to remember that "Education is Revelation coming to the individual man; and Revelation is Education which has come, and is yet coming, to the Human Race." Or, in other words, Education is the leading out, or opening up, by means of teaching the senses of the individual man. Revelation is the teaching already given, which has led forward, and will yet lead forward, the Human Race. Revelation first guides the reason, and then reason sees clearness in the Revelation. If any man teach, let his teaching or doctrine be according to the oracles or communications of God.

H. BRITTAIN.

BIRMINGHAM, ENGLAND.

THE AGED EDITOR'S PRAYER.

O Thou, the ever blessed Source
Of power and life, of light and love,
By Thee creation keeps its course,
By Thee all beings live and move;
Hid in thy everlasting deep
Thou dost thy secret counsels keep.

Thou nam'st Thyself Eternity
And dwellest in the loftiest place,
Yet contrite ones that wait on Thee
Shall find thy condescending grace;
Thou wilt such trembling souls revive
And let them in Thy presence live.

Father, behold thy suppliant child
With hoary head and feeble form;
My more than four-score years are filled,
Preserved through many an earthly storm:
Give me fresh strength, I humbly crave,
Ere I shall slumber in the grave.

Look on the face at Thy right hand,
The face of Thine anointed One,
Shine on me in this pilgrim land
With beams reflected through thy Son;
Then, as from Nebo, I shall see
Emmanuel's land brought nigh to me.

And when "The ransomed of the Lord"
Shall rise with songs of victory,
May I, from death to life restor'd,
The King in matchless beauty see,
Then through the "Ages" I shall live,
And to Thy Love the glory give.

JOHN LYLE.

Newark, N. J., Nov. 24, 1877.

REMARKS ON PROPHECY.

BY EDWIN PHELPS.

In Rev. xiii., we have a beast brought to view, having "seven heads and ten horns." "And the beast which I saw, was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority."

A beast with seven heads denotes a king having authority over seven kingdoms: as the fourth or Roman beast had ten horns (Dan. vii. 7,). As the dragon of chapter xii. had seven heads, so this beast takes the place of the dragon "with great authority." "And I saw one of his heads, as it were, wounded to death, and his deadly wound was healed; and all the world wondered after the beast;" (healed head). It seems that this beast had been in great authority at some previous time and had lost that power, or had been wounded; and now it was healed, or had regained that power and all the world wondered after the beast. "And they worshipped the beast" (healed head) "saying, who is like unto the beast? who is able to make war with him?" This must be compulsory worship, or compelled to submit to his authority.

Now can we find a beast or kingdom, that came up at the dissolution of the Roman Empire, and did pluck up three of those ten kingdoms, and became great and subjected the remaining seven kings to his own authority, and then loses that power by being wounded to death by the sword, or suffers the loss of that power for a time, and then comes up again, and attains to great authority over the same seven heads? if we can find such a kingdom we shall find the little horn of Daniel vii. 8, and the beast that comes to his end when "none shall help him." Let history decide this question.

One historian says, "France, anciently called Gaul, immediately previous to the dissolution of the Roman Empire of the west, was divided between the Romans, Visogoths, Franks and Burgundians." Here we find that the country, *now* occupied by France, was anciently divided between four Kings. "A few years after this event, viz., 581 A. C., Clovis, King of the Franks, obtained, by degrees, possession of the country. Then he must have plucked up the other three in order to come in pessesion of it himself "He is therefore considered the true founder of the French Monarchy, as before him the Franks held only a few provinces on the right bank of the Rhine. From this people ancient Gaul obtained the name of France."

Here we find the little horn of Dan. vii. 8, that waxed exceeding great, Dan. viii. 9. The historian further says: "The Franks were supposed to have been of German origin and to have inhabited the country between the Rhine and the Weser, which now forms part of Holland; and Westphalia. "Some believe them to have consisted of a mixed multitude of various tribes living beyond the Rhine, who, when Germany was invaded by the Romans, united in defense of their common liberty, and styled themselves Franks, i.e., free-men." (Robin's outline of modern history, period 3rd, page 80). I am inclined to believe that they were of the latter origin, as the beast like a leopard, and feet like a bear, and mouth like a lion would seem to apply to such a people.

Clovis made many conquests, first over the Romans, then over the king of Thuringia, who had invaded his dominions. He afterwards conquered the Germans, and finally the Visogoths under Alaric, at the same time subduing all the south of Gaul. "And he waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Dan. viii. 9.

Thus far we find harmony between the prophecy and history.

In speaking of the new western empire, the historian says, "It included the dominions of Charlemagne (the French king) or the countries of which he was acknowledged as sovereign in 800 A. C. It was at this period that the title of Emperor of the West, was conferred upon him. He was established in that august sovereignty, by being crowned at Rome by Pope Leo III." "It is thought, by some, that had he chosen Rome as the seat of his government, and at death transmitted an undivided dominion to his successors, the fallen empire of the Romans might have once more been restored to prosperity and greatness." Page 98. Here we have the dragon of Rev. xii.

"The countries included under the title of The New Western Empire, were principally, France, Germany, Italy, and a part of Spain." Page 9. He does not name all the countries that formed this empire.

"Under Didier, the kingdom of Italy came to an end. He was defeated by Charlemagne, his son-in-law. Italy was afterwards incorporated into the new empire of the west. The French king thus put an end to the Lombard dominion in Italy, and was himself declared, by the pope, king of Italy, and patrician of Rome." Page 90. Thus we have the ten horns on the seven heads. The Empire as such continued but a short time. "One country after another separated from it under the successors of Charlemagne, and Germany at last became the sole seat, or representative of the Empire." And the structure reared by the French monarch was dissolved.

Page 99. Here we find when the beast received his death wound. Now, if we are right in our position we shall find France to come up again, and have authority over those same countries. We shall find this accomplished by France under Bonaparte.

Westfield, Mass., April, 1877.

LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BRO. STORRS: The last number of the 21st volume of the EXAMINER has come to hand, and to say that I am truly thankful will not fully express the feelings of my heart; but my hope and prayer is, that I shall see the hands that have been nerved by the Spirit of Jesus, and have labored so much for me through the BIBLE EXAMINER,—yes, those hands made immortal, holding a sceptre of righteousness, setting on Jesus's throne, and among those that are wise, that shall shine as the firmament (and that turn many to righteousness, *in the ages to come*) as the stars forever and ever. O, my brother, could the kings, councillors, judges, and the mighty of this world have but a glimpse of what we shall be, how would kingdoms and thrones, and worldly sceptres and wide dominions, sink into nothing before it! O, thanks be to God that he who was rich became poor that we through his poverty might be made rich. As Paul said, "having nothing, yet possessing all things." Yes, "all things are yours, and ye are Christ's, and Christ is God's." O! what has God wrought? Wonderful things, and that my soul knoweth right well.

Looking back on my early days, when the Spirit of God first *brooded* (as Rotherham says) on my dark understanding, how beautiful and full of meaning was the passage, "And the Spirit of God moved on the face of the waters." What was the effect? "God said, Let the waters bring forth *abundantly* the moving things that have life." O, blessed be God, so the Spirit impregnates the dark mind of man; and it is truly the dark genesis of life: yet eventually it will bring forth abundantly living things, full of life. And I here wish to say, to the glory of God and the Lamb, that blessed brooding Spirit has, from that day to this, been seeking to *reproduce* itself in me, and to find objects on which to rest and delight; and what can those objects be but the precious Word of God? What can the pure Spirit of God delight in more than the living truth? I have the evidence of this now; yes, in the blessed reviving that I have had for the week past.

O! how full of meaning was the last prayer of Jesus; how it delighted my soul, and I believe the Spirit of God delighted in it as well; and, O, how it rested and delighted me. I could see that Jesus prayed not for the world; and I could see the reason. He could not ask the world to believe without evidence; no, in nowise; and He had not got the evidence ready; and I saw that his prayer to God was that the disciples, and all that believed on him through their word, might be *one* as he and God were one, and that they might be sanctified through the truth, and all made perfect in God and Christ; and I saw that *the body* could not be *perfect* until the last member was brought in; and the truth is clear that when the body is made perfect, in God and Christ, that it must be immortal as its living head! And I saw that when the body is married to its living Head, then it will be the perfect evidence that God sent Jesus into the world to save it; and that He loved the world as he loved Jesus. And I saw that the world will *believe* and *know* all this; and of course they must have a resurrection and probation, or trial. And our God only knows how many of them shall our spirits *brood* over, impregnating them with life and light, in the glorious ages to come. O! when I contemplate God's great plan for saving the world through Jesus, and his tasting death for every man, and the will of God that all men shall be saved, (of course from ignorance, for it adds), and come to the knowledge of the truth; yes, come to know the truth; showing that they were ignorant of it before.

When this soul-cheering doctrine cheers my mind, and I have the assurance of hope, it is then, my brother, that I feel, "We have this treasure in an earthen vessel, that the excellency of the *power* may be of God, and not of us." But by and by, our hope is that we shall possess an immortal vessel, that can bear to be filled with the "fullness of God." It is blessed to live *now* when there is so much light on God's plan, and and how He will accomplish and bring in the times of the restitution of all things spoken of by all the holy prophets since the world began. I bless God for this day of light and life; and I do bless Him for bringing out the BIBLE EXAMINER. I feel that it is like our heavenly Father, to give his children what they need, and to give it in due season. It was some remark of Bro. Bishop's in his article, Judgment No. 3, that touched a reviving chord in my heart, and set all the rest in tune. What can I render to God for all His benefits? Bless His holy Name for ever: and let all holy beings say, *Amen*.

My love to all God's dear children. May

grace, and love, from God the Father, be and abide upon the whole elect, i. e., the whole body of Christ, by whom God will save the world.

Your Sister, waiting.

Fredericksburg, Iowa, Sept., 1877.

P. S.—I feel, Bro. Storrs, that I cannot do without the BIBLE EXAMINER, even if you have to send it *gratis*.

RESPONSE BY THE EDITOR.—No, Sister Pitts, you will have the EXAMINER *gratis* or otherwise while I live to publish it. "The Lord will provide."

FROM DR. W. D. NELSON.

BRO. STORRS: Since I wrote to you, I have severed my connection with sectarianism, having been bound with the strong chains of the "tradition of the fathers" for many years. I thank the Lord that He has enabled me to see the glorious truths of His Word. I could not get a letter recommending me as a Christian, from the fact that I am no longer sectarian in my views, but believe the word of God instead of *traditions:* viz., I do not believe the *great* kingdom, the old Prophets and the Apostles so often declared should be established on this earth, to be located in the hearts of a *few* frail believers. First: Because, Christ nor the Apostles ever mentioned locating it there. Second: Because, the Czar of Russia has a *much greater* kingdom! Nor do I believe that the God of the Bible will be similar in the treatment of these enemies to the Modoc, or Camanche Savage! Consequently, I am not considered *orthodox!* Bless the Lord, I believe in His word *more* than in all modern *orthodoxy* combined! I thank you for pointing out the *glorious truths* in relation to "the ages to come." I might have seen them long since if my mind and judgment had not been perverted by sectarian training in my youth. Sectarianism warps the judgment, blinds men's eyes to the truth, and fosters *man*-worship, instead of the worship of God. I love all christians in bondage to sectarianism, yet; but I love God's truth more! Although the truths pointed out in the EXAMINER are very unpopnlar, I believe the time is not long before Christ the true door will be with us, and *he* will then upset all these sectarian Dagons.

I was reading an article, a few days since, from a Second Advent, trying to prove no resurrection of the wicked dead, from God's infinite knowledge, love, and mercy. Poor man, I can only pity all such teachers. It *cannot* be the God of infinite love, and knowledge, would create millions of intelligent beings, for a wise purpose, and then let satan cause him to destroy them forever. It is not the God of the Bible!

I will say that according to my judgment, there is more sound Bible truth in the EXAMINER, than in any work of the kind I ever read, and I have read many.

I cannot close without saying, I am ashamed that I have been led so long by sectarianism, (if it is "popular"): but I thank the Lord he has opened my eyes completely.

Fulton Co., Ill., October, 1877.

M. C. HARRIMAN writes: I see, in the November EXAMINER, your notice of the pamphlet on the "GREAT PYRAMID". I was much interested in the article you refer to in the EXAMINER, and am glad to learn of additional matter on that subject. Truly, "Light is sown for the righteous"; and if they are humble enough to accept it as the Lord sees fit to give it, it is well. The doctrine of the future ages, as we now see it, was to me as a small, distant light, which I was trying to see more clearly. As I have continued to look, more and more eagerly, the apparent light has shone more and more, until now it seems like a fire which cannot be quenched; and its illuminating power has penetrated my entire being: it gives me confidence, peace, joy and love; love, not only for self and a few that may chance to think just as I do, but a love for God's whole creation; and although I might wish many things different from what they appear to me, still I feel that God's way is a good way, and that in the end it will bring about just the best possible result.

GEO. W. FICKS, Sacramento, Cal., writes: I praise the Lord that he has spared you to promulgate the great truth you cherish so dearly. I pray for you often, asking our heavenly Father to bless you abundantly and give you strength for the great work that Heaven seems to have mapped out to you. May God bless your magazine by planting the truth in many hearts all over the land. I do not understand the Bible in all things as you do, but nevertheless I love you because you are a servant of Christ.

JOHN P. DAVIDSON, Sparta, Ont., Canada, writes: Friend Lederer certainly deserves thanks for his researches and information on the apocalypse of Daniel, as presented in the EXAMINER. I believe your views on the "Eastern Question" are entirely correct.

Death Yet Reigns.

I learned the last of October that our highly esteemed and beloved Sister Benton, wife of Azro Benton, of Vergennes, Vt., was very sick. I wrote her immediately words of encouragement and hope. I received in a few days the following letter from her daughter.

Vergennes, Vt., Nov. 4, 1877.

Bro. Storrs: Your letter acknowledging mother's came Monday morning, Oct. 29th, and my first bitter thought was, Oh why *could not this have come yesterday!* Its words of cheer and consolation never reached her for whom it was intended, for she had passed into that "sleep that knows no waking," [this side the resurrection]. Saturday she seemed better than for many days before, and rose from her chair without assistance several times during the day and went from one room to another; she did this as late as five o'clock P. M.; but she suffered intensely during the night and was unable to leave her room Sunday, and as the sun went down passed into a deep sleep, and a little past seven breathed out her life without moving a muscle.

I think I never saw any one look so lovely in death. An expression of peace and quiet joy rested upon her face that was remarked by many.

She was more conscious of her approaching death than any of us, and told me many weeks ago, "I think I shall not live until the leaves have fallen."

Mother was in her 65th year. I think she was the most *sincere* person I ever knew.

Yours, in sorrow, and the hope of a resurrection. Lottie E. Benton.

A. S. Iredale, California, writes: I am glad to be able to say that the Bible Examiner is accomplishing the mission for which it seems to be sent: it is truly the bread of life to many seekers after truth. California seems to be getting well leavened with the truth as taught in the Examiner; and I am glad to hear from some of the Preachers of our City, in the past year, a good old fashoned sermon on the personal coming of our blessed Saviour, and the setting up of His kingdom on *this earth*, as He said He would come again and receive us to Himself. I am glad that many old professing Christians begin to understand the true meaning of our Lord's prayer, which He taught us to pray for His kingdom to come, and His will to be done *on earth* as it is in heaven. This, I think, is after His coming and the setting up of the kingdom. That, I take to be at hand. With such tried officers at the head of the government, as the Scriptures describe, what may we not expect? Then will follow the universal proclamation of God's goodwill to all people who hitherto have been deprived of that knowledge. Truly, all the blessed promises are in the near future. Blessed day to contemplate!

A Brother in Arkansas writes to Eld. Lawyer as follows:

"We received those packages you sent us all right. We are still seeking after God's truth, and we love to read the Bible Examiner; for it makes every thing *so plain* that a 'man, though a fool need not err therein': it makes God a just and *merciful* Being, in stead of a *tyrant*. I love God's people—the 'called out' ones. I think the sectarians are, as you said, trying to put a *six-foot* man in a *four-foot* coffin. If they would take off their sectarian spectacles and look at God's Word, they would see beyond the 'world-burning' theory. I am thankful that I have been permitted to see the light. I am still thirsting after more of God's light and truth. I can pray in sincerity, 'Thy kingdom come, Thy will be done on earth as it is in heaven. "Yours for the truth."

Mary A. Fletcher, Nebraska, writes:

I commenced reading the Examiner over a year ago, and the more I read it the better I like it. May the Lord sustain you in your old age, and grant you grace and wisdom to unfold His glorious truths to a people who are ignorant of His *great love*. I am poor in this world's goods or I would order a number of pamphlets to distribute, for there are a few who would receive instruction on some of these deep, dark questions. I was conversing with a gentleman a short time since, "Oh," said he, "I am no friend to the eternal torment doctrine; but it is in the Bible; and what are we going to do with it?" I thought if he only had something to read on the subject to enlighten him, he might be led to see our heavenly Father did not create beings to suffer eternal torments, May we all be led in the way of truth, is the prayer of your sister in the hope of the Gospel.

Mary E. Benham, Central N. Y., writes: May be you will live "till He comes." I hope you will; and I most earnestly hope that I shall too. I always dreaded being put in the ground; not that I doubted for a moment but that I should rise again; for Job's faith is mine, and I can say

with him, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." In the subject matter of the resurrection I always was deeply interested. It is a most glorious doctrine; and it seems so real to me. I have had friends say to me, as we stood by the grave's side, "Is it possible they will ever live again? I can hardly believe it, nor at all realized any thing about it."

I never feel so: My faith takes hold of the resurrection, and it is just as real and sure to me as that the sun will rise to-morrow morning. Job in his flesh—his glorified body, will see God: and so shall I. This is a glorious doctrine and faith. But the time seems long: especially to one like me who walks alone; and yet, not alone, for Jesus is with me; and I can very well do without the society of those of like precious faith, however much I may desire it, while I have Him for my Guide and Guard.

N. L. THAYER, Wis., writes: It appears to me the Bible truths advocated in the EXAMINER grow more and more precious to me every day. The Abrahamic Covenant, in all its details and loveliness, grows in my mind daily. It brings the realities of the future *so real* and near that it makes it easy, comparatively, to overcome the temptations of the present, and is an anchor that holds me steadfast, and I daily rejoice in hope of the glory of God that is to follow. I do hope the good Lord will spare you; that instead of "passing over the *river*," you may experience the benefit of Paul's" mystery. Ye shall not all sleep, but be changed, in a moment, in the twinkling of an eye. May the Lord preserve you unto the day of His coming.

HUGH BAKER, Lowell, writes: While sorrows multiply, the prospect of the restitution with its glories and blessings, shines more and more on my pathway. I see the day approaching with certainly, while Israel is being gathered to the land of their fathers, and the Gentile foot stands trembling on the sacred soil. The "until," spoken of by Jesus and Paul, looms up with mighty importance. Soon will the mighty word be issued, and the Elect, both living and dead, will hear and be carried to meet their Lord, where they will receive the instruction needed to prepare them for the thrones promised over the nations. How delightful the thought, the Lord's mercy is over all the works of his hands. He will have untold millions, now in death, and such as are now locked up in impenetable darkness and unavoidable ignorance, for the *subjects* of the kingdom of Messiah, when the glory of the Lord will be revealed and all flesh shall see it together.

D. PARMELEE, Washington Territory, writes: I hope to acknowledge, with you, in "the ages to come," the love of God, which is in Christ; that the world may know how great that love is. I sympathize with you, and have been often made glad by your long labor of love showing that the long-suffering of God is salvation, to be fully revealed by Christ and his Bride in "the ages to come.

REMARK BY THE EDITOR.—For the last thirty-five years this brother has been to me a steadfast friend; and the help, financially, he has given me, in my most straitened hours, fills me with feelings of gratitude, which I cannot express, to him and our gracious God for such a helper in time of need. May the Lord abundantly reward him and all others of like spirit.

DR. SCHENCK, Plainville, N. Y., writes: If I did *not* like the EXAMINER I would not subscribe for it. It answers, or replies to very many questions arising in the thoughtful mind. I think the idea of the *Priestly* function, as exhibited on this side of the resurrection, and up to the accomplishment of the resurrection of the dead; and making *that* through the *one* High Priest, of *two* kinds, mortal and immortal, brings in confusion that will *not fuse*.

WM. L. BRIGGS, California, writes: The Bible excepted, I prize the BIBLE EXAMINER above all the reading I have. In it I have found an explanation of many passages of Scripture that I never could before harmonize. You seem to be heralding a *new* dispensation. May God bless and spare you to us, few, who are so desirous to know His truth.

ANGELINE F. WATERSON, Mass., writes: I praise the Lord that through his goodness you have been pleased to send me the BIBLE EXAMINER. I thank the Lord that He was so mindful of me as to lead me into the blessed truths contained in the EXAMINER. May God bless you with wisdom to finish your great work of making known His unchanging love to the world.

H. K. FOSTER, of Western Pa., remits for the BIBLE EXAMINER and writes:

"Permit me to say, that, I highly prize this Magazine and earnestly pray the dear Father in heaven to spare you to us long for this good work and still lead you forward in the pathway of Divine illumination."

LEVI BOUGHTON, Victor, N. Y., writes: It is with most profound and deep felt gratitude to our heavenly Father for opening to my understanding the great truths of his love to all the creatures He has made, without in any instance failing to give every one an opportunity of knowing the great salvation offered to them, in God's own "due time," whether it be in this or some future age of the eventful future. Nothing can make this present life so enjoyable as to feel perfectly at ease as to the entire human family being blessed in our father Abraham and his Seed, which is Christ. Once I looked for the closing up of all things at the end of this present age, but could not see how justice could be administered to all; especially, children, idiots, and those who had not heard of the Christ, "the Saviour of the world", and not of the *few*, as some teach in their ignorance of the boundless love of God and Christ to all.

Who would not feel that it would be a great joy and pleasure if God shall count us worthy to go to the heathen nations of the earth and proclaim Christ to them; and, perhaps, require them to come up to Jerusalem and worship the King, the Lord of Hosts, and keep the feast of tabernacles, as the Prophet has told us shall be (Zechariah xiv., please read the whole chapter) after the great battle at the time when His feet shall stand on mount Olives and Jerusalem shall be safely inhabited. At that time the king of the North will think an evil thought: Thinking to go against the land of unwalled villages to take a spoil and prey; (Ezek. xxxviii.) but the Lord will fight for them; every man's sword shall be against his brother's, fighting as they fought in the day of battle. 2 Chron. xx. 14 shows the battle is God's: (read from 14th verse to 25th) it shows every man's hand was against his brother. Israel looked on, while they sang and praised the Lord,—for "His mercy endureth forever"—while the children of Moab and Ammon destroyed one another.

Yours, expecting the Lord.

DANIEL L. OSBORN, Tekonsha, Mich., writes: The knowledge of God seems to be what is needed by the world in order to obtain everlasting life. Jesus said, "This is life eternal to know Thee, the only true God and Jesus Christ, whom Thou hast sent." Or, a person must know God to have eternal life. How pleasing the thought . . . all (the mass) from the least (child) to the greatest (person) shall know the Lord: know that He will not permit unnecessary pain. He does not afflict willingly, nor grieve the children of men. His mercy endureth forever; or, so long as the sun and moon endure. All shall be delivered from death, and come to the knowledge of the truth in the ages to come. One of the most astonishing things in the world is, professed believers in Christianity do not believe God is good, merciful, kind, long-suffering, and not willing that any should perish, but come to the knowledge of the truth.

SUSANNA BLODGETT, Iowa, writes: my watchword is, *Truth*. For many years I have endeavored to follow the example of a precious Saviour. It seems to me now a simple and easy undertaking to follow the guidance of one who is all powerful. Often have I felt that He is meek and lowly of heart by the power of His love in melting my heart and bringing my will in subjection to His *holy* will. I feel happy in the thought that "God is Love"—that we may have an opportunity to know more of Him in "the ages to come," and of the graces that He intended to adorn mankind with. How glorious is the thought that, though in this life we are cast about by error and unbelief, on account of our fallen nature, yet God has devised a plan whereby we may know how to escape the errors of the past and serve Him acceptably. Praise His holy name!

GEO. ATKINSON, Mass., writes: I have thought, if you, or some one else, would commence BRO. DUNN'S writings, and send them out in Numbers, so that we could get all of them and bind them in a book, I would like it much, and I presume others would. They are too valuable to be had in scattered and detached parts, mingled with other articles. They are needed in a bound volume.

NOTE BY THE EDITOR.—It is the intention of the Publishers, in England, to bring out the whole in a bound volume when all are published in "PARTS." This may take several years. I have no funds to undertake such a work: if any one else has, I would be pleased to see it done.

WARREN SMITH, Michigan, writes: I prize the BIBLE EXAMINER above all other periodicals on account of the Gospel truth it contains. It appears to me a great wonder that many more of the professed Church of Christ do not see and confess the truth set forth therein. We will take

courage and have long patience with them. I hope their case is no worse than that of those Paul speaks of in Rom. ix. x. and xi., and then exclaims, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out". Glorious thought that our God is wise and good, and that He will do all things well. I praise the Lord for the light I have received through the EXAMINER since I last saw you.

A Lady in Massachusetts, writes: Your magazine, the BIBLE EXAMINER, was sent to my mother by her request for two years, and we have been greatly benefited in reading it; she especially,—although 87 years old takes great delight in reading your expositions of Scripture. She feels especially glad that she has been permitted to live long enough to see superstition, and erroneous views of God's government of the children of men give way to enlightenment such as you give. She has for some time been without the monthly receipt of your magazine and has contented herself with perusing the old copies a second time; for, they do not become threadbare, but seem just as good as when first issued. If you can send the EXAMINER the next three months, I will endeavor to pay for it the coming year. I have derived great comfort this Summer from reading the old copies of the EXAMINER. If God's promise to Abraham fails, what can we expect? or, "If the foundation be destroyed, what shall the righteous do?"

REMARKS BY THE EDITOR.—How little do the opposers and *ridiculers* of our views, in respect to God's promises, confirmed by His oath, to bless "all the families of the earth," realize the fearful position they occupy! They virtually declare, that no promise of God is reliable, and that it depends on the creature whether fulfilled or not. In fact they "destroy the *foundation*" of *faith*, and leave us in the [illegible] of all *hope* of any fulfilment of God's promises. From such a course, "Good Lord deliver us."

I am glad to comply with the request above, and shall send the EXAMINER as desired, hoping my aged friend may still be blessed in reading therein, and the daughter also.

MRS. J. G. MALTBY, Bristol, Conn., writes: The BIBLE EXAMINER has been both meat and drink to me. It unfolds the Word of God to my mind as I never had it before. I see truly the Word of God is a mine of gold; a fountain of knowledge; it brings out hidden things,—things that have been kept secret: did not know where to place them. I want the true light of life that will give us strength and boldness just as we need it; for whom the Son makes free, they are free indeed. May the Lord give you means and strength to go on with the work, till the Glad Tidings shall extend all over the earth, and the churches and world see what God hath in store for those who are waiting for Him.

GEO. W. FICKS, Sacramento, Cal., writes: I praise the Lord that he has spared you to promulgate the great truth you cherish so dearly. I pray for you often, asking our heavenly Father to bless you abundantly and give you strength for the great work that Heaven seems to have maped out for you. May God bless your magazine by planting the truth in many hearts all over the land. I do not understand the Bible in all things as you do, but nevertheless I love you because you are a servant of Christ.

DANFORTH PARMELEE, Washington Ter., sends a donation to help the EXAMINER, and writes: I am glad I can help keep alive, in the last days, almost the only periodical that seems to light up the pathway of the precious few.

A REQUEST.

IN the EXAMINER, a year ago I requested brethren with whom I had left, or to whom I had sent my work, "*Hope for our Race*," to sell, to send me pay for what they may have sold. No one having responded, I now repeat the request, as I need it, and wish to finish my earthly business and be ready to sleep the sleep of death. But little is due me; but it will do me good, while the hard times almost prevent donations on which I have relied since engaged in our new and glorious reform.

I yet hope my brethren will not forget me while struggling with the infirmities of age. My Master yet gives me much solid peace of mind, and a joyful hope for "the ages to come."

"When life sinks apace,
And death is in view,
The word of His grace
Shall comfort me through:
Not fearing nor doubting,
With Christ on my side,
I hope to die shouting,
The LORD *will* PROVIDE."

JACOB BLAIN.

Buffalo, N. Y., Nov., 1877.

FROM A. F. CRESSY.

Bro. STORRS: I thank the Lord for the continuance of the BIBLE EXAMINER. The precious truth it contains is meat and drink to the famishing soul. "O praise the Lord for his goodness and his wonderful works to the children of men." How I do praise God that his goodness and love will yet be made manifest to every son and daughter of Adam. What a sublime subject for meditation is the love of God as manifested in his plan for the salvation of the human race. Oh, praise the Lord in that he hath "raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." As we contemplate God's love for us in the gift of his dear Son, we are led to enquire, who amongst us, with the love of God burning in our hearts, would care for an "abundant entrance in to the kingdom" with nothing to do for God or for the creatures of his love? It seems to me, if we have the love of God in our hearts we shall be God-like; and as the love of God causes him to pity us, so will the love of God in our hearts cause us to pity those who in this life have had no opportunity to learn of God's love for them. Dear brethren in the blessed hope of an endless life,—"throughout all ages, world without end" —Let us rejoice and praise the Lord that ours is a "high calling of God, in Christ Jesus;" and let us strive to make our calling and election sure," that we may be honored of God, and have part in the glorious work of "the ages to come." *Amen*, and AMEN.

A. MCCORD, Ohio, writes: I am glad your life is still prolonged to herald the truth in regard to the purpose of God in creating all things for His own pleasure, and vindicating His character in harmony with the principles of Justice and Love.

LETTERS RECEIVED TO DEC. 9.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

J. W. Dye, James Field, John Marsh, H. K. Foster, Chas. Hope, W. T. Taylor, K. S. Pettibone, Wm. H. Smith, N. L. Thayer, F. Bruns M D, Lottie Hermes (3), D. Parmelee, John Lyle, Geo. W. Kemp, Mrs. E. V. Bennett, J. Beeching. Geo. H. Waterhouse, A. Pennell, Dr. J. K. Finley, Warren Smith, H. Brittain, Geo. Atkinson, Geo. L. Hart (3; *first* letter not found), Susanna Blodgett, Levi Boughton, Henry Shedd, T. A. Dean, D. B. Cutter, H. B. Dickinson, D. Johnson, Eld. J. Blain, J. L. Knapp, Jane Alderson, J. O. Conner, Mrs. M. A. Battersby, Collins Gillett, D. B. Salter, C. T. Russell, Wm. Wright, B. S. Mills, J. N. Jerome, Abraham Sharick, J. S. Lawver, E. Archer, T. W. Wright, M. G. Armstrong.

PARCELS SENT TO DEC. 9.

H. Brittain, Mary A. Fletcher, Rev. H. H. Foster, J. E. Clark, Jennie Slemin, J. S. Lawver (by freight, and mail), Jared Hoadley (bound Exr.), H. B. Dickinson (3 parcels), John O. Conner, Mrs. Ann M. Dickinson.

The Bible Examiner is a Monthly Magazine, *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

"HOPE FOR OUR RACE: or, *Gospel to the Church and World. God's Government Vindicated.* By ELD. JACOB BLAIN, Buffalo, N. Y." A valuable work of 192 pages. *Price*, 30 cents: postage 4 cents; at wholesale, 35 per cent off. Address him as above.

The Editor's Post Office Address.

Let all *Correspondents* be careful, to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*